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Ivan E. Nielsen

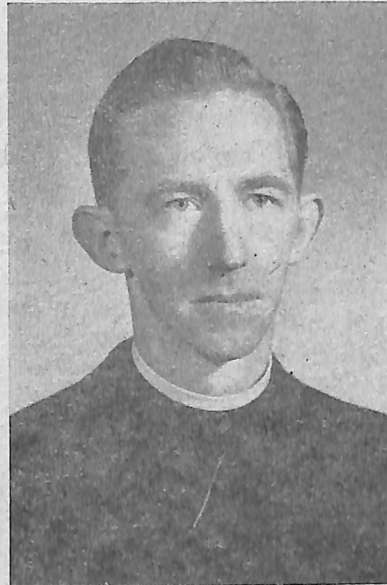
Vita

I, Ivan E. Nielsen, was born April 5, 1918, near Badger, South Dakota. At the age of three I moved with my parents, Harald and Thyra Nielsen, to Tyler, Minnesota.

My first five years of schooling was received at the Danebod Parochial School, Tyler, Minnesota. The balance of my education through high school was received at the Tyler Public School from which I graduated in 1936.

From 1938-1940 I attended Grand View Junior College. On June 1, 1942 I was drafted into the Armed Forces, serving approximately eighteen months in the United States and twenty-four months in the Pacific Theater of War. On October 20, 1945 I received my discharge from the Armed Forces. From the time of my discharge until February 1, 1949 I was engaged in private business with my brothers in California. On Feb-

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Owen K. Gramps

Vita

I, Owen K. Gramps, was born February 25, 1925, to Elmer and Ingeborg Gramps at Palatine, New York. My father's family was among the Dutch who settled the central part of that state before the Revolutionary War. They were all good, upright folk, as far as I know, but Dad had an unusually profound sense of duty toward God, a deep respect for the wonders of creation, and a high regard for his neighbor. So serene was his outlook on life, that he was regarded by all who knew him as a philosopher. My debt to him is large.

Beginning with my baptism late in the winter of 1925 in a little country (ULC) church, God gave me many advantages, not least a happy childhood. When my father's health failed, we left the farm and moved to Laurens (N. Y.) where my grandfather, the Reverend A. Kirkegaard, had established St.

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Beryl M. Knudsen

Vita

I, Beryl Milton Knudsen, was born February 24, 1924, at Cozad, Nebraska. I was baptized on May 4, 1924, by Pastor K. Knudsen who was pastor at Cozad, Nebraska, at that time.

My parents, Mr. and Mrs. Soren Knudsen, conscientiously responded to their obligation to see that I received such Christian education as was available, namely: Sunday School, Confirmation Instruction, Vacation Bible School, and regular attendance at church services. I regard this formal training and my Christian home life as the important determinative influence of my early years.

I attended the public grammar schools (eighth grade) at Cozad, Nebraska. I did not take advantage of the opportunity of attending high school. Since entering college, I have not felt that this was a serious academic loss.

In 1943, at the age of nineteen,

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Ivan E. Nielsen

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ruary 1, 1949 I enrolled at Pacific Lutheran College, Parkland, Washington, and in August 1950 received my B. A. degree with a major in English Literature, and minors in History and Psychology. The following month I entered the Graduate School at the University of Nebraska working towards a Master's Degree in History. In September 1951 I entered the Grand View Seminary and plan to receive the degree of Candidate of Theology in June 1954.

On June 8, 1952 I was married to Irene Bach of Arlington, South Dakota.

I was baptized in the Denmark Lutheran Church, Hetland, South Dakota. During my childhood and youth I attended Sunday School and Catechism classes, and later, was confirmed in the Danebod Lutheran Church, Tyler, Minnesota.

Many factors have influenced me in my decision to enter the ministry. The primary influence has been the Christian fellowship that I was permitted to share with my father and mother, sisters and brothers, in my home. Other influences have been my early experiences in the fellowship of the Church as well as my later associations with fellow students and professors at Church related institutions of higher learning. My brief period of schooling at Pacific Lutheran College, and especially my contact with Dr. Nodtvedt who was Professor of Church History at this school, led me to want to continue my study in the field of Theology. I had a desire to obtain a better background before entering the Seminary and consequently took a year of Post Graduate work in History. During the fall of 1950 I talked to Reverend Alfred Jensen who also encouraged me to enter the ministry.

Three years of study in the Seminary have strengthened my convictions as well as eliminated any previous doubts that I may have had pertaining to my call to the ministry. During this three-year period I have had some practical work in this ministry. On occasions I have served congregations in the near vicinity which have been without a pastor. During the summer of 1953 I served for six weeks the congregations of Marinette, Wisconsin, and Menominee, Michigan.

I have received a call to Memorial Lutheran Church, Marinette, Wisconsin, and Bethany Lutheran Church, Menominee, Michigan. On the basis of this call, and with the understanding that I will complete my seminary course, I respectfully apply to the American Evangelical Lutheran Church through the Board of Ministerial Training, Ordination and Jurisdiction for ordination.

I am grateful for the opportunity to serve God and man as a pastor in the church. May the Holy Spirit strengthen and guide me as I enter into this work.

Owen K. Gramps

(Continued from Page 1)

Matthew's Danish Evangelical Lutheran Church. There I was confirmed and took an active interest in church work.

Particularly influential in my early Christian Life were Pastor and Mrs. C. C. Kloth whose faith and life

were a continual source of light and guidance. It was generally agreed that I was destined to become a minister, although I sincerely considered my talents more suited for other work and was particularly interested in music and architecture. After graduation from Oneonta High School, I matriculated at Dana College but my first semester there was interrupted by the death of my father. To delay conscription for a time I took a job on a farm. In 1943 I entered the United States Marine Corps. Even so, God was with me and gave me every advantage. I was prepared for the manifestations of sin associated with military service, yet was somewhat dismayed by what passed for Christianity in protestant chapels and among those with whom I associated. My thinking was greatly stimulated by a wide assortment of religious and ethical ideas, from these sources and from reading.

On March 15, 1946, I married Nancy Jane Leaman of Lancaster, Pennsylvania, just prior to my completing Navy Pre-flight School at Ottumwa, Iowa. I had met her two years earlier at Cherry Point, North Carolina, where she was a Link Trainer Operator.

During four years in the Marine Corps I had also acquired education, experience and a considerable interest in meteorology. There were promising possibilities for a career as a weather forecaster, but God urged me to return to Dana and reconsider the ministry. A year later I transferred to the University of Nebraska so my wife could continue her graduate work. In 1951 we both received degrees; she an M. A. in Educational Psychology, myself a B. A. with a major in English. We also have three children: C. Arthur, almost 7; Kaye Carol, 5; and Lora Lee, 1½.

Various secular employment has been not only a financial necessity but has provided many opportunities to learn: an entire winter in a roundhouse, one year in a farm equipment factory, several summers roofing, and the past three years in a central heating plant of a large utilities corporation. This last has been a particularly interesting experience since I am involved in both sides of a labor-management situation.

The Chicago Lutheran Theological Seminary constitutes a large influence in my life and thought. Here many of my former perplexities have been resolved. My impression that literal interpretation of scripture is not essential to a true and living faith has been confirmed, my concept of the church has been tremendously enriched, and my sense of God's call is unequivocal.

This school granted me a B. D. degree on May 13, 1954. I have been examined by the Board of Ministerial Training, Ordination and Jurisdiction of the American Evangelical Lutheran Church. Having also received and accepted a call from the First Lutheran Church of Watsonville, California, I have applied for Ordination by that synod.

Beryl Milton Knudsen

(Continued from Page 1)

I joined the Navy and was in that service for three years, half of which time was spent in the South Pacific. During this period, I began to think of the ministry as my life's work, not because of any particular disturbing emotional experience, but because

(Continued on Page 10)

Preaching and Eschatology

By

Prof. Axel C. Kildegaard



FIRE AND ICE

by

Robert Frost

Some say the world will end in fire,
Some say in ice.
From what I've tasted of desire
I hold with those who favor fire.
But if it had to perish twice,
I think I know enough of hate
To say that for destruction ice
Is also great
And would suffice.

Robert Frost wrote these lines over a quarter of a century before the day of the H-bomb. It might be that this monstrous horror has radically changed this nice balance between fire and ice. But to concern ourselves over such a possibility is to consider the whimsy of Mr. Frost as a scientific treatise, which of course is absurd. His insight concerns all consuming passion and its opposite—frigid and lifeless hatred. A speculative argument between the New England poet and an Oak Ridge physicist on the circumstances which will prevail at the final days of time and the world is obviously ridiculous. Ridiculous — because neither the scientist nor the poet would understand the other. Yet both might very well be on the side of truth.

I do not mean to suggest that the New Testament which also discusses how the world will end, has nothing to say to the scientist, the man. But the New Testament authors speak far more the same language of the poet, though less in whimsy and more in deadly urgency.

The first promise that I intend to discuss is that the New Testament does predict and anticipate the end of the world but this "end" has little or no meaning outside the context of faith. My second promise is that there is a tremendous and significant truth in this poetic or religious insight which makes these portions of the New Testament some of the most relevant as preaching texts.

If we were to eliminate those passages of the New Testament that concern the final and therefore determining purpose or goal of life, we would be left with only a gelatinous and formless ideology. Paul Minear, in his book *CHRISTIAN HOPE AND THE SECOND COMING*, suggests that the secular expression of optimism, "Where there is life, there's hope" is reversed by the Christian. The New Testament faith says in effect the opposite: "Where there is hope there

One of the addresses presented at the recent Pastor's Institute in Des Moines was delivered by Axel C. Kildegaard who in September becomes Dean of Grand View Seminary. His address is presented here not only at the request of ministers who wanted copies of it, but also in the hope of inciting laymen interest in an exciting theological problem.

is life." So central was the expectation of the second coming and the confidence in God's ultimate sovereignty to the early Christians that these might be considered the backbone of the life which they shared and which they would share with us in their writings.

It is easy to say that they were naive and mistaken in this expectation; to point out that there were those among them who could see the danger in such expectation and who sounded their warnings. There are, for example, Paul's words to the Thessalonians. However, we would have to add, even Paul could not completely emancipate himself from the foibles of his day. But such an easy dismissal which has been characteristic of Liberalism in the first decades of this century simply substitutes a secular hope for the vision of strength that is contained in the anticipation of God's final creative fulfillment. Man lives by hope—if his hope is not in God the Father's action, it becomes vested in his own schemes of self-improvement. If we say that man's hope is always in a god, then we discover another way in which Liberalism loses roots in historic Christianity. In its easy dismissal of N. T. eschatology and substitution of secular optimism for visionary hope in God, it has made man himself its God and is well on its way to expressing the creed of humanism.

That this tendency is a natural counterpart to the literalism of the Fundamentalists is quite obvious. The fantastic imagination of the unimaginative who thus paradoxically exegete the poetic truth of the New Testament in their repetitious alarmism, is enough to frighten many Christians away from such expressions as "the second coming." God's timetable is given us, say these men, in the prophecies of the Scriptures. Search them and you will find certain signs already fulfilled, others being manifested in our times and still others imminently to be expected. Eschatology, the study of man's purpose and destiny, easily degenerates into the apocalyptic. Such esoteric tracts of the times as the Book of Revelation become fertile grounds for

their frightening constructions. There is to be found the Red Beast or Satan which is an obvious reference to red Russia. The great whore of which Jeremiah writes and which is found again in Revelation 17 becomes the historic church, and that conveniently eliminates a considerable number within the church who have not welcomed with enthusiasm this type of speculative literalism. I suppose by now some prophetic voice has seen the H-bomb test in the Pacific as the beast that rises from the sea, and has proclaimed it part of John's vision. When one considers how such voices dominate disproportionately the radio ministry of Christendom, it is not difficult to understand why any educated man has preconceived notions of the second coming. Not only is he led to reject the phrase entirely, but often much more that is central to the Good News.

Throughout evangelical Christendom, there is a cleavage between such literalists and the modernists. It is interesting that there is not such cleavage in the early church. As a matter of fact, it would be difficult to place that church in either camp. It is true that for some, there were misconceptions; or we should perhaps say some were mistaken in their interpretation of the expectation which was characteristic of the faith. Assuming the centrality of that expectation, there was and is a variance in man's understanding of what meaning this might have for our life in this world. In our attempt to describe some of the understandings and emphasis of the N. T. era in this respect, we shall also try to describe a third alternative to the positions of the liberals and the fundamentalists and finally to suggest its significance for the pulpit.

The writers of the New Testament all reflect what must have been a decisive and defining conviction of the early Christians — namely, that the victory of their Christ over death by His resurrection marked the defeat of all forces of evil. It was in this victory that all who belonged to Him shared — and apart from this victory there was and is no such concept as the Christian hope. As Paul writes to the congregation at Corinth: "If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If in this life, we who are in Christ have only hope, we are of all men most to be pitied." Had we the time, we could document this exhaustively, but I believe we are all agreed that this must be considered close to, if not the very center of, the Good News on which the Christian congregation has always been fed and over which it has always rejoiced. The Christian hope has its ground in His victory and its sight upon our participation in that victory.

The word "eschatology" which is also often used as a term descriptive of the Christian hope, is a study of the last or final things. But the definition opens the door to abuse. What is meant by last or final? Ordinarily these two words are understood in terms of a time sequence — that even which remains after all others have passed. If that is the meaning of eschatology, then our interest in the subject is purely on the basis of a gamble. If time has almost run its course, then we should be concerned with eschatology. It is rather ironic that we then would look for illumination

to those who gambled needlessly — after all there were still over two thousand years of sand to run through the glass when the New Testament came into being. But I believe the words "last" and "final" have other meanings which make eschatology as relevant to us whether this world lives one more day or a million years. "Last" or "final" can also mean ultimate, conclusive, decisive, definitive — to suggest a few other words. What is the issue of life, its basic essence and purpose? This is the question, not to be resolved by speculations or gazing into any crystal ball to determine what may or may not happen in the future. We already know what will prevail — not by magic or soothsayers — we know because we know God's triumphant and forgiving love through Christ. We know that His sovereign love will prevail — that His justice will be made manifest and that His Kingdom which is, is also yet to be and will be fulfilled. This anticipation was an anticipation of a reality as close as the next moment for the early church. They were not mistaken in that anticipation — which was their hope. The description of their faith is no less the description of their anticipation. The author of the letter to the Hebrews (9:26) encompasses both faith and hope in his assertion that He (Christ) had appeared once for all, at the end of the age, to put away sin by the sacrifice of Himself. They knew that the end of the age was already a reality because they had entered into a new age — a new life — the newness of life in Christ.

The concept of a time sequence seems thus to have distorted the terms "hope," "eschatology," and "second coming" most. I would like to suggest that this distortion comes equally to confuse and mislead in any consideration of the creation of the world or dissolution of the world whenever and wherever the religious expressions of faith given to us in the Bible are conceived to be scientific or metaphysical statements concerning the world's origin or destiny. If the story of Adam is merely a metaphysical explanation of origins, then it is a discussion of something that happened so long ago that it cannot possibly interest or concern us. Actually, after a period of disillusionment caused by the persuasive insights and proofs of modern science — theology today has rediscovered the profound truth of the story of creation in its contemporary quality — which is another way of saying it has rediscovered the religious truth. The only meaning of the term "religious truth" is one whose emphasis is on the contemporary meaning. The religious meaning of Adam is not that of a man who lived in dim antiquity — but is discovered when Adam is found to be our contemporary. His person and his truth are closer to me and I know him better than any other man. His sin is the beginning of sin, because it is also my sin. Moses, Paul, Luther and Barth I know a little about intellectually — Adam I know! In the midst of man's rediscovery of the profound truths of the Genesis account there is this other amazing discovery: that the authors of the New Testament knew Adam in this same way. Paul writes of drowning the old Adam daily, and suggests that only one other can be so known by every man: the second Adam who is Christ.

This discussion serves only one purpose, and that

A Call to Christian Stewardship

Stewardship Enriches

Stewardship has been ignored or avoided because it has been conceived of as a scheme of God or the church to get more out of us. On the contrary, it is God's plan of giving Himself and all that He has created to man that He might richly bless all mankind. God's laws and purposes have always been for human benefit. God has been lavish and impartial in the bestowal of the beauties and bounties of nature. His moral and spiritual provisions have been far in excess of anything which we expect or deserve. Paul, the greatest New Testament steward, shamed and challenged the selfish and divided Corinthian church with this amazing truth. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:22-23.

God expects much of His people, but He gives them far more than anyone can offer Him. "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

What are some rewards of Christian stewardship?

1. Provision for our abundant living.

There is no guarantee that the Christian steward will prosper financially ahead of his fellows. Such a promise would only increase selfishness. Though it can be affirmed that the practice of stewardship in partnership with God does not impoverish anyone. The Master said, "A man's life consisteth not in the abundance of the things he possesses." Good living is not in proportion to the abundance of things, and the most miserable living may be amidst material luxury. New Testament Christians suffered much and gave much, but it was said of them that none were

is to illustrate that as the story of creation in its religious truth is a contemporary story, descriptive of Life's innermost reality now, so conversely the discussion and consciousness of the end of time is also a religious discussion and not a theory about something in the unforeseeable future. In this sense the New Testament consciousness of the second coming carries a conviction concerning life's innermost reality now—and insofar as the same Gospel is operative in our own experience of God's redeeming purpose, we will have to say that the early Christians were not mistaken in the vividness of their expectation. Their only way of giving expression to this was in terms of time. Some recent understandings of that word should help us arrive also to an understanding of this.

(To be continued)

in want, and they abounded in the riches of their Christian fellowship.

2. A richer life.

The Christian's greatest rewards are not in things but in life. "He that loseth his life for my sake shall find it." Those who left all and followed Jesus seemed to suffer much, but they found their lives transformed from mediocrity to greatness; from cowardice to courageous crusading Christians; from selfishness to immortal service. Simon, the fisherman, must have had a thrill in the miraculous draught of fishes, but when this fisher of men brought three thousand souls into the Kingdom on Pentecost, he had an experience that neither time nor eternity can erase.

Personality is developed and life enriched in Christian stewardship of life, with its time, talent and treasure. Missionaries who have lost themselves for Christ, have found richer, more radiant lives in His service. In every church and community there are men and women who have developed strong characters and have rendered great service by faithful Christian stewardship. Young people who invest their lives with God reap the highest dividends.

3. Partnership in God's enterprise.

Many count it a privilege to be citizens of a great nation or an honor to be in partnership with great people. But greatest of all is being in partnership with God in the greatest work in the world, and to be a fellow-worker with Jesus Christ. God's purpose, through Jesus Christ, is saving and serving humanity. The call of stewardship is to enlist our lives and our resources in this enterprise.

Our present world and its people are in tragic need, partly material but most of all spiritual. The greatest answer to this world's need is in God and Jesus Christ. Those facing human needs and doing nothing about them cannot make peace with their own conscience, much less face the judgment of the Christ. Those who are faithful stewards will join in giving the tithe and more, in devoting time and in consecrating talents in the Lord's service.

R. L. Thorp.

In The Beginning . . . God

Thelma Allinder

In the beginning . . . God
And ever God shall be!
He formed the star-gemmed skies,
Called forth the earth and sea!

He fashioned plant and beast,
And in His image . . . man,
To share eternity
According to His plan!

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Keep Love's Working Arm Ready And Strong

by

DR. PAUL C. EMPIE

Executive Director National Lutheran Council

IN Lutheran World Action the Lutheran church bodies cooperating through the National Lutheran Council have an effective and flexible instrument, popularly called "Love's Working Arm."

It is an instrument altogether unique in the four centuries of Lutheran history. As far as we know, it has no parallel among other communions of the Protestant tradition.

Among others, three factors stand out as contributing to the remarkable dynamic generated through this medium: It is a permanent activity, not a temporary one, which makes possible long-range strategic planning; it is flexible in its operation, not rigid, so that resources are continuously available for unexpected emergencies when "quick aid is double aid;" it is a cooperative enterprise, not alone between the eight participating church bodies in the National Lutheran Council, but also in partnership with the Lutheran World Federation.

Each of these factors is tremendously significant. Brought together in combination they are historic. It is providential that in this period of tense international relationships, which arise out of what basically is a form of world revolution marking the overlapping of two areas, we have an international Lutheran agency.

The Lutheran World Federation can plan in a world prospective. It can function on a global level. It can serve in behalf of 52 member churches. The 50 million souls who belong to these churches represent all sections of the human race. Cooperation in the LWF lifts them above the barriers and handicaps which hinder the effectiveness of the Christian witness of any one of them acting unilaterally!

Yet, without detracting from the important contributions made by others in the LWF, it is probably fair to say that without the achievements of Lutheran World Action during the past decade, the Lutheran World Federation, as it now exists and functions, could never have been organized.

The scope of work done through the Lutheran World Federation by means of Lutheran World Action funds is astonishing. The more than two million dollars given by American Lutherans annually through its departments are touching the lives of tens of thousands of refugees, strengthening the hands of thousands of pastors, buttressing the foundations of younger churches, orphaned missions, minority churches and diaspora groups, reconstructing institutions to strengthen the Christian witness against the attacks of secularism, communism and the great pagan religions.

Above all, our activities with other member churches of the Lutheran World Federation bring

us together for better understanding, closer fellowship and mutual inspiration. And remember: we have only just begun!

As world conditions change, constant reinterpretation is needed to answer legitimate questions, such as, for example, the one now most frequently asked: "With Europe's amazing post-war recovery, is it still necessary to help our fellow Christians over there?"

Instead of trying to generalize, let me give a specific illustration. The very day I planned to write this article there came to my desk a letter from Bishop Gerhard May of the Lutheran Church of Austria. Last summer Bishop May had made a strong plea to the LWF Department of Lutheran World Service for aid to his impoverished pastors. At its fall meeting, the USA National Committee of the LWF appropriated an emergency grant of \$20,000 from Lutheran World Action funds for this purpose. These funds arrived in Vienna just before Christmas; the joy brought to the Lutheran parsonages in Austria was reflected in a Christmas greeting sent to New York which was in effect a prayer of thanksgiving to God!

How could such a comparatively small amount mean much to the clergy of an entire church?

To understand it, one must know that the income of Lutheran ministers in Austria ranges from around \$45 per month to around \$90 per month for those who spent a life-time in service and have huge families.

When the \$20,000 were received, every minister of the Austrian church got \$39 regardless of his income, time of service, or size of family. In addition wives and dependent children were awarded nine dollars each, and the children who went to school away from home got another five dollars each. It was possible to award \$27 to each retired minister and \$12 to each clergyman's widow.

However, the real story of what these small grants meant is best told in Bishop May's own words. Here are some excerpts from the bishop's recent letter:

"How did the ministers make use of this gift? Only five out of the 240 ministers used part of the money to buy theological books which they needed; one of the ministers who has no children used the whole amount for this purpose. Preferably biblical commentaries were acquired.

"However, most frequently and urgently things had to be bought which had been needed for a long time, such as bed clothes, warm blankets, cushions, new mattresses, etc. An incredibly high number of the minister's families had to buy complete new beds, mattresses and bed clothes for their growing children who, up to now, had been sleeping in camp-beds and cots, or two of them sharing one bed. . . .

"It is a bitter experience for the congregation to see the minister depressed by his own difficulties

A Harvest Of Song

Sometime in 1950 S. D. Rodholm turned over to me for criticism and evaluation a number of songs and hymns which he had translated. Some of them had been published in LUTHERAN TIDINGS, GRAND VIEW ECHO, and in A SHEAF OF SONGS, but many of them were new. We discussed the matter of publishing a volume of his newer translations and I brought the matter up at a meeting of the Committee on Publications.

Upon Rodholm's death, however, I felt that we ought to publish the best of all his translations as a fitting memorial, and with the sanction of the Committee on Publications, I wrote articles in our papers and suggested that friends and former pupils of S. D., contribute toward a fund which would make it possible to send out the book.

The response was overwhelming. In a short time I had the total sum of \$1,316.23. Meanwhile, the book was ready to be launched. I was happy that we could publish a beautiful book on good paper and I appreciated the generosity of Mrs. S. D. Rodholm who wanted the profits from sale of the book directed toward scholarships for students.

The book is now on sale. Below is printed an account of money received and spent in connection with this project. Unfortunately, the printer's bill was considerably higher than the original estimate so that we were unable to turn over the book to Grand View College all paid for (a deficit of \$122.80) but perhaps there are still people who did not contribute toward the fund, who in ordering the book would like to send in an additional donation. Please send all orders to Grand View Book Store.

Enok Mortensen.

STATEMENT ON

The S. D. Rodholm Anthology, "A Harvest of Song"

Contributions:

The S. D. Rodholm Family	\$ 415.00
Women's Mission Society	353.52

where he ought to strengthen others with his trusting confidence in God. The greatest blessing of your help was that it brought our ministers new confidence and hope in their duty and made them work with a strengthened faith.

"Therefore, my dear brothers, I want to thank you with all my heart for your brotherly aid."

What more evidence of the value of Lutheran World Action gifts could one possibly ask for?

The Lutheran Church in Austria is a minority church in a Catholic country, working under excruciating circumstances. The matter of its effective vitality in a most critical period is at stake.

Equally urgent conditions exist among our fellow believers in East Germany, France, Yugoslavia, Italy and England. Some day soon, avenues may open up reaching our brethren in Poland, Czechoslovakia and Hungary.

Let's keep Love's Working Arm ready and strong!

Surplus from gifts covering mortgage on S. D. Rodholm's house. (More than 200 friends)	265.00
Ladies' Aids and other groups	57.25
Individual gifts	225.46
	\$1,316.23

Expenses:

Exchange on checks	\$ 2.50
Postage on manuscripts and proofs	10.53
Mailing copies of books	6.00
Committee meeting and expenses	25.00
Holst Printing Co., for printing	1,395.00
	\$1,439.03
Expenses	\$1,439.03
Income	1,316.23
Deficit	\$ 122.80

REMEMBER "S. D.?"

A New Book of His Best
Work is Now Available

"A Harvest Of Song"

S. D. Rodholm



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Des Moines, Iowa.

Price: \$2.00 postpaid

One of the best features of this volume is the biography section telling the life story of the late beloved S. D. Rodholm. Here is a quotation, as written by Enok Mortensen:

"He was also willing to accept the call but a synodical regulation stipulated that no one under the age of twenty-five was eligible for ordination. Søren Damsgaard Rodholm was only twenty-four. The congregation sent a delegation to the convention which met at Clinton, Iowa, and the matter was thoroughly discussed. The president of the synod . . . violently opposed the ordination of a 'minor' . . . the young candidate had had the impertinence to cast his romantic eyes on the president's only daughter."

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A E L Y Flashes

Northern Lights District Camp—Convention

Grantsburg, Wisconsin — June 19-26

"This is my Father's World" is the theme of the 1954 **Northern Lights District Camp** to be held at Luther Point on Beautiful Wood Lake, a few miles from Grantsburg, Wisconsin. The time of the camp has been lengthened this year to include the week-end. Opening Saturday afternoon at 2 with the annual business meeting of the district, a special week-end program will be held for those unable to attend for the full week.

An outstanding young man from the world of sports, a young man who should have a particular appeal to youth, has been secured as a speaker. Vern Mikkelsen, son of Pastor and Mrs. M. Mikkelsen, and one of the stars of the Minneapolis Lakers basketball team, will speak on Sunday afternoon.

With ideal facilities, including modern cabins, improved beach, fine boats, large dining room with windows opening on the lake, the site is perfect for young people who seek fun, recreation, inspiration, and a heightened Christian experience. As far as is known at this writing, all the pastors of the district will be present. A special feature this year is to be a day spent in the beautiful forests of northwest Wisconsin, under the guidance of men who know and love nature.

More details will appear in the next issue of *Paging Youth*, but remember the dates — June 19-26. All youth of confirmation age or older are invited. Cost for the full week is only \$17, for the week-end (Saturday afternoon and Sunday), only \$4.

If you wish to receive detailed information on the camp, write either to Pastor Gordon Miller, Badger, South Dakota, publicity director, or to Pastor W. Clayton Nielsen, Withee, Wisconsin, camp director, or contact your local pastor. A brochure with all details will be mailed to all pastors soon.

To Believe Or Not To Believe

When William Duncan, who later became a noted missionary to Alaska, was a young man he was a traveling salesman. One night, as he registered at an inn, he learned that the landlord had recently committed suicide. This bit of news, and Duncan's comments on it, led him into a discussion of the Christian faith with an old man who was a well-known agnostic.

These two, the young man and the old man, had a very frank and friendly discussion, in which, for a time, Duncan was able to hold his own. Before long, however, Duncan discovered that the old non-believer, with his arguments from Paine and Voltaire, was getting the better of the discussion. The young salesman was at this time not well enough versed in theology to be able to reply to the old man.

At last, finding himself unable to meet the agnostic's arguments with counter arguments, William Duncan changed his tactics. He rose to his feet, went up to his adversary, looked him squarely in the eye and said, "Sir, you are twice my age. You could easily be my father, I think you are a gentleman, and I will ask you on your honor as a gentleman to answer me truly and honestly from your heart the question I am going to put to you. Much may depend upon your answer, as far as my future is concerned. Will you answer me truly and honestly?"

"Certainly I will young man. What do you want to know?"

"The question I want to ask you is this: Here I am, a young man. I have, from my childhood, tenderly embraced the Christian religion. I have grown up in the Christian faith, have tried to live, as near as I could, a Christian life, and have so far enjoyed it. I am happy in my Christian faith. Now, sir, what I want to know, and I appeal to your honor to tell me honestly and truly, is: Would you advise me to give up this religion, this faith, this happiness, and come over to where you stand, without God, without faith, without hope?"

The old man looked as uncomfortable as if he had received a blow squarely in the face. His eyes sought to escape, now one way, now another, from the pleading, searching glances of the young man; but finally, as in an effort to shake off something disagreeable, he looked his young antagonist squarely in the face and said: "No, young man! When you put it that way, I cannot, I will not advise you to drop your Christian faith. Keep them and be happy."

"But what then," said Duncan, "do all your arguments of a little while ago amount to? Don't you see that you are standing on a rotten bridge? You are afraid to ask me to come out and stand by your side for fear the rotten thing will not hold both of us but will break down. I, on the other hand, stand on a good and solid bridge. I can ask you and the whole world to come out and stand at my side without fear that the bridge I stand on will give way. When your heart is appealed to, instead of your head, honesty compels you to admit your arguments are only empty words."

The old agnostic wiped the perspiration from his brow and rose to his feet. From his lips fell a hesitating "Good night," and without another word he retired from the room.

Adapted from: William Duncan, The
Apostle of Alaska, by John W. Arctander.

Our Women's Work

Editor

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

Women's Retreat At Danebod

We came, we listened, and we learned! This describes in essence what happened to those of us who took part in the Women's Retreat at Tyler. It may sound simple to say: We came, but for Mrs. Mankousky who came all the way from Tacoma, Washington, it wasn't so simple. For those who left small children with friends or relatives there were problems to overcome and worries to shake off. We weren't all as fortunate as Mrs. Arnold Knudsen who claimed publicly that she came away without any regrets at leaving her husband. In any case it is an effort to arrange the running of a household for several days in the absence of the homemaker. So it was beyond expectations to see sixty full-time registrants and just as many part-time participants respond to the invitation from Danebod. Enok and Nan Mortensen's furrowed-with-worry-brows smoothed out as with a magic stroke, and there were smiles all along the line.

Women usually go all out for a thing when they become enthusiastic, and to say that our coming was an all-encompassing conquest of Danebod would not be putting it too strongly. No magpie convention or ant-hole housecleaning could top the buzz and the whirr. Something is bound to happen where dozens of one-hundred-and-fifty-pounders go into a spin. After registrations and room assignments were taken care of, the program, as planned by Rev. and Mrs. Enok Mortensen, took over and from then on the listening and the learning started.

Putte Kildegaard "short handed" several of the meetings and delighted all of us with a Newssheet the last evening. She has given me permission to inject quotations from it in this report. They will be earmarked, "P. K. Newsletter."

The following is a resume of the first meeting as reported by Gerda Duus:

Ottar Jorgensen in his Wednesday evening lecture at the Women's Retreat unfolded the ideas of the contemporary Russian philosopher, Nicolas Berdyæv, regarding Man and his relationship to God. In his book REALM OF SPIRIT AND REALM OF CAESAR, Berdyæv (Berjive) proceeds from Christ, using Faith as the basis of his thinking rather than using the secular framework of cold intellect as did the early philosophers.

He pointed out that a human being, when compared to other beings (the contentment of the horse, forced to stay within an enclosure which provided plenty of food and drink but otherwise completely cut off from sight or sound of the outside world, was used by way of illustration) is not only a biological being and a social being, but is also a reflection of God's image. He is a natural being but also a spiritual personality, bearing within himself the divine image of his creator. Because of the divine quality of man

he is a deathless being. In contrast to a bologna, which is a finite being with two definite ends, man is infinity in finite form — the spiritual or divine nature of man having no end.

And when man becomes self-sufficient, he is no longer a human being, but something less than a human being. He pointed out that self-sufficiency and selfishness are great temptations and sin. We must remain loyal to our divine nature. True, there are some things that we must give to Caesar, as Jesus himself taught, but Caesar is lower than God, and if our loyalty is to him we may drift back to pagan times with state supremacy.

He further pointed to three ways out of the world crisis. The first dealt with destruction by bombs; the second, complete totalitarianism in which men become slaves; and the third, the triumph of Spirit over all things and the Realm of the Spirit.

May the Realm of Spirit prevail indeed! I cannot refrain from quoting S. K. George as to the first task of the man of religion: "The first task is the development of intimate personal relations with God — the development of 'harmony within himself and with the universe of the Life Force around him, or, in traditional parlance, reconciliation with God and his fellow beings'."

Thank you, Ottar Jorgensen, for placing the emphasis on the spiritual realm of man.

(To be continued)

The Board of W M S

Honorary President: Mrs. Thomas Seeley Knudstrup, 345 Third Street, Manistee, Michigan.

President: Mrs. Ida Egede, Hampton, Iowa.

Vice-President: Mrs. Gertrude Sorensen, 1609 Gibson Street, Cedar Falls, Iowa.

Secretary: Mrs. Mildred Sorensen, Route 1, Dannebrog, Nebraska.

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Treasurer: Mrs. Axel Kildegaard, 1443 Boyd, Des Moines 16, Iowa.

Following are the representatives for WMS:

District I: Mrs. Carlo Petersen, 55 Roseville, Newark, New Jersey.

District II: Mrs. Clifford Carlsen, 115 South Lafayette, Greenville, Michigan.

District III: Mrs. Alfred Holgaard, 320 Myra Place, Clinton, Iowa.

District IV: Mrs. Richard Jessen, 1700 East 13th Street, Des Moines 16, Iowa.

District V: Mrs. Vagn Duus, Alden, Minnesota.

District VI: Mrs. Harald Ibsen, Viborg, South Dakota.

District VII: Mrs. Mikkel Mikkelsen, Lindsay, Nebraska.

District VIII: Mrs. Dorothy H. Kroigaard, 4011 Iowa Street, Fresno, California.

District IX: Mrs. Fred Madsen, Route 1, Box 1660, Auburn, Washington.

Beryl Milton Knudsen

(Continued from Page 2)

I could sense the need of spiritual strength in myself and those with whom I associated.

After my discharge in April, 1946, I farmed for two years in my home community at Cozad, Nebraska. During this time I was active in young people's work of the Church, being president of the Young People's Society at Cozad, as well as being District president of the Nebraska district of Danish American Young People's League for one year. Through the influence of this activity and through the personal counsel of Rev. Howard Christensen, who was pastor at Cozad at that time, I decided definitely to enter the service of the Christian ministry.

I entered the Junior College at Grand View in the fall of 1947, and graduated from there in the spring of 1949. After establishing High School Equivalency through a series of tests given by the Nebraska Department of Public Instruction I entered the University of Nebraska from which I graduated in History and Psychology. I entered Grand View Seminary in the fall of 1951, and am completing my third year of the regular Seminary course work.

In August of 1950, I married Eunice Hermansen, daughter of Mr. and Mrs. Harry Hermansen of Junction City, Oregon. The assurance of my wife's companionship and assistance is a consideration of utmost importance to me as I begin my life's work in the ministry.

During the summer of 1953 I served as student pastor of The First Lutheran Church in Watsonville, California. At this time I also conducted a church-membership survey in the Watsonville community.

It is my intention to serve as a pastor in the American Evangelical Lutheran Church. I have received a call from the First Lutheran Church of Montcalm, Michigan, and do hereby make application for ordination.

I am grateful to God for his guidance which I have experienced through my parents, my home community at Cozad, Nebraska, Grand View College and Seminary and their faculties, to my friends and especially through His Church in which I hope I may be of service.

Beryl Knudsen.

77th Annual Convention

of the

American Evangelical Lutheran Church

Cedar Falls, Iowa

August 10-15, 1954

Bethlehem Lutheran Church, Cedar Falls, Iowa, has invited the American Evangelical Lutheran Church to gather for its 77th annual convention at Cedar Falls, and has made plans for being host to the convention. As authorized by the Des Moines convention the synodical board has accepted this invitation.

The convention will open with a worship service to be conducted at the Bethlehem Lutheran Church, 1410 Main Street, Cedar Falls at 8 P. M., August 10. The convention business sessions will commence at 9 A. M. August 11 and will take place at the Cedar Falls Junior High School, located one block north of the Bethlehem Church. All business sessions of the convention will take place there as well as most of the church services and larger meetings, including those on Sunday, August 15. An exception will be an all-Lutheran

rally to be held at the Iowa State Teachers' College auditorium on its campus about one mile distant, August 11 at 8 P. M. Dr. Paul C. Empie will be the speaker.

It is expected that all congregations of the synod will be represented at the convention with one delegate for each 50 voting members or fraction thereof. The congregations in district one, eight and nine as well as the congregations in Dalum, Canwood, Danevang and Granly, may elect delegates according to the provisions of Synod By-Laws Art. VI 7 a-c, page 13. The names of delegates must be submitted in writing by the officers of the congregations to the credentials committee of the convention in time to be in the hands of this committee by July 25. In order for the delegates to be acceptable to the credentials committee they must be certified to in writing by the secretaries of the respective congregations. (Name and address of chairman of credentials committee is given below.) All ministers of the synod have voting rights at the convention and are expected to attend.

Friends and members of the Synod are welcome to attend the meetings and services of the convention. The business sessions for the convention usually lasts from 10 A. M. till 5:30 P. M., with recess for lunch and coffee. Devotional services are held each morning at 9 and the evening meetings are conducted in the interest of the missions, institutions, educational activities and auxiliaries of the Synod. Sunday will offer services in the English and the Danish languages with celebration of Holy Communion. It is also expected that there will be ordination Sunday morning.

Attention is called to the following provision in the Synod constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the Synod, who shall publish them at least six weeks prior to the convention." Such topics must be at my address at least by July 1st in order that they may be published in the July 5th issue of Lutheran Tidings.

It is expected that all the reports from institutions, district presidents, missions, committees and auxiliaries of the Synod that are to come before the convention will be at my address by May 20. These reports will be published and forwarded to all ministers and congregations of the Synod for distribution.

The annual convention of the Synod is its largest single undertaking carried out by the united efforts of the entire synod. Its influence for the good of the Synod can hardly be overestimated. In order to deal intelligently and as Christian men and women with the important issues to come before the convention may we prepare ourselves by studying the various aspects and implications of these under the guidance of God's Word and Holy Spirit.

Alfred Jensen.

Des Moines, Iowa, April 24, 1954.

Invitation

April 26, 1954

In accord with the announcement above the Bethlehem Lutheran Church of Cedar Falls, Iowa, extends a cordial invitation to the pastors, delegates and members of all congregations in the American Evangelical Lutheran Church and to the friends of the work of this Synod to be its guests during the annual convention of the Synod, August 10-15, 1954.

The members of the congregation are ready to do all within their power to furnish suitable accommodations to those who come. **Thomas L. Bode**, Chairman of the Church Council, **Holger O. Nielsen**, Pastor of the Congregation.

Ordination

On Sunday, May 30, 3:30 p. m., of this year, two candidates, Ivan E. Nielsen and Beryl Milton Knudsen, will be ordained to the ministry. The ordination will take place in Luther Memorial Church, Des Moines, Iowa.

All friends of these men and of our Church are cordially invited to attend. Ministers, please bring your gowns.

Valdemar S. Jensen, Ordainer.

BOOK REVIEW



Frederik Lange Grundtvig, Hans Dag og hans Daad: Minde paa Hundreedaarsdagen den 15. Maj 1954.
By J. Christian Bay. (Copenhagen: Roskilde og Bagger. 1954. 86 pages.)

Few men of our church are remembered more than fifty years after their death. The exceptions are usually men whose love and deeds made a profound impression on their contemporaries and whose creative thinking influenced the life of succeeding generations. Frederik Lange Grundtvig, born May 15, 1854, was such a man. In the above book, J. Christian Bay has told part of his story.

He was a tall man, a gifted son of Bishop N. F. S. Grundtvig and a mother of noble birth. At the University of Copenhagen he majored in political science, but after his graduation in 1881 his chief interest for a while shifted to ornithology, the study of birds, and to the life of birds in folklore and poetry. At Shiocton, Wisconsin, where he lived in the forest with his bride, in a "striped" and "haunted" house, he felt the call to the Christian ministry.

For seventeen years, 1883-1900, he was the pastor of St. John's Congregation in Clinton, Iowa, and an outstanding leader in the Danish Evangelical Lutheran Church in America. His congregation loved him dearly and his many fine songs became the cherished possession of Danish Americans.

F. L. Grundtvig hoped that the best in Danish culture might be preserved and perpetuated among Americans of Danish birth or ancestry and founded Dansk Folkesamfund i Amerika, a national organization dedicated to that purpose. If English, French and German immigrants had succeeded in keeping alive their old cultures, why should not the Danes be able and willing to do likewise? To help his people preserve their cultural heritage, F. L. Grundtvig compiled and edited the songbook for the Danish people in America, of which the sixth edition was published in 1931.

During his ministry in Clinton, conflicting theological concepts and lack of statesmanship resulted in a tragic schism within the synod. He was deeply involved. But his disappointment and sorrow did not prevent him from doing years of extensive research in the writings of the Church Fathers where he attempted to find historical proof of his father's hypothesis on the origin of the Apostles' Creed.

J. Christian Bay's book throws interesting light upon many of Grundtvig's contemporaries. Old timers will readily recognize E. F. Madsen, J. S. Faaborg, J. C. Evers, Marie Hovgaard, and other leaders of the old Clinton colony. A number of the prominent pastors and folk high school leaders of the period are described competently and often sympathetically. The easy style of the book and humorous incidents in the life of its chief character add to the readability of an octogenarian's tribute to his great friend of long ago.

The author may be correct in saying, as he does in the introduction, that his book is but a footnote

to Danish history in America. It contains little that is not available elsewhere. Yet, it is the kind of a footnote that we appreciate and welcome.

People in Dagmar, Montana, must read Bay's pages on E. F. Madsen, and those who were young in Clinton fifty years ago will want to peruse these memoirs. Others, interested in Danish-American history, will spend a pleasant evening with this volume.

Of the 350 copies available to the public, one hundred have been obtained by Danish Book Concern, Cedar Falls, Iowa, from which the book may be ordered. The price is \$1.25 per copy, postpaid to anywhere in the United States.

Jens C. Kjaer.

Eben-Ezer In The Pines

As announced in the last issue of LUTHERAN TIDINGS Eben-Ezer in the Pines will open again for the summer season. Pastor Bagger has asked me to furnish chaplaincy service for three separate week periods:

July 20-27 August 3-10 August 17-24

It should be noted that the "week" is from Tuesday to Tuesday.

Room and board is given in compensation to the Pastor and family for his service through the week.

The first week, July 20-27, has been assigned to one of our pastors who could not be assigned last year, but the two latter "weeks" are still open. Please write to:

Pastor Holger Strandskov.

Kimballton, Iowa.

Announcement

MEMORIAL SERVICE — For the late Pastor C. P. Højbjerg will take place on Monday afternoon, July 5, 1954, beginning at 2:30, in the church and at the cemetery at Nysted, Nebraska. Friends are invited to participate in this service — and at the social period following the service — at which time opportunity will be afforded anyone wishing to express gratitude for the many fine things the Højbjergs contributed throughout many years to the welfare and enjoyment of our people.

Harris Jespersen.

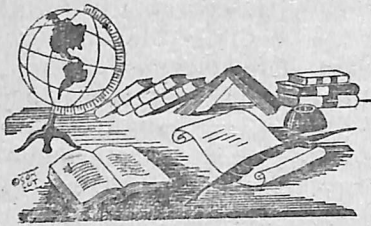
Vacation Bible School Material

Have you purchased your supplies for the mission hour of your VBS? We have something which we feel the whole school will enjoy, and which the fifth through eighth graders will find worthwhile. It is a large picture map of the Santal Mission field in India. The map is about 32x44 inches. With it comes a sheet of pictures to be colored or painted and pasted on the map. Articles about these pictures, as well as information about our mission stations and pictures of our missionaries, are included. It is complete for 50c.

Each child will desire to have a sheet of the pictures for his or her own booklet. Additional sheets may be obtained for 5c each.

Order from:

THE SANTAL MISSION
63 South Fourth Street
Minneapolis 1, Minnesota.



OPINION AND COMMENT

NO LESS A PERSON than D. Franklin Clark Fry has called the Evanston meeting this summer "the most notable ecumenical event on the North American continent in the lifetime of everybody who reads these lines." That is no exaggeration. Those of us who plan to be present for part or all of the meeting can hardly wait for August to roll around. Evanston will be worth studying, and the secular press as well as the church papers will be filled with news about it from here on in. This editorial's purpose, however, is to call a little attention to another convention very similar in nature which has had nowhere near the publicity, but whose history and career astonishingly parallels the World Council. The International Council of Christian Churches is composed of a group of about forty denominational bodies and single churches who have not been able to find themselves at home with the members of the W. C. of C. The first meeting of this group was convened just about two weeks prior to the meeting which organized the W. C. of C. in August, 1948. A still further coincidence is that both meetings were held in Amsterdam. The principle difference between these two world-wide associations has doctrinal foundations. The members of the I. C. C. C. believe in a closed fellowship excluding such denominations as the member churches feel have departed from the historic and fundamental faith, in their view. (The World Council, on the other hand, is open to all churches which call themselves Christian, and includes even Eastern Orthodox bodies such as the Greek Catholic Church. Very probably it would also welcome the Roman Church if she were interested.) The I. C. C. C. objects to the World Council principally because the W. C. leaves to its member churches matters of interpretation, and includes such extremists as the Hicksite Quakers, who are unitarians. The I. C. C. C. is holding its Third Plenary Congress this summer in Philadelphia, and to carry the coincidental history on, it is also meeting in August, and again preceding the W. C. meeting by two weeks. A hint of the difference in approach of the two groups may perhaps be drawn from a comparison of the themes of the two meetings. The Evanston meeting has as its theme: "Christ, the Hope of the World." The Philadelphia meeting will center on: "The Historic Christian Faith." To us, it would seem that the W. C. of C. offers far more hope as a genuine ecumenical effort; furthermore its theme for this meeting carries in it implications of practical immediacy which the other does not have in its obvious stress on a doctrinal defense.

READERS MAY BE thinking that these pages contain far too much information and propaganda supporting L.W.A and L.W.R. We offer no apology for this; we feel that one of the reasons TIDINGS goes

into all our homes is to strengthen especially that work which we do as a united effort. It is a shocking fact that one of every ten Lutherans in the world today is a refugee. More Lutherans have disappeared in Eastern Europe than there are in the U. S. Over twenty-two million Lutherans are still behind the Iron Curtain, according to Dr. Carl E. Lund-Quist, executive secretary of L.W.F.

NOT LONG AGO the daily papers carried the story of a very interesting vote held in the state of New Jersey. Raffles and "bingo" games have been against the law in N. J. for years. But law enforcement officers had been reluctant to crack down on church groups and charitable organizations who raised funds by such practices. In early winter a serious effort to legalize the activity was made, because police had suddenly begun to raid games of this kind. It was decided in the November voting to allow local communities to hold special elections to decide whether or not to legalize such gambling. The results came to light not long ago: more than nine out of ten communities voted to allow games of chance when conducted by charity groups, including veteran organizations, firemen companies, etc. A spokesman for the Roman Catholic Church affirmed that almost all his churches would begin having them at once. (Catholics had campaigned widely for votes.) One priest said that of the 520 Catholic Churches in the state, many would receive in income from the games, between \$20,000 and \$50,000 annually. Another said that the Church does not frown on "sinless" games of chance, and that he personally saw nothing wrong in thus getting countless non-Catholics to help support Catholic causes! Of course, we must not blind ourselves to the fact that some Protestant Churches (relatively few) also will indulge in raffles and bingo now that it is legal almost everywhere in N. J. It is sad that churches can not ignite a sacrificial spirit in their members so that such degrading methods of increasing income would not be used.

WHILE MOWING in the garden the other day we thought of an old, old story about an eloquent minister who used poetic analogies in the pulpit, and who one Sunday in evangelistic zeal said, "My friends, as I look out over God's green fields, I see a sermon in every blade of grass!" The next day, a trustee of his church happened by the parsonage and saw the parson mowing the lawn. "Aha!" said he. "Cutting your sermons shorter, are you, Reverend?"

Confessing Christ

Oh, that my tongue might so possess
The accent of his tenderness,
That every word I breathed should bless!
For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men far and near.
Oh, that it might be said of me,
"Surely thy speech betrayeth thee,
As friends of Christ of Galilee."

—Challenger, San Diego.

Greetings and Comments from our Readers

Jens Bossen

Jens Bossen, South Windsor, Connecticut, who passed away recently at the age of 78, was one of the pillars of Our Savior's Church at Hartford. Failing eyesight and a lingering illness had kept him from active participation for a number of years but prior to that time his influence and support was strong and unflinching for more than half a century. Never one to seek the spotlights of the foreground, he nevertheless exerted real leadership, and he could always be relied for liberal support of the causes of the church. We talk much about stewardship in our day, but we must not forget that the older generation, which probably did not know the word and would encounter difficulty, if it had to expound the concept often practiced stewardship in a very real way.

Born and raised in Denmark Jens Bossen was deeply loyal to his Danish heritage. He loved the Danish language, particularly as it gave expression to the faith of the church in preaching and in its great hymns. But Connecticut became his home in a very intimate sense. For many years a widower, he spent much of his time reading about his state and exploring its every nook and cranny. He preferred to travel the back roads through the hills and he had a remarkable knowledge of small trails and out-of-the-way places. He also knew the history and especially the lore and legend of the state, and it was a pleasure and an education to explore with him. For years he had wished that he could take the beauty of the state, particularly the beauty of the hills and woods in autumn, back with him, and it was a great thrill for him when color pictures enabled us to do this.

He was ever faithful to his friends and he never forgot the strong fellowship that had lived in the young people's group of his youth. The attempt to establish a center for this fellowship and its values in the camp at Unionville that was called "Vennelejr" was the crowning effort of the group, and although it never developed according to its potentialities, it provided a wonderful outlet for many years. Jens Bossen cherished the memories of this as the days of his years dimmed his active participation in the present. It is characteristic, however, that he worked to the end that the remaining capital from the camp funds eventually were channeled into the work of the church. The beautiful pipe organ in Our Savior's church was to a large extent bought through the gift of these funds.

Let it therefore again be said that it was the church which held his central loyalty. Jens Bossen was a humble

person, and the thought of merit was far removed from his mind. He lived in the grace of the gospel and he would protest against any effort to exalt and praise him. But we who knew him cherish his memory and we are grateful for what he was and what he did. God bless his memory among us!

Johannes Knudsen.

From Ringsted, Iowa

A correspondent from Ringsted, Iowa, has written extensively of activities and progress in St. John's Lutheran Church.

Her report is presented here substantially as submitted, with only editorial liberties taken with the form of the report:

Meetings of special interest during the past months include the visit of the Ribers in winter, the Installation Service of Pastor George Mellby, with a reception at which the Mellbys, Pastor and Mrs. Stub, Pastor Th. Hansen, and others gave brief talks. Early in March "The Northern Iowa Lutheran Pastors' and Wives Conference" was held, with a special Communion Service, the Ladies' Aid "Betania" served dinner and lunch.

The Guiding Circle served dinner for the Ringsted Business Men's Club in March. The Y. P. Society sponsored an "Æbleskiver" supper in February, and showed sound and color films afterwards of "Denmark" and "Picturesque Denmark." The proceeds of \$87.30 will be used to help defray the costs of convention-camp to be held here this summer. Lent services were held every evening during Lent on the theme "Standing Near the Cross." Pastor Mellby exchanged pulpits with neighboring pastors and spoke on various persons who were nearby at the time of the crucifixion of Jesus.

The congregation now has three choirs, the adult choir, directed by Dr. Leroy Henriksen, the junior choir and smaller children's choir directed by Mrs. Merrill Christensen. The fifth Sunday of the month here (when there is one) features Sunday School work in the regular services, usually with a song by the S. S. Ushers now function at the service, and members of the Y. P. S. take turns in receiving the collection. An Altar Guild has been appointed to care for the altar furnishings. Each week the Sunday bulletin is mailed to all members, and is also distributed at each worship service.

The loss of two faithful members is noted with sorrow. Svend Aagaard, 82, passed away in January, and a former board member, recently living in Colorado, Chris Skov, was buried in March.

Physical improvements have been made continuously since the celebration of the 65th Anniversary of the church last fall, when the Betania Aid presented a gold cross to the church for its steeple. The steeple now has been reshingled. A rust-removing tank is being installed in the water system, and an oil furnace will soon be put in the parsonage. The congregation has decided to electrify the altar candles. Three dozen new chairs have been bought (with the help of the two Aids.)

Mrs. Mellby is to be in charge of the summer Bible school soon to open.

The Guiding Circle group is active, with membership now at 50. Each meeting is followed by an "Excursion in the Bible" designed to enrich the fellowship. An American and a Christian flag is to be purchased, with plans for dedication Pentecost Sunday.

The congregation has decided to make these activity reports to LUTHERAN TIDINGS a regular thing and hopes other churches will do likewise.

Submitted by Mrs. Bertha Jensen.
Box 133.

Voices Of Spring

In many buses and publications you can find an advertisement with a picture of Eisenhower which reads: AMERICA NEEDS YOU as a civilian ground observer! These are unusual times, which call for an unusual alertness on the part of everyone. Man has attained a capacity for unlimited destruction. He can now produce a single hydrogen bomb releasing sufficient force to destroy New York City. Shall man use this great force for self-destruction? It is a power that can be directed either for good or for evil. God calls us today as observers for civilian and spiritual defense. He wants us to watch and pray, but also to go into the world or send emissaries where we cannot go ourselves, with comfort, help and glad tidings. It is much later than we think. ("If you yourself only knew today the conditions of peace!" Luke 19:42) almost two thousand years since the Son of God suffered, died and rose again that we might live forever in peace and joy. Is it not sad that after so many years, so long a span of time, less than half of the world's teeming millions has ever heard of the **only hope for humanity now and forever.**

It was my privilege recently to spend a Sunday in church when Harold Riber from India spoke at the morning service, again in the afternoon and later in the evening. It struck me as being selfish, blind or ignorant not to see the great need of the other half of the world, while in this country we are choked with comforts and all the

latest improvements. The missionaries are willing and happy to leave their homes, relations and friends, and heed the Master's call to go out into the terrible heat, dust, humidity, filth, and disease that is India.

Can we do less than support so worthy an endeavor? Should we not try to the hilt to bring as many as possible of the unfortunate ill fed children into the mission schools? They live in such depravity that it is not surprising only half of them reach the age of ten. Jesus said: What you do for one of these the least of my brethren, that you have done for me! Remember, the Santal Mission is the only foreign mission our synod has a part in.* It costs only \$24 to keep a child in school for a whole year; this is much less than the average American spends for movies, cigarettes, and other luxuries. Any church which is only supporting itself, is not really obeying the Master's command to His church.

See, for instance, what Denmark was like before its people heard of Christ! They were known as the vicious Vikings, feared over half of Europe, where they plundered and burned, murdered helpless people or carrying them off as slaves. The greatest single force today against viciousness and evil is the **power of practical Christianity** at work on many fronts. Incidentally, that is also the only power which the Communists really fear. They tell the missionaries: "You can preach all you want to, but don't build schools and bring technical knowledge and implements to the people. It will raise their living standards to a human level and make them quit the Communist forces."

You are excused from giving to the foreign missions if the following statements are true:

1. If the world is not lost and does not need a Saviour.

2. If Jesus Christ made a mistake when He said "Go ye into all the world and preach the gospel to every creature."

3. If the gospel is not the power of God unto salvation and cannot save the heathen.

4. If the missionaries who come to our ancestors were meddlers, and if we would be much better off had we been reared as heathens.

5. If you would have fared better had others strictly followed the motto: "Every man for himself."

6. If the Lord Jesus will not triumph at last and there will be no rewards for those who have served.

7. If there is to be no accounts of the money God entrusts to you.

(Adapted from Horace Bushnell)

Are you excused?

We have a story to tell all the nations
That shall turn their hearts to the right;
A story of truth and mercy,
A story of peace and light.
For the darkness shall turn to dawning,
And the dawning to noonday bright,

Associated Church Press Holds Editor's Convention

Meeting in New York late in April, the members of the Associated Church Press representing approximately twenty million readers here and abroad passed a series of unanimous "Resolutions" which succeed in throwing light on the temper of the church press of this nation. About 120 different papers had representatives at the meeting (including LUTHERAN TIDINGS). The resolutions follow:

I. WHEREAS: Mankind has in the year now past bought to further development the conditions of its own destruction; and whereas these are three in number: the physical fact of the hydrogen bomb; the ideological fact of Communism; and the psychological fact of fear; and whereas the killing potential of the hydrogen bomb, the freedom destroying virus of Communism, and the paralyzing infection of fear can be conquered only by man's rediscovery of faith;

BE IT RESOLVED: That the editors of the Associated Church Press confess before Almighty God their personal and vocational sins both of omission and commission rededicate themselves to the love for truth rather than any fragment of truth; and commit themselves anew to the publication of the glad tidings that the God of Creation has a redemptive purpose for all the peoples of the earth.

BE IT RESOLVED: That the Associated Church Press call on the United States Government to continue to explore every possibility of ending the world contest in armaments, including renewed efforts through the United Nations disarmament commission; that the United States consult with other nations concerned before taking action that might endanger the lives and food supplies of their peoples, such as the recent and proposed hydrogen bomb tests. The Associated Church Press moreover urges all people to consider soberly and in prayer the moral implications of the production and use of weapons of such indiscriminate slaughter as atomic, hydrogen and cobalt bombs, nerve gases and agents of biological warfare.

II. WHEREAS: We affirm our faith in the strength of our democratic principles of government to meet national and international danger;

BE IT RESOLVED: That the Associated Church Press record its conviction that neither organizations nor in-

And Christ's great kingdom shall come
to earth,
The kingdom of Love and Light.

E. T. O., Newark, New Jersey.

*Editor's note: Our Synod gives much to L. W. A. however, — much more even than we give to Santal Missions.

dividuals should be listed by government agencies or officials as subversive in violation of due process of law as guaranteed in the Constitution.

III. WHEREAS: Individuals and agencies have, in the year past, fought the good fight for the freedom and wholeness of man's God-given personality;

BE IT RESOLVED: That the Associated Church Press thank and commend some of them for the distinctive contributions herewith mentioned:

1. President Dwight D. Eisenhower, for his proposal that the nations of the world pool their nuclear resources for use in peaceful pursuits; and

2. The United Nations, for its steady and inspired progress, despite many handicaps, as "the best political hope for world peace," and

3. Those United States Senators and Congressmen and the General Board of the National Council of Churches and other responsible church groups who have remembered that the path to security is through freedom and justice, for their bills, statements, and suggestions for the orderly reform of procedures used in the investigation of subversion, and for asking vigilance against those who would subvert American freedom by fear, and

4. Churchmen Bishops C. Bromley Oxnam and Henry Knox Sherrill and Dr. John A. Mackay, and journalists Edward R. Murrow and Elmer C. Davis for unwavering and splendid service to the cause of civil liberties, and

5. The producers and exhibitors of "Martin Luther," for making and showing one of the great motion pictures of our time, thus making known the character of our Protestant heritage.

IV. WHEREAS: The delegates to the Evanston Assembly of the World Council of Churches will come, not as ambassadors of foreign powers, and not as exponents of the several economic and political orders, but as fellow Christians joining in the quest for truth, and as men and women seeking to resolve their differences so that they may unite to serve:

BE IT RESOLVED: That the Associated Church Press welcome, and call upon all North Americans to welcome, each delegate and journalist who will come from far or near to attend this council of Christians seeking to make common cause for good in the world.

V. WHEREAS: It is our opinion that appointment of a United States ambassador to the Vatican is a fundamental violation of the principle of separation of church and state;

BE IT RESOLVED: That the Associated Church Press reaffirm its conviction that no diplomatic representative of the United States should be assigned to the Holy See.

The Associated Church Press paid tribute to "Martin Luther" as one of the great motion pictures of our time. A special showing of the film was held

and afterwards the executive secretary of Lutheran Church Productions, Henry Endress, discussed Roman Catholic reaction to the film.

Eight new church publications were admitted into membership of the ACP bringing the combined readership of member papers to about 20,000,000.

OUR CHURCH

Pastor H. V. Knudsen, former pastor in Los Angeles, Calif., and now in Denmark, has been nominated as second pastor at Fredericia.

Pastor Alfred Sorensen, of Cedar Falls, Iowa, conducted services in Freds-ville, on May 16, in the absence of **Pastor C. A. Stub** who was attending the 75th Anniversary of his old congregation in Montcalm County, Mich.

Seattle, Wash. St. John's Congregation recently paid for the north half of the block on Phinney Avenue located between North 55th and Argyle Streets. Thus St. John's now owns the entire block, giving them ample space for their new church and parking areas.

Pastor Walter Brown and family has been spending part of the month of May in Seattle. He will return to his charge in the Ruthton and Diamond Lake, Minn., congregations during the last week of the month.

Denmark, Kansas. Men of the congregation here and of Excelsior have done extensive repair work on the parsonage where **Pastor Willard Garred** and his family live. The porch has been rebuilt and 7 truck loads of earth used as fill. The foundation was tightened, rain drains built, and the whole house was painted white.

Enumclaw, Washington. **Pastor Svend Holm** delivered the Easter message at the Sunrise Service locally, and likewise has been asked to give this year's Baccalaureate Address before 99 graduating high school students.

Minneapolis, Minn. An "Expansion Committee" has been at work for a month contacting church members about the proposed building additions and changes at St. Peder's church here. The Fund now totals almost \$13,000, (including pledges) with 25 members donating \$200 or more.

Omaha, Nebraska. The "Sentinels" (youth group) are planning exchange meetings with the young people of the local Bethel Baptist Church (colored) during the spring. **Pastor Marius Krog** has recently been granted a salary increase.

Dr. Johannes Knudsen who has resigned as Dean of our Seminary, effective at the close of this school year, will begin work this summer as guest lecturer at Chicago Theological Seminary in Maywood, Illinois. He

and his family are moving to Illinois in June. Dr. Knudsen will teach, during the summer, a course in primitive religions, and during the following academic year he will teach History of Religion, American Church History, and a New Testament Course.

Alden, Minnesota. **Dr. and Mrs. Ernest Nielsen** were guest speakers in First Lutheran Congregation here on May 2, for the annual Mission Sunday.

Pastor and Mrs. Valdemar Jensen will observe their 50th Wedding Anniversary on May 25. The congregation in Des Moines plans an appropriate celebration in the evening.

Solvang, California. **Pastor J. C. Aaberg** served the local congregation May 2 in the absence of the pastor, who attended the District Convention in Parlier.

Dr. Alfred Jensen was scheduled to visit the congregations of the California District following the annual meeting.

Nysted, Nebraska. St. Peter's Church dedicated a new organ at regular services on Palm Sunday. The Youth Fellowship choir sang a special anthem and an organ solo was played by organist Mrs. Arnold Krogh.

Blair, Nebraska. **Mr. Olaf C. Lund** has been engaged to head the music department at Dana College and to direct the choir during the three semesters when Prof. Paul Neve will be on leave of absence. Mr. Lund is former music instructor and choir director at Grand View, and is the son of a former pastor of our Synod, F. O. Lund.

Santal Mission

Contributions for month of April, 1954 Toward General Budget:

St. Peter's Congregation, Byram, Conn.	\$ 35.00
Mrs. Helen Nelsen, Moorhead, Iowa	10.00
Mission Group, Sidney, Mich.	25.00
Mission Group, Greenville, Mich.	20.00
Our Savior's Congregation, Bridgeport, Conn.	20.00
St. Paul's Lutheran Congregation, Cedar Heights, Iowa ..	10.00
St. John's Annex Ladies' Aid, Seattle, Wash.	10.00
St. John's Ladies' Aid, Cozad, Nebr.	25.00
St. Ansgar's Congregation, Portland, Me.	47.74
Helga Petersen, Chicago, Ill.	3.00
Mrs. Nis Kyhl, Des Moines, Ia.	1.00
W. N. Hostrup, Kimballton, Ia.	1.00
Bethlehem English Ladies' Aid, Askov, Minn.	10.00
Mrs. Anna White, Ludington, Mich.	10.00
Rev. John Christensen, Ludington, Mich.	10.00
In memory of Mrs. Jim Christensen, Minneapolis, Minn., Mrs. Ferd. Jensen, Flaxton,	

N. D.	2.05
In memory of Alfred "Ike" Frederiksen Tyler, Minn., Friends	20.00
In memory of Hans Kock, Luck, Wis., West Denmark Ladies' Aid	3.00
In memory of H. E. Struntze, Dike, Iowa, Dike and Freds-ville Friends	5.00
In memory of Jorgen J. Nielsen, Kimballton, Iowa, Mrs. Chr. Brodersen, Mrs. T. G. Muller, Ove Mullers and Niels Bennesens, Kimballton, Iowa	4.00
In memory of Rev. A. C. Ammentorp, Harold Andersens, Freds-ville Iowa	1.00
Luther Memorial Congr.	5.00
In memory of Anna Dorthea Knudsen Andersen, Hartford, Conn., M. P. Andersen	10.00
In memory of Mrs. Tambo, Diamond Lake, Minn., Bernice Nielsen	5.00
In memory of Alfred Berthelsen, Des Moines, Albert Jorgensens, Tyler, Minn.	1.00
In memory of Capt. Gerald R. Lenrz, Japan, John Millers, Milltown, Wis.	2.00
In memory of Mr. and Mrs. Skov-Nielsen, Luck, Wis., West Denmark Ladies' Aid ..	3.00
In memory of Mrs. Fred Petersen, Des Moines, Iowa, Anna and Ole Haaland, Macalls-burg, Iowa	1.00
In memory of Alfred Kibsgaard, Hampton, Iowa, Relatives and friends, Hampton, Iowa	79.00
Mr. and Mrs. Mads Kr. Madsen, Marquette, Nebr.	2.03
For a Child in School:	
St. Peter's Guild, Minneapolis, Minn.	24.00
Peter Rasmussens, Marquette, Nebr.	12.00
For Riber's Work:	
In memory of "Bedstefar" J. O. Johnsen, Freds-ville, by Jim and Lorraine, Raymond, Alma and Vernon Johnsen	5.00
Lutheran Guild, Immanuel Cong., Los Angeles, Calif.	25.00
Our Savior's Congregation, Brooklyn, N. Y.	34.05
In memory of Mrs. Howard Nelsen, Dwight, Ill., by Field Community Club	8.53
Ben Wollgasts and Harry Wollgasts	10.00
Carl Andersens, Jens Andreasens, and Frank Sondergaards	6.00
Harry von Qualens, Earlen von Qualens, and Chris Ribers	13.00
Total for April	518.40
Total since January 1	4,144.98

Acknowledged with thanks by

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

Acknowledgement of Receipts for the Synod Treasurer

For the month of April, 1954

Toward the Budget:

Congregations:

Trinity Lutheran, Greenville, Mich.	\$ 119.35
Des Moines, Iowa	301.61
Troy, N. Y.	75.00
Exira, Iowa	192.19
Manistee, Mich.	50.00
Seattle, Wash.	64.25
Brooklyn, N. Y.	110.25
Juhl, Mich.	137.50
Minneapolis, Minn.	350.50
St. Stephen's, Chicago, Ill.	200.00
Askov, Minn.	34.90
Menominee, Mich.	46.47
Watsonville, Calif.	45.00
Los Angeles, Calif.	250.00
Denmark, Kansas	316.27
Muskegon, Mich.	200.00
Trinity, Chicago, Ill.	200.00
Victory, Mich.	159.12
Racine, Wis.	489.15
Tacoma, Wash.	25.00
Newell, Iowa	500.00
Fredsville, Iowa	300.00
Omaha, Nebr.	100.00
First Lutheran Church, Mont-calm Co., Mich.	200.00
Troy, N. Y.	75.00
Dwight, Ill.	850.00

Home Mission:

Congregations:

Minneapolis, Minn.	10.00
Tacoma, Wash.	16.25
First Lutheran Church, Mont-calm Co., Mich.	2.75
In memory of J. O. Johnson, Mr. and Mrs. Niels Olesen, Mr. and Mrs. Jens Thuesen,	

Mr. and Mrs. Ralph Thuesen, Mrs. Christine Holm, Fredsville, Iowa	7.00
Mrs. Maria Andersen, Mr. and Mrs. Edw. Andersen, Fredsville, Iowa	3.00
Mr. and Mrs. Hans Schmidt, Mr. and Mrs. Hilmar Schmidt, Fredsville, Iowa	2.00
Mr. and Mrs. George Horen, Armstrong, Iowa	2.00
In memory of Mrs. Howard Nelson, Gardner, Ill., Mr. and Mrs. Walter Skonetski, Mrs. William Skonetski, Dwight, Ill.	4.00

Lutheran Tidings:

Congregations:

St. Stephen's, Chicago, Ill.	1.00
First Lutheran Church, Mont-calm Co., Mich.	3.75

Child's Friend:

Annex Club, Seattle, Wash.	10.00
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Kirke og Folk:

Gifts and subscriptions	384.40
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Grand View College:

St. Stephen's, Chicago, Ill.	10.00
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Pension Fund:

Mrs. T. Elmer Boysen, Enumclaw, Wash.	5.00
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In memory of P. C. Paulsen, Dwight, Ill., Kristine and Kenneth Paulsen	5.00
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Congregations:

Enumclaw, Wash.	16.00
Seattle, Wash.	5.00
Parlier, Calif.	17.65
Minneapolis, Minn.	1.00
Omaha, Nebr.	48.00
First Lutheran Church, Mont-calm Co., Mich.	7.00

Pastor's Dues:

Rev. Vincent Ligouri	32.00
Rev. Svend Kjaer	64.00
Rev. E. E. Hansen	69.00
Rev. Enok Mortensen	58.00
Rev. James Lund	27.20
Rev. Walter Brown	43.20
Rev. C. A. Stub	48.83
Rev. Marvin Nygaard	56.74
Rev. Carlo Pedersen	42.30
Rev. Ove Nielsen	49.74

Chicago Children's Home:

Congregations:

Minneapolis, Minn.	11.00
First Lutheran Church, Mont-calm Co., Mich.	2.00
South Lutheran Society, Viborg, S. D.	5.00

In memory of Peter Nielsen, Lincoln, Nebr., and Johanna Larsen, Audubon, Iowa, Anna Larsen, Lindsay, Neb.	5.00
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In memory of H. E. Struntze, D i k e, Iowa, Lois Dorans and Lee Rhangens, Decorah, Iowa	10.00
Dike and Fredsville friends	5.00

In memory of Mrs. Howard Nelson, Gardner, Ill., Mr. and Mrs. S. D. Sorensen, Dwight, Ill.	3.00
Previously acknowledged	7,451.20

Total to date -----\$13,935.57

Received for Items Outside of Budget:

For Chicago Children's Home:

Danish Brotherhood in America	\$ 15.50
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For Old People's Home, Des Moines, Iowa

In memory of Mrs. Howard Nelson, Gardner, Ill., Mrs. Bodil Nelson, Mr. and Mrs. Harry Melbourne, Mrs. Vivian Hensen, Mr. and Mrs. T. M. Tanner, Mr. and Mrs. Wendell Nelson, Mr. and Mrs. Raymond Olson, Mr. and Mrs. Alvin Nelson, Mr. and Mrs. William Sorensen, Dwight, Ill.	9.00
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For Eben-Ezer:

In memory of H. E. Struntze, D i k e, Iowa, Dike and Fredsville friends, Iowa ..	10.00
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Lutheran World Action and Relief:

Congregations:

Seattle, Wash.	92.50
Cordova, Neb. and Sunday School	85.40
Juhl, Mich.	37.50
Minneapolis, Minn.	94.00
St. Stephen's, Chicago, Ill.	18.00
Volmer, Mont.	83.50
Menominee, Mich.	9.34
Watsonville, Calif.	15.00
Ringsted, Iowa	151.25
Muskegon, Mich.	200.00
Racine, Wis.	99.25
First Lutheran Church, Mont-calm Co., Mich.	10.75
Dwight, Ill.	150.00

In memory of J. O. Johnson, Mr. and Mrs. Jens Weiby, Mrs. Emma Johnson, Fredsville, Iowa	2.00
In memory of Edw. Christensen, Congr., Viborg, S. D.	15.00
Mr. and Mrs. Dwight Andersen, Viborg, S. D.	1.00
In memory of Jens Fisker, Mildred Hansen and Pastor Heide, Racine, Wis.	8.50

In memory of Alfred "Ike" Fredericksen, friends in Tyler, Minn.	39.00
Previously acknowledged ..	635.56

Total to date -----\$ 1,747.55

Church Extension Fund:

Congregation, Byram, Conn.	10.00
In memory of Arthur Ammentorp, Mr. and Mrs. Alfred Frost, Mr. and Mrs. Chris A. Backe, Richard and Herdis Neilsen, Mr. and Mrs. Viggo Rasmussen, Mr. and Mrs. Jacob Christensen, Pastor and Mrs. W. Clayton Nielsen, Mr. and Mrs. Sig. Sorensen, Mrs. Anna Bundgaard, Withee, Wis.	7.50

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, Minn.

May 20, 1954

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.