

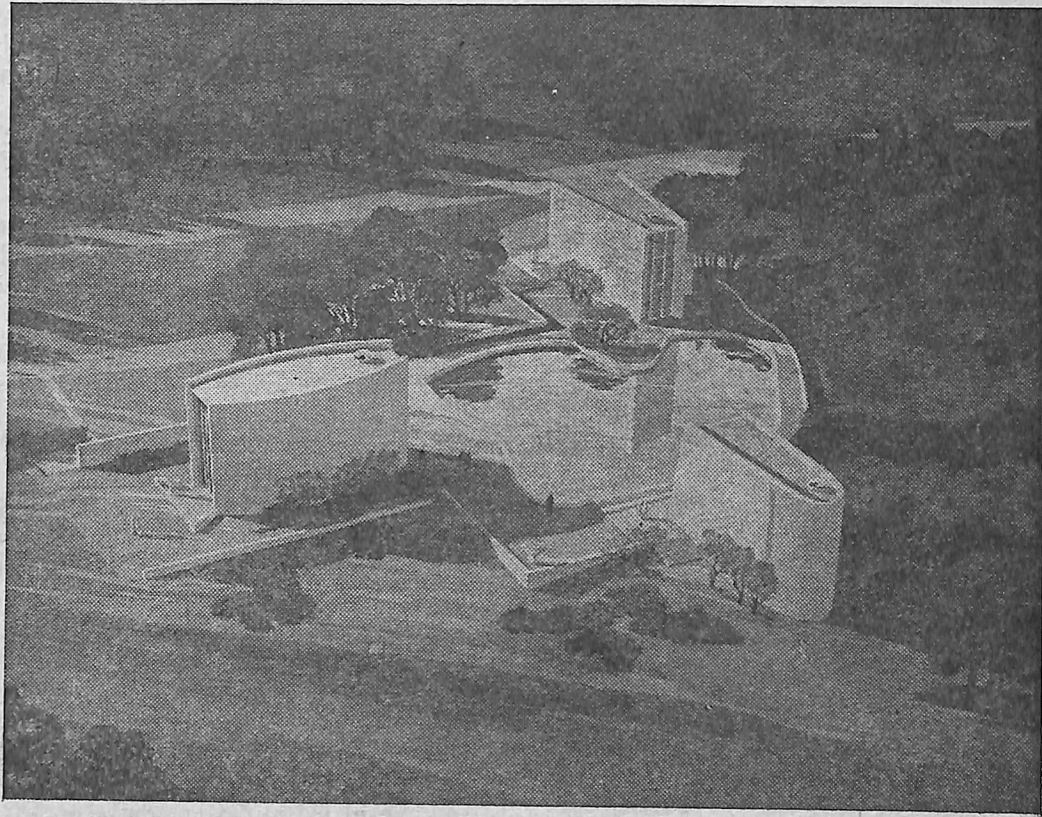
Lutheran Tidings

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No. 2



WALTHAM, MASS. . . . The three Chapels to be erected on the campus of Brandeis University to provide for the spiritual needs of the University's Catholic, Jewish, and Protestant students. The Brandeis project marks the first instance that three edifices have been constructed for the major faiths on a college campus. Work on this unique religious grouping will begin immediately.

Three Chapels

CONSTRUCTION of a unique interfaith project, consisting of separate Catholic, Protestant and Jewish chapels, has been begun on the campus of Brandeis University, Waltham, Mass. It is the first time on any university campus that such a religious grouping of individual structures has been undertaken.

With this chapel concept the six year old liberal arts university, only Jewish-founded nonsectarian institution of higher learning in the United States, makes a sharp departure from customary chapel practice at denominationally sponsored colleges.

Traditionally the chapels constructed at colleges and universities stemming from a religious faith are built as a chapel of that faith. Hospitality to use the facility is extended to students of other faiths, but the chapel remains an edifice in the image of the host group.

"It is our feeling that worship is very much a matter of mood and spiritual climate and is not limited to the words that are spoken or the ceremonies per-

formed. Protestants who worship in a Catholic Chapel or Jews who worship in a Christian Chapel, while grateful for the hospitality, are never really completely at home and the religious mood that they seek is never really properly evoked," Dr. Abram L. Sachar, Brandeis president, declared.

University officials made it clear that the presence of the chapels would not alter the institution's policy of non-denominational activities. No official chaplain will be named by the University, nor will chapel services be made compulsory.

Instead, it is announced, the three extra-curricular religious groups on campus which cater to the religious needs of the students will be responsible for the use of each facility.

Thus the Hillel Foundation will assume responsibility for the Jewish chapel; the Newman Club for the Catholic chapel; and the Student Christian Association for the Protestant chapel. All three groups have been functioning on campus for years.

First of the three chapels to be named is the Jew-

ish chapel, which will be designated the Mendel and Leah Berlin Chapel in memory of the parents of a distinguished Boston surgeon, Dr. David Berlin.

Funds for the construction of this chapel were made available by patients of Dr. Berlin nearly three years ago. When the concept of developing three chapels was evolved, Dr. Berlin himself was among the first to contribute towards the fund for the Catholic and Protestant chapels.

In addition to the three chapels, provision is made for a large outdoor area where functions can be held in common with all faiths. Such services as Thanksgiving, Baccalaureate, or Vesper Services will be held in this area.

The unique chapel area, designed in contemporary style by Harrison and Abramovitz, New York architects, was created to reflect the similarity of all faiths while respecting their doctrinal differences.

All three buildings, while approximately equal in height and size, are different in appearance. The buildings are so placed around a pool so that no one building overlooks another, with each one facing the sylvan setting which surrounds the entire area.

Each chapel was designed after consultation with authorities of the faiths involved to insure that proper religious needs would be safeguarded.

The interior appointments have been designed to blend with the contemporary architecture and spiritual mood of the faith utilizing the facility. The pulpit, for example, in the Jewish chapel is being designed in an elliptical fashion to conform to the shape of the structure.

The Protestant chapel is designed to satisfy the needs of the major sects — Lutheran, Episcopalian and Presbyterian — and will have a combination altar and communion table.

The Protestant chapel has a study for the minister, and the Jewish chapel has a study for the rabbi. The Catholic chapel is equipped with a sacristy.

The lighting for each building will combine natural light for much of the day with shafts of sunlight streaming over the arc or altar. Other than that the lighting fixtures will be designed to shed a soft light and to maintain the religious mood of each faith. All focal points in each chapel will be illuminated, but source of the light will be concealed.

The exterior of each building will be unadorned by religious symbols. The interior, however, will be adorned in conformity with its use.

The exterior of the buildings will be of a specially designed glazed brick, buff colored with irregular flecks of brown.

The wide expanses of glass, the common outdoor pulpit, the proximity of the wooded area, and the natural pool have been so planned as to bring nature into the structures.

Famed Visitors at Evanston

Toyohiko Kagawa, the well-known Japanese Christian, Alan Paton, the South African novelist, Bishop Lilje of Germany and Victor Jones, inspector of factories under the British Ministry of Labor, are among the speakers on the accredited visitors' program of the Second Assembly of the World Council of Churches now under way in Evanston, Illinois.

Each of the 161 member churches in the World Council of Churches is entitled to send to the Assembly a number of accredited visitors in proportion to the number of delegates assigned to it. The accredited visitors will receive all of the Assembly literature and will attend the plenary sessions and worship services of the Assembly.

During the time when the delegates are meeting in groups, sections and working committees, a special series of sessions for the accredited visitors will be held in air-conditioned Cahn Auditorium on the campus of Northwestern University. Some seats will be available to the general public after the accredited visitors, the wives of delegates, and the press have been accommodated.

Kagawa and Paton are only two of the 35 leading churchmen who will be heard only at the accredited visitors' sessions. To avoid duplication, they have not been scheduled among the Assembly speakers.

Topics to be discussed have a bearing on the Assembly's theme and subsidiary themes and also deal with matters of interest to the churches in all lands. Accredited visitors will have an opportunity to ask questions of the speakers and following a brief recess will meet in informal groups for discussion and an exchange of views.

In several instances speakers on the accredited visitors' program will particularize and amplify on some of the more general themes presented in the plenary sessions. For instance, the Assembly report on social questions will be followed in the accredited visitors' session with reports from France, India and the U. S. A plenary address on international relations will be followed by a panel discussion in the visitors' program with speakers from six different countries discussing "Foreign Policy and Christian Conscience."

One subject not specifically on the Assembly agenda but which will find a place on the visitors' program is the whole problem of religious liberty. Reports will be received on the state of religious liberty in East Germany, Spain, Latin America, China, the Islamic world and the U. S.

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A Job Bigger Than Ourselves

By ENOK MORTENSEN

Over 500 people forgot the heat as they listened to this address Sunday afternoon, at our convention in Cedar Falls. The speaker gives a penetrating and searching opinion of the work of the Christian ministry.

DURING the last few years we have become increasingly conscious of the task of finding and training pastors to serve our congregations. It has been one of the major issues at this convention and I trust and pray that our decisions relevant to this task may benefit and strengthen us and the cause of the Kingdom of God.

I have pointed out before that a shortage of pastors within our church is hardly a new problem but a perennial one. There have been few conventions since 1872 when we did not have more congregations than we could serve effectively.

Nor is this only our problem. Most other churches — even those with a momentary over supply of pastors — struggle with the ever-recurring problem of how to find and train men and women adequate to the great task of being servants of the Word.

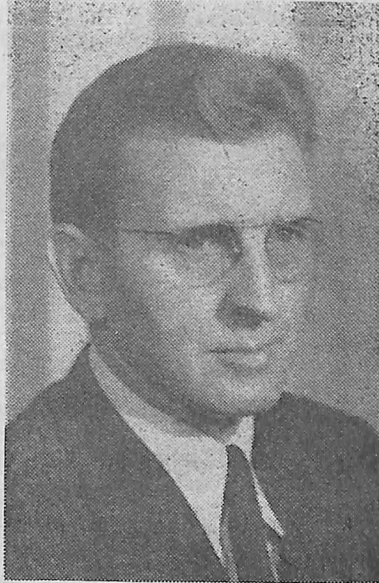
And, thirdly, let me remind you that finding witnesses and servants has been a constant problem for God himself. I say it reverently: What a time God has sometimes had with us! The harvest has always been great and the laborers too few, too reluctant, and too inadequate for the great task. For to be a servant of the Word of God has been, and always will be, as Paul B. Kern says, "**a job bigger than ourselves.**"

Reluctant Recruits

Has not this realization — the magnitude of the task and our inadequacy in face of it — so often made us hesitant and reluctant servants?

There is the story of **Moses**. His people are enslaved in a foreign land and if they are to be freed and returned to the land and to the kind of life God has destined for them, there is need of a leader and God puts his finger on Moses. But Moses does not volunteer his services, and he is most unwilling to be drafted. Me? "Who am I that I should go?" He tries to wiggle out of it with all sorts of alibies: "I am not eloquent — but I am slow of speech and of tongue — oh, my Lord, send, I pray, some other person."

There is the story of **Gideon**. The people of God are in their own land but the enemies, the Midianites, are there too, for "the people of Israel did what was evil in the sight of the Lord." And the finger of God is upon Gideon: "Go in this might of yours and deliver Israel from the hand of Midian —." But Gideon feels himself anything but mighty. He is scared stiff. "How can I deliver Israel? Behold, my clan is the weakest in Manassek, and I am the least in my family."



And there is **Jonah**, the reluctant prophet. God wanted him to go to Nineveh and preach, but Jonah said, no, thank you! The people there were godless and enemies of his people. He had no more desire to go to Nineveh than Eisenhower has to visit red Russia. And so Jonah not only refused; he tried to run away. But God has a way of getting his will done, even when it is contrary to our whims and wishes. And so Jonah went — reluctantly.

There is Amos and Jeremiah and Isaiah and all the others down the line until our own day. The divine imperative is there. Go! It was the last thing Jesus told his disciples, according to Matthew: "Go therefore and make disciples of all nations —."

Men have always been contrary and unwilling to serve God and to be his witnesses, for it is a difficult task — "**a job bigger than ourselves.**"

The Many Demands on the Clergy

I am speaking here primarily of the difficulties of the professional ministry. I am not forgetting that we are a royal priesthood, that every man is a priest, and that all Christians should be servants and witnesses for Christ. I am aware of the dangers of professionalism in the ministry. The temptation and the opportunity to create a monopoly and make religion a profitable business venture is as old as religion itself. But much as we have been on guard against this and however we ministers have tried to be plain and "folksy" — there are and always will be visible and invisible barriers between laity and clergy. We are co-workers in a common cause, but because we pastors do occupy a special place in the affairs of the church there are problems and difficulties at the door of us who are pastors not shared by the laity — much as I detest that term. I want to address myself to some of those burdens.

It seems to me that lay people demand both too much and not enough of a minister. I'm not referring to the gripe registered in the following doggerel:

When a church seeks a pastor,
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl;
And when they catch that bird
They expect him to live
On the food of a canary.

Surely this must have been written by a minister

but obviously not in our synod and about our people! I am thinking of Paul's admonition to the saints at Ephesus (4:11): "—that some should be apostles, some prophets, some evangelists, some pastors and teachers—." Here, Paul recognizes five districts and different offices within the framework of the church, and there are many more—especially in our times. And still our good people often expect to hit the jackpot and find one little man in whom all these qualities—and many more—are combined. No wonder that Paul sighs (I Cor. 12:29) "—Are all apostles? Are all prophets? Are all teachers? Do all work miracles?—"

Well, somehow people expect miracles of a minister. They no longer demand someone who can speak both Danish and English; but they want someone who is well-educated and yet not too sophisticated; someone who can speak their language.

They want someone who is as presentable as say, the local undertaker and the school superintendent. The congregation is no longer an island by itself. It is a vital part of the community. Public relations has become almost a deity. The minister is a symbol of the congregation, and if he cannot be loved, he must be respected.

People want an organizer, a promoter, an administrator; one that can get things done and yet someone who doesn't run everybody; one that can become a part of the community, yet one who doesn't set roots too deeply, for he has no abiding place; a **teacher** who can teach children and those who are to teach; a comforting **shepherd** who can visit sick, old, and lonely; a counselor who can solve problems of mind and soul; an **entertainer** in whom is combined the wit of George Jessel and Bob Hope. It is not required but it helps now to be able to "call squares." And, of course, above all, it must be someone who can "do something for the young people"—whatever that is.

I hope I am not being unduly facetious or sarcastic. I don't mean to be, but I am concerned about some of these demands because so often they leave out the most essential requirement, that of bearing witness, of being a servant of the Word of God, of preaching the gospel of Jesus Christ. Not long ago I discussed with an intelligent layman the situation in his congregation which was then without a pastor. This minister and that were mentioned and they were all found wanting; but not one word was said about the ability and the will to preach. I am a little alarmed about that. I recognize that the pulpit is not the only place a pastor has an opportunity to preach. There are innumerable other occasions and ways of communicating the gospel; but if I were a layman that's one of the things I would look for first. I don't think you expect enough of us ministers in that

area; and all the other demands are so exacting and time-consuming that many of us ministers are beginning to be concerned about it.

A Hazardous Calling

I am not talking about eloquence and oratory. I am talking about preaching the gospel. That demand is legitimate; and all-important; and difficult to meet. That, truly, is "a job bigger than ourselves," to stand in the pulpit Sunday after Sunday and attempt to say something significant about God! I shall never forget the young person who bitterly and angrily challenged: "How dare you talk about God as if you knew something about Him!" It is presumptuous to talk of God. It is even hazardous. For what do I know about God? And what if I misrepresent Him and convey a wrong and distorted picture of God? Is there any serious-minded preacher who has not shuddered at the words of Jesus as He spoke of the danger of offending "one of these little ones," or who fails to understand the concern of Paul who trembled at the thought that he who had preached to others might himself be disqualified?

Preaching, to be sure, is "a job bigger than ourselves." And yet we must go on doing it. Ignorant as we may be, slow to comprehend and understand, unwilling to serve, and reluctant to preach about a God who is always beyond our comprehension and grasp we live under the constant compunction of reaching for Him with our minds and with our hearts. Turning again to Paul, some of us have felt what he called "the necessity laid upon me. Woe to me if I do not preach the gospel!"

Every job, or calling, has its hazards. Ministers are supposed to be good insurance risks — in spite of our reputation as reckless drivers! But there are other professional hazards. I'm not saying that ministers are lazy but I am saying that a minister is tempted more than most people toward "biological lassitude." He is his own boss. There is no time clock to punch. He is his own disciplinarian. It is so easy to go to the files and find a sermon only two years old or a fresh one from the bookshelf. And many people apparently take for granted that the minister lives a life of ease. Hence the story of the Negro: it was a hot day; the rows of cotton seemed a mile long and the mule was obstinate. "Rastus," he said to his pal, "I thinks I feels the call to become a preacher!"

There is the hazard of vanity. Day after day we are expected to stand before an audience and utter pearls of wisdom; gradually we come to believe it ourselves. There are always the sweet old ladies who grasp our hands at the exit and exclaim: "That was a wonderful sermon!" Few of us have the good sense to retort as one minister did: "Thank you; the Devil has already told me so!"

There is the hazard of pride and

ego-centricity. We are in the spotlight constantly. We are elevated to a pedestal. It is wonderful to bask in the warm breezes of popularity and success. Perhaps we are tempted to avoid offending people — especially the heavy contributors. Bishop Gore at least considered "the search for popularity the disease of modern preaching."

We hear ourselves talk so much that we come to love the very sound of our voices and we forget as someone has said that in preaching we are "to feed the sheep, not amuse the goats." Perhaps we learn to compromise because it is so sweet to have people like and admire you. Few of us have the rugged common sense of Peter who, when Cornelius met and fell down at his feet and worshipped him, said "Stand up, I too am a man!" It is not always so easy for a minister to be allowed the privilege of being an ordinary man. That's what Casy, the ex-preacher in Steinbeck's "Grapes of Wrath" had reference to when he said: "You know, it's a nice thing not being a preacher no more. Nobody use' to tell stories when I was there, or if they did I couldn't laugh. An' I couldn't cuss. Now I cuss all I want, any time I want, an' it does a fella good —"

Seriously speaking, it is a difficult and hazardous calling. I'm not griping. I'm not complaining about low salaries. But I have in mind above all, the feeling of not measuring up, of not being quite worthy to serve as the voice of the Lord. It is a task that is never finished. There is no 8-hour day. There is always something you should have done and done better. There is so little to show except your own sense of inadequacy. When I was younger and more intolerant, I failed to understand why some ministers quit. I see it a little more clearly now. It is "a job bigger than ourselves."

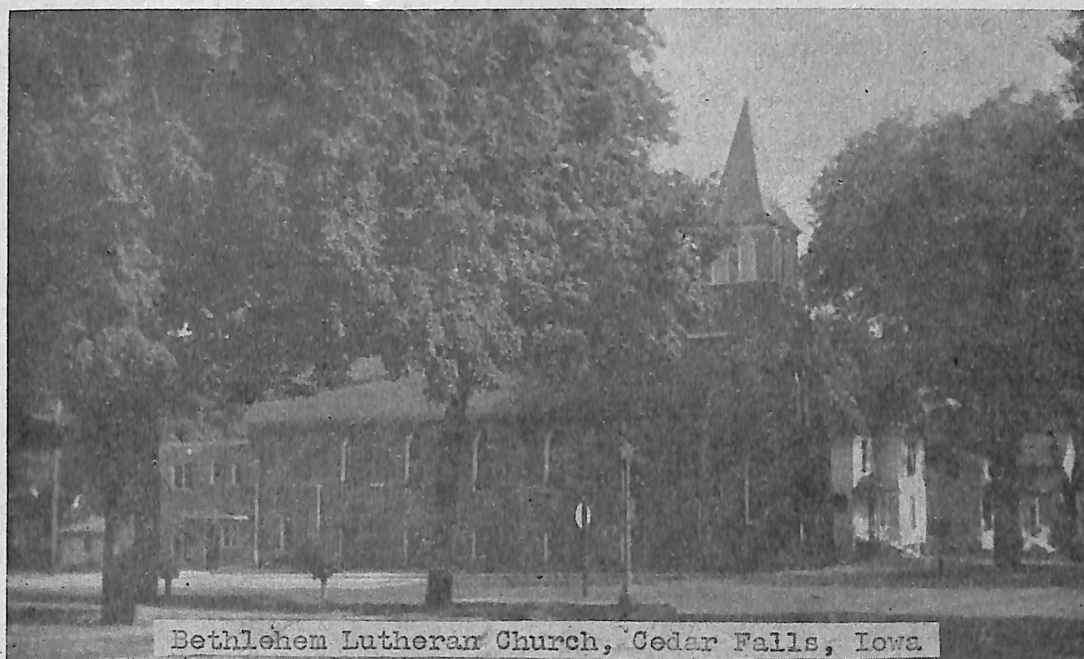
We need ministers. How are we going to get them? I have no formulas or easy solutions; and I doubt that there are any. But I want to leave with you three suggestions.

There Is Something People Can Do

We can pray that God will send us the ministers we need. We can encourage our young men to take up the ministry, but nothing in my estimation can take the place of the rich, communal life of the congregation. That's where ministers are made. I'm not discounting the importance of education and professional training. But undergirding this must be the fellowship of the Christian church. Young people — and even children — are quick to sense in their homes and their home congregation if the minister is doing a job that seems important and worthwhile; and their attitude toward the church and the ministry will be determined largely from the general climate and mood of their homes and their communities.

Are people expecting enough of their

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Bethlehem Lutheran Church, Cedar Falls, Iowa

Highlights and Sidelights

From the Annual Convention

IOWA is conveniently and geographically central, and an Iowa convention is always assured of enthusiastic attendance from far and wide in the Synod. In August, it is usually also assured of uncomfortably warm and humid weather at least part of the time. This year's convention was mercifully spared the heat until the closing day or two. Also on the convention floor were we spared the half-expected manifestations of heat which sometimes accompany the making of important decisions. It was a surprisingly cool convention, and the enjoyment of it was shared by all.

Cedar Falls is a lovely town — just about the size a town ought to be. It is typically mid-western, with a college air about it, and a prosperous and efficient way of handling things. The surrounding countryside, gently rolling with hills, stands green with corn that sometimes grows thirty feet tall.* Iowa itself lies verdantly between two of the greatest rivers in the world, and proudly announces that she raises more eggs, hogs, corn, oats, cattle (on grain feed), and chickens than any other state, and ranks second in butter production. Only one other area of the world (in the interior of China) has soil of such fertility.

In such a setting, it behooved the Synod to keep a note of thanksgiving alive throughout the convention. During the past decade or so, our Synod convention has changed its character, in many ways, and one of the most noteworthy is our international outlook, our involvement with farflung affairs, our concern for Christians and non-Christians the world over. Probably Lutheran World Action more than any other single factor has caused us to lift our eyes to more distant horizons and has advanced us out of provincial self-concern into a larger field. "The field is the world" says Jesus. One of the highlights of the convention was the singing, at the very start of the con-

vention, of a special hymn of thanksgiving to God "for His manifold mercies during the past year." As an American church, we are endowed with privileges unmatched anywhere else, (as Bishop Oxnam pointed out in his opening sermon in Evanston last week.) Faith costs us nothing — we do not starve, we are not scourged, we are not imprisoned. Such things are expected by Christians in many parts of the world. Here in the security and relative prosperity of Iowa our Synod paused to consider those who offer thanks to God for much, much less than we. It was a real highlight.

Another thrilling event was the admittance of two new congregations into the Synod. No loyalty oaths, no investigations, no delays — we welcomed them! They made us glad; we know they must be glad too. It was more difficult to say goodbye to the Portland congregation, which will now be an Augustana church. The Synod was less enthusiastic about this change than the Portland people, but we wished them God's blessing in their new associations. (Portland is this writer's birthplace; the move was a personal loss!) We hope this action will not be a precedent for other congregations. Portland was not nearly the most isolated of our congregations. It may one day be tempting for others to go and do likewise. Hardest for us to face is the fact that it may have been for the best! It is always hard to kick against the goad of passing times.

Wilbur is now on its own. This surely was a highlight, as the convention discontinued its financial aid to a home mission congregation. But was it really the first such discontinuance, as was announced? We seem to remember that Enumclaw received help in 1942, which subsequently ceased. At any rate, such newfound independence is healthy, and will release funds for work elsewhere.

One of the most inspiring events was the Lutheran Rally in the Iowa State Teachers' College auditorium,

* No exaggeration. World record, 31 feet, 3 inches, 1946.

where we were addressed by Dr. Paul C. Empie. It was one of the most moving talks we have ever heard. "Christians have no right to be jittery!" — It was an accusation, but it was a declaration of faith, too, such as we seldom hear! "Military preparedness is needed, but the offence of the Christian is in the spiritual realm." — It was a combination of practicality and idealism in unmistakable and inspiring phrases. "Why has God favored America? — **It must be because we have a mission!**" — It was an exhortation and a warning, and it carried the conviction of an Old Testament prophet. We were humbled and moved.

The undoubted highlight of the business sessions was the discussion on the grave Seminary issue. No less than 37 speeches were made on this subject, and few seemed to tire of the debate. The pitch of the discussion waxed and waned, depending on the ability of the speakers, but when the time for voting came, only six authorized voters failed to vote. Mr. August Bang spoke spiritedly in favor of keeping the Seminary, in the zestful style of oratory which we seldom see these days. Dr. Arild Olsen presented the case for moving so well that he almost convinced us! He

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Delegate Decisions

77th Annual Convention

Following is a summary of actions taken by the 77th Annual Convention of the Synod at Cedar Falls, Iowa, August 10 to August 15, 1954:

1. On the final day of business, recognized 243 legal votes, including those of about fifty pastors, and delegates from all Districts.
2. Elected Pastor Richard Sorensen, Waterloo, Iowa, as convention secretary.
3. Acknowledged the visit to U. S. shores of distinguished churchmen, including Bishop Fuglsang-Damgaard, on the occasion of the Second Assembly of the W. C. of C., and wished Pastor Holger Nielsen well in his appointment as delegate of our Synod to the Assembly.
4. Encouraged all congregations to accept the principle of non-segregation in public schools (see Resolutions Committee Report).
5. Sanctioned participation in the NCCCUA under direction of the Synod President.
6. Voted expressions of gratitude to Pastors Robert Schmidt and Halvdan Knudsen for their years of work in the Synod.
7. Accepted the applications of two new churches to membership in the Synod. (St. Paul Church of the so-called "Cedarloo" area, and Bethany Church of Badger, S. D.)
8. Approved the release from membership of St. Ansgar Church of Portland, Maine, so that it may unite with the Augustana Synod.
9. Reluctantly acknowledged the need for obligating a congregation to provide accommodations at annual conventions only for pastors, delegates and such others as are required to be present in carrying out official duties.
10. Voted that annual synod conventions shall be held during August, without specifying week.
11. Congratulated Trinity Church, Wilbur, Washington, on graduating from Home Mission aid to independence.
12. Noted with appreciation the work of Pastor Vilhelm Larsen in Canada, and the Ribers and Muriel Nielsen in India.
13. Approved the principle of Congress extending social security aid to ministers.
14. Voted to reorganize the Synod Board, to consist of nine members, with the president, the vice president and the secretary being pastors, and the rest laymen.
15. Adopted the Liturgy Committee Report and recommended that congregations use the new **Orders for Services**.
16. Recommended that all congregations sponsor a Mission meeting at least once each year.
17. Received for the first time, and adopted, a report from the Women's Mission Society.
18. Noted an increase of 3 per cent in baptized membership in the synod, and the 26 per cent increase of gross receipts, as well as the dimly small increase in contributing membership, and the drop in contributions of 15 per cent.
19. Voted to allow the Synod Board to proceed with the arrangements for the sale of Luther Memorial Church to the congregation now using the building. (No price specified.)
20. Recognized with gratitude the past work of the retiring Deans, Alfred Nielsen of the college and Johannes Knudsen of the Seminary.
21. **Voted (133 to 100) in favor of Plan I, to keep the Seminary at Grand View College and to expand its work.**
22. Authorized the Board of Directors to raise a total of \$20,000 which it is expected will be needed to implement the above action.
23. Adopted the college budget of \$119,350 and the Seminary budget of \$7,900.
24. **Adopted a Synod budget of \$68,200.00 including plans for \$12,540.00 for Home Missions.**
25. Approved a "cost of living" gift of \$50 to each pensioner.
26. Accepted a tentative goal for Lutheran World Action of \$15,200.00.
27. Contributed the sum of \$501.50 at the Lutheran Rally for the purposes of Lutheran World Action, in a collection taken in the audience.
28. Received no invitations for the 1955 convention, and so authorized the Synod Board to arrange it.

(Editor's note: The above nut-shell summary includes actions taken by the G. V. C. and G. V. S. Corporation.)

Vita

Robert Keith Fallgatter

I, Robert Keith Fallgatter, son of C. K. Fallgatter and wife, Doris, nee Cagley, was born September 5, 1924 near Ionia, Iowa, in Chickesaw county. As a child I attended the local Baptist church, where I received my early Christian training. When I was eleven years of age, my parents moved to Springdale, Arkansas, where I continued to participate in the program of the Baptist church. I was baptized into the church there in 1939.

I graduated from high school at Reinbeck, Iowa, in May of 1942. In September of that year I enlisted in the army signal corps reserve and spent ten and one-half months in radio training schools at the University of Arkansas in Fayetteville and at the Arkansas state trade school in Little Rock, Arkansas. Upon completion of this training, I transferred to the United States air force, from which I was discharged in March of 1946. Nearly two years of this service was spent overseas in the South Pacific and with the army of occupation in Japan.

In September of 1946 I enrolled at Grand View college and graduated from there in May of 1948. From September of 1946 until the fall of 1952 I worked in the offices at Iowa Lutheran hospital, mostly on a part-time basis.

On November 29, 1946, I was united in marriage to Ermelin Simonsen, daughter of Mr. and Mrs. Alfred Simonsen of Kimballton, Iowa. In 1948 I became a member of Luther Memorial congregation in Des Moines.

Various contacts in the military service had convinced me that I wanted to enter the legal profession. Following graduation from Grand View College I enrolled in the Drake University School of Law, Des Moines, which I attended for one and one-half years. Partly due to illness and partly due to the attitude, and what I considered cynicism, on the part of my professors and many members of the student body, I soon felt that this was not the profession I should enter.

During the next few months I continued working at Iowa Lutheran hospital, and then in December of 1950 I entered Grand View Seminary. I graduated from the Seminary with a Candidate of Theology degree in August of 1953. I entered Drake University College of Liberal Arts in June of 1953, graduating from there with a BA degree in June of 1954.

My three years in the Seminary were very fruitful, my senior year not being the least so. From September 1952 until February 1953, I had the opportunity of working, together with another senior student, now Rev. Calvin Rossman of Hay Springs, Nebraska, in the newly established home mission field at Cedarloo, Iowa. The experience gained from this work was invaluable. Also I have had the opportunity of filling the pulpits of a number of churches within the synod, and for this I am grateful.

The decision to enter the Seminary and become a



servant of God was one that came about gradually. The influence of Grand View College and the influence of the churches in Des Moines and Kimballton helped bring me to the conclusion that my work was to be found in the church. My work at the hospital no doubt was also influential in my decision, since I learned there the satisfaction that one derives from the contact with people from all walks of life.

I am grateful to God for Christian parents who taught me the good principles of life. As a child I attended Sunday school regularly and as I grew older I participated actively in church life and young people's work in the Baptist church. I am also thankful for the many high ideals which my grandmother, Mrs. E. G. Cagley, taught me and set before me as goals to attain. These principles served me in good stead throughout my service in the air force and will remain with me throughout my earthly existence.

I am thankful for the opportunity that has been given to me to bear witness to the Word of God; and, as I enter the service of my Lord and Master, my prayer is that I may through his grace prove worthy in the work and in my small way bring glory to the Kingdom of God.

I have received and accepted a call from Trinity Lutheran Church in Wilbur, Washington. I hereby apply to the American Evangelical Lutheran Church for ordination at the annual convention in Cedar Falls, Iowa, during the week of August 10-15, 1954.

BELIEF

When the great missionary, John C. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was well-nigh baffled. One day a native came into his study, and tired out, flung himself down on a chair, rested his feet on another chair and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe." He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that used the word "believe."

Griffith Thomas.

Paging Youth

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

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

Holiday With Good Humor

By George J. Chacko

Editor's Note: Mr. Chacko is attending the Evanston assembly of the World Council of Churches as a youth consultant from India. During the school year, George is working at Princeton University on a Ph. D. in economics and is at present writing a book on American aid to India. To help pay his way to Evanston he took a job as a Good Humor salesman. This article reflects the happy-go-lucky yet serious personality that won him popularity on his Good Humor route in Philadelphia this summer.

"Ding, dong, ding, dong . . ."

The jingling bells announced the Ice Cream Hour. Rain or shine, hot or cold, the uniformed vendor in his white wear goes on his route, singing, smiling, selling. The Good Humor man is a national institution.

Three months ago, when I left the portals of Princeton to be a salesman, I knew less than nothing about the perils and joys of the job. I wanted a break from my studies and I needed some money for my trip to the Evanston assembly of the World Council of Churches.

Loaded with ice cream worth about a couple of hundred dollars in a 1949 Ford truck and commissioned to cater to hundreds of North Philadelphians, all that I did not know was how to drive on a highway, where the streets were, and what commodities I carried. Hot and perspiring, when at last I arrived after half an hour's effort to the route which is only five-minute's drive from the ice cream plant, I had not a single penny in change. Little did my first customer realize that he was beginning the initiation of an interested Indian into the intimate sidelights on the States.

Observer incognito is a role that immensely delights me. Hardly anybody would suspect a potential Princeton Ph. D. behind the Good Humor uniform. To me there is a dynamic movement about this job which gathers no moss of idleness. How fickle is the mind of the "sovereign consumer" who wants nothing a split second before and suddenly discovers that he is really hungry exactly when he finds that someone else is more courageous in allowing himself to be acted upon by the natural feelings of the primeval order!

From the moment the potential victim—consumer, in more sophisticated terms—is sighted, it is a series of "guestimates," involving guess and estimate. Slipping quickly on the garb of a magical mind-reader, you have to start reading, rating and, in a way, reforming the thoughts and actions of your subject, who is sublimely ignorant of the tremendous mental powers being focused on every tired gesture of his body. The sweet jingle of the bells softens its harshness, turns into a sleepy musical kind.

The consumer takes his good old time making the momentous journey to the promised land of "ice

AELYFlashes

We have just learned that **Walter Christensen**, Newell, Iowa, has completed all the requirements for the God-Home-Country Award for 4-H club members. We are hoping to have more information about Walter's work and the award later. Meanwhile, we are sure there are many who join us in congratulating Walter who is the first AELYFer to receive this award.

cream." Adding to the mounting tension of the uniformed vendor, who is miles away from knowing what to offer the special tastes of his undecided consumer, an innocent query is casually thrown in: "What have you got?" Boy, do not these people know that it is ice cream, all ice cream, and nothing but ice cream! They can read the huge sign. They certainly can see the picture of the "delicious" vanilla ice cream. And they should not be able to manage to miss the printed list of just about three dozen flavors, if they know the alphabet, and if their eyesight is, shall we say, 15/20 or 30/60, or in non-technical language, if they are not blind outright.

But you dare not breathe any of this blasphemous infamy. It would not be very ideal to suggest that your would-be-customers are semi-blind or quasi-dopish. With a broad smile, genuine, after days of wilful and victorious struggle with the natural disposition to be snappy, you make them at home: "Take it e-a-sy, sir (or ma'm)" or "What would you have?"

Now at ease, the customer is more specific in his query: "What have you got that's good?"

Immediately you rattle off, "Vanilla, toasted almond, coconut, sugar cone, chocolate cake, strawberry, chocolate malt, chocolate chip, banana, butter pecan . . ." The intrigued customer is left as many miles away from a tangible decision as exactly a minute before the names were repeated.

"Do you have that thing with chocolate on top and white inside: You know, a choco-pop, vanilla cone? You know that thing with a stick and nuts around?" The consumer's inability to handle proper names lands us nowhere near the sales point, for only five flavors have been mixed up in the lengthy, wordy description which said a lot and meant next to nothing.

After analyzing the word games that have been put to you, and finally agreeing to a cease-fire line, you stick your head into the electrically-cooled refrigerator, and stretch your short arms to the extremity of their reach to pick up what you guess your customer's jig-saw puzzle meant. Only then you find that the mind has traveled faster outside the refrigerator, and your good customer has a fresh substitute of descriptions.

What do I do to prevent these tactics from building up enough tension to make a nervous wreck out of me? I sing: happily, boisterously, loudly. My tune might be the tenor portion of "He watching over Israel, slumbers not nor sleeps" from Mendelssohn's oratorio, "Elijah," or it might be "When I survey the wondrous Cross." These and other hymns come to me during the various moments of my 15-hour day. It may be

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Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

Minutes of the 1954 WMS Business Meeting

The W. M. S. of the American Evangelical Lutheran Church of America met in Bethlehem Lutheran Church in Cedar Falls, Iowa, on August 14, at 6:30 p. m. for their annual business meeting.

The meeting opened by the singing of the hymn, "We May Not Climb the Heavenly Steeps." Miss Dagmar Miller gave John 3:16 in Santali followed by the opening prayer. Mrs. Egede extended a welcome to all present.

Mr. Harry Jensen gave a greeting from G. V. C., thanking the W. M. S. for its support of the college throughout the years.

The secretary's report of the 1953 meeting was read and the treasurer's report was distributed to all present.

The nominating committee distributed ballots and voting resulted in the election of:

Mrs. Richard Jessen—vice president.

Mrs. Ove Nielsen—treasurer.

Mrs. Alf Utoft—secretary.

Mrs. Alfred Sorensen spoke briefly about the treasurer's report and a rising vote of thanks was given to Mrs. A. C. Kildegaard for her work as W. M. S. treasurer. It was decided that the balance of \$485.94 left in the Home Mission Fund be given to the Circle Pines Mission Project.

It was moved and seconded that the W. M. S. project for the coming year be the Grand View Seminary. Motion carried.

Pastor Hans Brink Jensen of the Seamen's Mission spoke about his work. He stressed the fact that the work among the seamen should not be of a social nature but that they need a church where the men can come to worship. He appealed to the women of the Church for their continued help to this work. Mrs. Egede urged that we remember the seamen especially at Christmas time.

Mrs. Harold Petersen spoke about "Child's Friend" urging financial help and the contribution of articles.

Mrs. Enok Mortensen gave an inspiring report on the Women's Retreat held in Tyler last spring and said plans were under way for a fine program for next spring.

Reports from the several districts were given and many interesting activities were shared with one another.

Mrs. Ida Egede asked for a rising vote of thanks to the three retiring officers: Mrs. A. C. Kildegaard, Mrs. Alfred Sorensen and Mrs. Orvel Sorensen.

Mrs. Mary Seeley Knudstrup sent greetings and a very generous contribution to the evening's collection. It was decided to give the collection from this meeting to the Church Extension Fund.

Mrs. Alfred Sorensen spoke of the possibility of getting a tape recorder for the Ribers. It was left

to the discretion of the board as to the securing of this recorder.

Meeting closed by singing "Blest Be the Tie That Binds."

Mrs. Clifford Carlsen, Acting Sec.

Women's Mission Evening

Following the business meeting, the regular Saturday evening meeting of the Women's Mission Society was held. The program opened with organ music by Mrs. Kyhl. Mr. Robert Mortensen sang, "I walked today where Jesus walked." Rev. Walter Brown led the scripture reading and prayer. The hymn, "Lord, I wish to be Thy servant" followed.

Mrs. Ida Egede extended a welcome and expressed thanks on behalf of the WMS Board for the support and understanding given the work of the WMS. She urged the congregations to continue the fine support they are giving to the various projects sponsored by the WMS.

Mrs. Carlo Petersen, Newark, N. J., gave a report on the Sixth National Assembly of United Church Women. She was the representative from the AELC. She found the meeting very much worth while. It was an inspiration to work, study and sing together with the many delegates from other church groups.

After the singing of the hymn, "Revive Thy work, O Lord" the Rev. Peter Thomsen, our speaker for the evening, was introduced. His theme was "What is the task of the Church in terms of the local parish?"

Pastor Thomsen felt that the first and most important task before a group is to deepen and strengthen the faith of its members. He asked the question, "How does the church grow and what is done to implement Christian growth?" The renewal approach and that of the revival method were presented as ways of bringing about a new and deeper Christian growth and commitment. The renewal approach was considered more desirable because it brings to man, in a less spectacular way, a new closeness to God through fellowship.

The speaker considered fellowship necessary in the sacraments and in prayer. He suggested four ways to bring people into a closer fellowship in the local parish. They are: 1 — Worship. 2 — Study. 3 — Work. 4 — Recreation. He enlarged upon and stressed the first two points.

We need to become a praying church. He expressed the value of prayer in fellowship and the importance of lay participation in devotions. The early church realized the value of fellowship prayer, and through its practice experienced a closeness to God.

The second point, namely "study," was also discussed. The importance of study groups was stressed. We have few adequate Bible study groups in our congregations. In the early church, the Bible was the book of the common man. Study in fellowship brings

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Welcome to World Council Assembly Delegates and Consultants

The Protestant member churches of the World Council are eagerly anticipating the opening of the great Second Assembly of the world-wide organization of Protestant Christianity. The most influential leaders of these churches will soon be reaching our shores and finding their way to Evanston and the Northwestern University campus.

Much has been written also in the pages of LUTHERAN TIDINGS relative to the significance of the meetings, addresses, discussions, decisions as well as the personalities present at the Assembly. It is my privilege to extend a most hearty welcome to all participants in the Assembly coming from abroad, some of them unknown to our synod except by name, perhaps, others well known and highly regarded by the people of the American Evangelical Lutheran Church.

The welcome is especially meant to apply to the delegates from the Church of Denmark. Most of these have not visited this country before and may conceivably have their doubts concerning the kind and quality spiritually speaking of the church life in evidence in this country. May I suggest to all pastors and especially church councils who have an opportunity to get into touch with our distinguished Danish visitors, that they keep in mind how vitally interested in the daily life and work of ordinary congregations these visitors are. They will welcome to find out and experience first hand what is being thought as well as done by people in our churches. We realize the difference in circumstances, as they do, between church life in Denmark and in this country. Now will be the opportunity to introduce these our friends in faith and sharers with us in our spiritual and cultural background to the everyday doings in church and home.

Some of our people including a number of our pastors will be able to observe first hand how the Assembly at Evanston operates. Others will be able to follow its meetings on the radio and perhaps television. An even greater number, I believe will have the opportunity to meet and hear some of the eminent representatives of the Church of Denmark. Bishop Skat Hoffmeyer from Aarhus will travel widely in the West and in Canada. The itinerary has already been announced. In this issue is also the itineraries of Prof. Dr. Theol. N. H. S e of the University of Copenhagen and Bishop Dr. Halfdan H gsbro of Nyk bing, Falster. Bishop Dr. Theol. Hans Fuglsang-Damgaard as already announced will preach at the opening service of our convention August 10 and many of those who remember him and Mrs. Fuglsang-Damgaard with gratitude from their visit to many of our congregations in 1949 will welcome the opportunity to renew their acquaintance with the bishop at Cedar Falls. Pastor Conrad Rendtorff, the secretary of the Danish Mission Society, has been in this country for some time participating in the meetings of the International Missionary Council ending July 24. Due to some misunderstanding of the information supplied by the World Council office it was not found possible to schedule Pastor Rendtorff for any meetings, although he has held

meetings in the East nevertheless. Pastor Langhoff will preach at Our Saviour's Lutheran Church, Racine (UELC), Pastor Rendtorff at the Atonement Lutheran Church, Chicago, Dr. N. H. S e at Golgotha Lutheran Church, Dr. Regin Prenter, who has carried out assignments to the Lutheran Institutes held in various parts of the country previous to the Assembly, will speak in Trinity Lutheran Church, Chicago, Bishop Fuglsang-Damgaard in Bethania Lutheran Church, (Danish) and in Gethsemane Lutheran Church, Racine, Bishop Skat Hoffmeyer in St. Mary's Lutheran Church, Kenosha and Bishop H. H gsbro at St. Stephan's Lutheran Church, Chicago Sunday forenoon, August 29.

There will be an opportunity to meet all these church leaders socially by accepting the invitation of Trinity Lutheran Church to meet with them at the Trinity Church parlors Thursday evening, August 24, at 8 p. m. That evening is not scheduled for any Assembly event, but intended for such a purpose as mentioned.

It is a privilege and a pleasure to extend a friendly and hearty welcome to all these esteemed representatives from the Mother Church of our synod. May God bless and enrich spiritually their and our sharing in the greatest event among the Protestant churches of this country, in this century, namely the Second Assembly of the World Council of Churches.

Alfred Jensen.

August 7, 1954.

Itinerary for Professor Dr. N. H. S e

September 2 at St. Peter's Lutheran Church, Dwight, Illinois.

September 3 at St. Stephen's Lutheran Church, Clinton, Iowa.

September 5 at Immanuel Lutheran Church, Racine, Wisconsin.

September 7-8 at Grand View College, Des Moines, Iowa.

September 9 at St. John's Lutheran Church, Route 2, Hampton, Iowa.

Itinerary for Bishop Halfdan H gsbro

September 1 at Luther Memorial Church, Des Moines, Iowa.

September 2 at Immanuel's Lutheran Church, Kimballton, Iowa.

September 4 at Eben-Ezer Lutheran Home and Hospital, Brush, Colorado.

September 10 at Bethany Lutheran Church, Denver, Colorado.

September 12 at Our Saviour's Lutheran Church, Brooklyn, N. Y., (forenoon).

September 12 at Bethesda Lutheran Church, Newark, New Jersey.

On the Eve of Evanston

It is Saturday night. Tomorrow the assembly of the World Council of Churches will meet in formal opening ceremonies, climaxing in the great "Ecumenical Festival of Faith" at Soldiers Field. An air of anticipation and excitement hangs over the college city north of Chicago. All day delegates and visitors have arrived from far and near. They have been taken care of with efficiency and friendliness, and the hall of the Patten gymnasium has rung with joyful greetings in many languages. This is truly a world meeting of church people.

All this will be reported in the papers, and by the time LUTHERAN TIDINGS for August 20 appears, it will have been overshadowed by the many important reports from addresses and resolutions. One meeting will hardly reach you through the daily press, however, and since I had the privilege of attending it yesterday and today, I would like to tell you a little about it. It is the pre-Evanston meeting of the Lutheran delegates and visitors which was held at the University of Chicago Friday and Saturday.

Guests of the National Lutheran Council for the purpose of discussing the Evanston theme from a Lutheran point of view so that there might be a stronger impact of Lutheranism at the World Council meeting, the delegates and visitors assembled from all parts of the world, Germany, Scandinavia, England, India, Indonesia, Australia, Hungary, Slovakia and America. The attendance list read almost like a Who's Who of Lutheranism. Let some samples indicate this: Nygren and Wiingren from Sweden, Berggrav and Smemo from Norway, Fuglsang-Damgaard and Hoffmeyer and Prenter from Denmark, Kinder, Sommerlat and Meyer from Germany, Pinomaa and Nikolainen from Finland, and many well-known Lutherans from America. The fellowship of these men was important. They met and talked and discussed, and it was worth the trip to see Berggrav walk around with a twinkle in his eye and a semi-long Norwegian pipe with which to gesture.

The significance of the personal fellowship of such meetings can hardly be overestimated, but the most important content of the meetings was, of course, the lectures and discussions. Bishop Nygren led off with a discussion of the Evanston theme which was elaborated and challenged by several, including Sommerlat of Germany and Sittler of America. Most of Friday was spent in this discussion which was presided over by Bergendoff and ably summarized in the end by Prenter. Time does not permit me at this late hour to go into the theological nature of the arguments, but it was a fruitful meeting of European and American minds on a common Lutheran basis. Saturday morning the meeting continued and Franklin Fry of the ULCA analyzed the structure of the World Council and the new proposals for improvement. As in the other meetings, the business of interpretation into German made the presentation lengthy, but it gave some of us a good chance to brush up on our German,

and we profited greatly from the analysis. The last speaker was the mission expert, Heinrich Meyer from Hamburg, who, in excellent English, discussed the Lutheran possibility of a witness at Evanston. He said that we must not speak as Lutherans but with the Lutheran emphasis that we are all forgiven sinners. He was challenged by Professor Nikolainen from Finland who claimed that we should walk a narrow path of doctrinal Lutheranism.

All too soon was the forenoon gone. Professor Prenter, who presided, thanked the National Lutheran Council for hospitality and, after the fellowship of the noon meal we departed to register at Evanston. As a tuning-up for the greater meeting it was an excellent get-together, and I feel that a brief impression of the meeting should go to all of you. In connection with this meeting there was a committee meeting of the theological committee of the National Lutheran Council and the theological commission of the Lutheran World Federation with European attendance by Nygren, Kinder, Vajta and Prenter, and we discussed the problems of theological conferences, scholarships and exchanges of students and professors. May I in this connection call attention to the fact that our committee has planned a series of eight conferences in connection with Evanston. Most of these have been held but there will still be conferences at Pacific Lutheran College September 1-3 and at Yosemite September 7-9.

J. Knudsen.

Maywood, Illinois, August 14, 1954.

Holiday With Good Humor

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a moment of having been saved from an accident on a misty day or the exhilarating company of kids who have been waiting for you all day, raising their cheers of welcome—"George!"—with waving hands.

The day's work over, it is time for relaxation. Writing the proposed book, **Give Ye Then to Eat**, on American aid to India, in the din and bustle of the plant at about one o'clock in the morning is a real change. But that cannot be indulged in for long, because there is another relaxation at 11 in the morning—dancing lessons at Fred Astaire's. And in between, attending to urgent correspondence; straightening personal accounts; and the few precious minutes of devotion, once standing on the head planning for the day ahead, and once on the knees, recounting the weaving of a day's work into the Divine Plan which I know the Master of.

And as the days went by and as the Evanston assembly of the World Council of Churches drew nearer, I looked forward with eager expectancy to the opportunity to learn more about what I had been reading in my travel to and from the ice cream plant, of the preparatory material for the assembly.

Every day of my summer was a new adventure, full of promise, rich in its diversity. The charms of childhood, uncertainty of adolescence, mild flirtation of youth, occasional arrogance of adulthood—they lend a romantic beauty to the daily routine by their changing pattern.



Dear Friends of Our Church

Manistee, Mich., August 4, 1954

Dear friends of our Church,

My best greetings to this convention, which it seems to me is a very important one, and my prayers are **That God's will be done.**

Our church has meant much to me. When as a child in 1876 I came to Manistee with my mother, she heard of the Danish church. Soon after I started to go to Sunday school, was confirmed by Rev. Lillesø. Several years later I attended Ashland Folk High School, truly a blessing in my life. I lived in Chicago for several years, where I attended Rev. Kirkeberg's church, later Rev. Dorf's church. In 1890 I attended the convention held in Manistee. Rev. L. Henningsen and family stayed at my home. Rev. F. L. Grundtvig and several others sat in our dining room and talked all night. It was a sad convention in many ways. In 1893 the convention was in Chicago. I was living in Chicago at that time and attended the meetings — and cried most of the time; finally the parting of the synod was decided. It was hard to understand that it was God's servants who were leaders in this meeting. I am sure God was grieved. Finally Rev. Henningsen saw me. He came and talked to me. Many times when we have had troubled waters in our synod, I have remembered his words:

Græd ikke, mit Barn, Endnu lever den gamle af Dage.
Vor Herre skal nok hjælpe os, naar vi af et ærligt Hjerte
beder ham vejlede os.

Many years have passed. I have tried to live and remember my promise when I was confirmed. I can still hear Rev. Lillesø when he said:

"Giv mig din Haand, men giv Gud dit Hjerte, og forbliv tro til din sidste salige ende."

I remember the early struggles of our synod, when men like Faaborg and Pedersen traveled around to our churches in the interest of our Children's Homes, the building of our Valborgsminde, and Rev. Kjølhede when Grand View College was started, later enlarged and many, many others who gave their time, money, or both, to further the many projects brought up as time went on. God surely blessed their faith, yes, our faith in each undertaking. Our people have always been willing to help.

Grand View College has always meant a great deal to me. I never had the opportunity to be a student at Grand View, but Ashland High School gave me something that has lasted during a long life; and I was very anxious that other young people might have the same chance, as a school of this kind would be a real help to our congregations in the future. I thank God He let me live long enough to see some of all these dreams come true. At the convention in Des Moines a couple of years ago, I stood all by myself, thanking God for the beautiful church, the lovely Valborgsminde, our beautiful school, the homes for the teachers, beautiful trees, flowers, green lawn like

Being a strong appeal from an old staunch friend of the Synod, and published here at the request of delegates to the Annual Convention.

velvet, and then all the people, most of them young people, and all the dear little children, everybody happy. It seemed to me that Grand View would have many scholars in years to come. Truly I counted our blessings.

And now we come to our Seminary. The editor of LUTHERAN TIDINGS hits the nail on the head in his splendid article of July 5th. As a synod we have paid it little attention. Let us hope it is not too late to retrieve this serious blunder. Let us go to work once more, get back the spirit of the pioneers. If I had been at the convention, I would vote for plan No. I; for the Seminary to stay in Des Moines. Then I would start a list and try to raise what money we need.

Before doing this, have this splendid little reminder:

I GAVE A DOLLAR TO GOD

Three thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand I paid to begin a house —
A dollar I gave to God.
A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad
I ask: "Lord, what's the matter?"
— Yet there is one big question,
For the answer I still search:
"With things so bad in this old world
What's holding back my church?"

Rev. Russell Deitch.

Let each one of us decide for himself how much we can give. Then with God's help we will have a seminary. And pray God will give us young men, who will have faith in the future, and will preach to the heart instead of the head, in other words, follow in Christ's footsteps.

Once more: **God's will be done.** This is only my opinion, as one of the old members, who have learned to count my blessings.

Sincerely,

Mary Seeley Knudstrup.

P. S. If the list is started to help the Seminary, you can write me down for Five Hundred Dollars. M. S. K.

Precious Mintage

There is gold that we may own,
It is not coin for busy mart,
But is friendship, fair and true,
The precious mintage of the heart.
What great wealth we all may have
While journeying along life's way.
Let us thank our God that we
May have this blessing every day.

Thelma Allinder.

District Convention, Grayling, Michigan September 17-19

The congregations of the Michigan District will meet in convention at Grayling, Michigan, September 17-19 this year. The opening service will begin Friday evening at 8 o'clock, the closing service is scheduled for Sunday afternoon. All the pastors of the District are expected to attend and every congregation should send its full quota of delegates, one for every 25 voting members. All members of the congregations who are interested are welcome to participate in this convention fellowship. Please send in your reservations early in order to be sure of accommodations.

Edwin E. Hansen, District President.

The Grayling Lutheran Church and The Messiah Lutheran Church, Roscommon, Michigan, hereby extend a cordial invitation to the congregations of District II to the annual District Convention to be held in Grayling September 17-19.

We shall do our best to provide accommodations for as many guests as possible in our homes. However, since the congregations are small, space in private homes is limited, hence reservations should be in at the latest September 10. Accommodations in the hotel or in motels are also available for those desiring such, but these should be reserved not later than September 7 because this is a resort area.

Write to Mrs. Leo Jorgensen, 407 Maple Street, Grayling, or to Rev. John Enslemann, 608 Ionia Street, Grayling, stating whether you prefer private, hotel or motel accommodations.

William Raae, President, Grayling.
L. Gulich, President, Roscommon.
John Enslemann, Pastor.

Highlights and Sidelights

(Continued from Page 6)

was not dismayed by the outcome; he said afterwards that he had been in minorities before, and history often vindicates minority opinions. Others spoke less well and had less to say.

A couple of things disturbed us about this session. One thing was the abruptness with which the acting chairman silenced a proposal that the convention re-vote on the issue in order to make it unanimous, made by Pastor Vagn Duus. This was undoubtedly unintentional and a mere slip, but it was perhaps unfortunate. On the other hand, it would be stretching the imagination to assume that we were unanimous, in opinion. We have no doubt that in action, now that the issue has been settled, we **will** be unanimous.

(The debate through the year took some quaint turns. One pastor, for example, spoke to his congregation, we are told, favoring moving the Seminary because, years ago, he had been "to Grand View Seminary for three years and hadn't learned a thing!" How anyone can attend school anywhere for three years without learning anything seems incredible, but I suppose he can do it if he puts his mind to it!)

One fact is clear — the task ahead is difficult. It will **require** unanimous support. But on the whole, we are not fearful. We see the Synod responding with

vigor, because it has recognized the importance of this decision.

So the look into the future is good. From where we sit, the work looks challenging and inspiring, and on the whole presents us with a really grand view.

(To be continued)

Women's Mission Evening

(Continued from Page 9)

about an experience of recovery and a new feeling of responsibility. It leads to evangelism.

It is important that we become witness bearers for Christ, partners with God and the Holy Spirit to recreate, revive and renew his people. God is calling us to share the work of redemption in our daily work. It is a challenge to the local parish to take up this task, to strengthen and renew their Christian fellowship. The future of the church will depend upon how seriously it takes this task of fellowship through prayer and study.

Pastor Thomsen closed with the passage from the Acts concerning the experience of the apostles and new Christians after Peter's sermon on Pentecost. He offered this question: "Does your parish follow that pattern?"

An offering was taken and this sum was given to the Church Extension Fund.. The meeting closed with the benediction and the hymn "O land of our King."

Mrs. Alf Utoft, Secretary.

Love Constrains Us

Even though physical remoteness all too often means spiritual distance, Christians seek kinship with their suffering fellowmen through the Savior. This year, starving persons in many lands will be brought closer to us through the ALL LUTHERAN FOOD APPEAL. In this program we are inviting them to eat at our tables from the fruits of our fields.

While combines and corn pickers harvest the crops for Lutheran farmers in America, thousands of volunteer truck drivers are visiting the stewards of the soil for gifts of grain to help feed famished families in places such as India, Jordan, Germany and Korea, where millions of people exist on the edge of starvation and many are entirely without food.

The Master who said: "Give ye them to eat," calls upon us to move an avalanche of food from our peaks of abundance to the valleys of want. In order to make this possible, Lutheran World Relief of the National Lutheran Council with the cooperation of the Board of World Relief of the Lutheran Church—Missouri Synod is conducting the ALL LUTHERAN FOOD APPEAL. It is a program in which we are asked to give from our harvest so that our gifts of food may be borne on a tide of Christian love to those who are in need and are looking to us for help.

When we have made our gifts of food, multitudes of persons will arise to bless God for our gift and we will again have borne witness to the love of our compassionate Savior.

Ove Nielsen.

Tune in on Evanston

Many thousands of families over the nation will participate in the Evanston Assembly of the World Council of Assembly of the World Council of Churches without spending a single penny. No train or plane reservation will be necessary, no admission tickets will be required. How will they participate? Simply by a flick of their radio or television dial!

Within the comfort of their own homes American families will join in the worship, the discussion, the pageantry of Second Assembly sessions which will be taking place on the campus of Northwestern University from August 15 to 31.

By means of CBS television they will have front-row seats for the opening worship service on August 15 in the First Methodist Church, Evanston. The entire hour-long service will be telecast direct from the church starting at 11 a. m. (Eastern Daylight Saving Time).

Long before the opening day, however, these families will be preparing for the great ecumenical gathering by means of numerous discussion programs and dramatic shows on both radio and television which will concentrate on various aspects of the total Assembly program.

NBC television's important Sunday program "Frontiers of Faith" will start a series July 4 dealing with the main theme and three of the sub-themes. NBC radio's top-flight discussion program "The University of Chicago Round Table" will utilize a number of outstanding Assembly participants in a series of five discussions starting August 8.

Dramatic treatment will include a four-week series on "Let There Be Light" which will be carried by more than 300 radio stations starting the week of June 28.

Dr. James W. Kennedy is in charge of radio-TV arrangements for the World Council Assembly. In addition to programs scheduled by the national networks, numerous programs are being arranged on the local level, including those originating with the Chicago Radio-TV Committee for the Assembly.

Schedule

(Note: All times listed are Eastern Daylight Saving Time. Adjustments should be made for other time zones.)

RADIO

June 28 (week of)—"LET THERE BE LIGHT" This dramatic series is broadcast over more than 300 stations at various times on various days during the week. See your local newspaper or Council of Churches for exact day and hour. Topic: "That the World Might Believe."

July 4 — "DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m. Speakers drawn from the Assembly participants.

5 (week of)—"LET THERE BE

LIGHT" See local newspaper for day and hour. Topic: "Let the Church Be the Church."

11—"DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

12 (week of) — "LET THERE BE LIGHT" See local newspaper. Topic: "The Wind of God."

18 — "DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

19 (week of) — "LET THERE BE LIGHT" See local newspaper. Topic: "We Intend to Stay Together."

25 — "DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

August 1 — "FAITH IN ACTION" NBC Stations, 9:15-9:30 a. m. The five Presidents of the World Council of Churches deal with some of the major issues at Evanston in this series.

"DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

8 — "FAITH IN ACTION" NBC outlets, 9:15-9:30 a. m.

"REVIEWING STAND" Mutual Broadcasting Company outlets, 11:30 a. m. Assembly participants speaking.

"PILGRIMAGE" (new title for "National Vespers" program) ABC outlets, 1:30-2:00 p. m. Dr. James A. Pike and the Rev. John Pyle in dialogues on the World Council of Churches.

"UNIVERSITY OF CHICAGO ROUND TABLE" NBC outlets, 1:30-2:00 p. m. Participants drawn from Assembly leaders. Topic: "Christ, the Hope of the World, Part I"

"DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

August 15 — "FAITH IN ACTION" NBC outlets, 9:15-9:30 a. m.

"NATIONAL RADIO PULPIT" NBC outlets, 10:00-10:30 a. m. Dr. Harold Bosley, pastor of the First Methodist Church, Evanston, as speaker, the Rev. Prof. V. E. Devadutt as participant.

"REVIEWING STAND" Mutual Broadcasting Co. outlets, 11:30 a. m.

"PILGRIMAGE" ABC outlets, 1:30-2:00 p. m. Dr. James A. Pike and the Rev. John Pyle.

"UNIVERSITY OF CHICAGO ROUND TABLE" NBC outlets, 1:30-2:00 p. m. Topic: "Christ, the Hope of the World, Part II."

"DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

DRAMATIC SHOW. NBC outlets, time to be announced. A professionally written and produced dramatic show presented as an introduction to the Second Assembly.

22 — "FAITH IN ACTION" NBC outlets, 9:15-9:30 a. m.

"NATIONAL RADIO PULPIT" NBC outlets, 10:00-10:30 a. m. Dr. Ralph W. Sockman as speaker, the Rev. Prof. Alan Richardson as participant.

"UNIVERSITY OF CHICAGO ROUND TABLE" NBC outlets, 1:30-2:00 p. m. Topic: "The Church and Iron Curtain Countries."

"DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

29—"FAITH IN ACTION" NBC outlets, 9:15-9:30 a. m.

"UNIVERSITY OF CHICAGO ROUND TABLE" NBC outlets, 1:30-2:00 p. m. Topic "The Church and Race Relations in Africa and Asia." "DAY'S END" Station WMAQ, Chicago, 11:30-11:45 p. m.

September 5 — "UNIVERSITY OF CHICAGO ROUND TABLE" NBC outlets, 1:30-2:00 p. m. Topic: "Christians in the Struggle for World Community."

TELEVISION

July 4 — "FRONTIERS OF FAITH" NBC-TV outlets, 1:30-2:00 p. m., carried by Station WNBQ-TV, Chicago. Topic: "Christ, the Hope of the World."

4 (week of)—Program over WGN-TV, Chicago. Time to be announced.

11—"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m. A lecture series presented cooperatively by the National Broadcasting Company and Northwestern University, featuring Assembly participants.

"FRONTIERS OF FAITH" NBC-TV outlets, 1:30-2:00 p. m. Topic: "The Christian and His Vocation."

18 — "MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

"FRONTIERS OF FAITH" NBC-TV outlets, 1:30-2:00 p. m. Topic: "The World Community."

25 — "MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

"FRONTIERS OF FAITH" NBC-TV outlets, 1:30-2:00 p. m. Topic: "Evangelism."

August 1 — "THE PULPIT" Station WNBQ-TV, Chicago, 10:30-10:45 a. m. Preachers drawn from Assembly participants.

"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

8 — "THE PULPIT" Station WNBQ-TV, Chicago, 10:30-10:45 a. m.

"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

August 14 — A PREVIEW OF EVANSTON. NBC-TV outlets, 4:30-5:00 p. m.

15 — THE OPENING SERVICE OF THE SECOND ASSEMBLY. CBS-TV outlets, 11:00 a. m.-12:00 p. m. Telecast direct from the First Methodist Church, Evanston.

"THE PULPIT" Station WNBQ-TV, Chicago, 10:30-10:45 a. m.

"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m. Chicago, 11:00-11:30 a. m.

22—"THE PULPIT" Station WNBQ-TV, Chicago, 10:30-10:45 a. m.

"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

29—"THE PULPIT" Station WNBQ-TV, Chicago, 10:30-10:45 a. m.

"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

September 5, 12, 19, 26—"MAN AND RELIGION" Station WNBQ-TV, Chicago, 11:00-11:30 a. m.

OUR CHURCH

Assam India. The Ribers' address is now: Grahampur Mission, Dingdinga P. O., Goalpara District, Assam, India.

Marinette, Wisconsin. Installation of Pastor Ivan Nielsen was held on July 11th, with Pastor Eilert Nielsen officiating. Services were held in Memorial Church of Marinette, with open house in the parsonage during the day. Attendance was 98, with 72 attending Communion, and 65 at the Banquet held in a local hotel later in the day.

West Denmark, Wis. About forty from Askov accepted the invitation from West Denmark for joint services on Aug. 1. A correspondent writes: "This was not as many as have gone in other years, but there were other important things going on in the community at the time . . . West Denmark people are great hosts. . . We even got our usual rain." Guests were present from Circle Pines, Minneapolis, St. Paul, Chicago, Kimballton, Amery, Iowa, and Maryland. Speakers were the two Pastors, Harold Petersen from Askov and Harald Petersen from West Denmark.

Tyler, Minnesota. The Danish Folk Meeting at Danebod will be held this year October 5-10. Two speakers from Denmark have been scheduled for the program.

New York, N. Y. Herluf Jensen, son of Synod President Alfred Jensen, now attending Maywood Seminary, has been elected Executive Secretary of the United Student Christian Council, for a three-year term beginning about Sept. 1, 1954. Herluf Jensen formerly attended Grand View College and Seminary, and has earned an M. A. degree from Harvard. He is currently working for his B. D. but this work will be delayed while he fills out his term in his new position.

Withee, Wisconsin. Pastor Clayton Nielsen was guest speaker at the annual Clark County Lutheran Festival held this year in Loyal, Wisconsin. This is an annual event sponsored

by the County Lutheran Pastoral Conference.

Watsonville, Calif. A correspondent writes: "Rev. Arthur Frost pondered a bit on the large attendance of both men and women at the regular meeting of the Lutheran Guild in June. At festive decorated coffee tables after the meeting came the answer. Rev. Frost was presented with an inscribed gold wrist watch as a token of our high esteem of Rev. Frost, and in appreciation of his and his wife's work in First Lutheran Church. Mrs. Frost was given an amethyst brooch." The new pastor, Rev. Owen Gramps, were sincerely welcomed into their new work, and were given a surprise pantry shower on their first day in the community.

Wilbur, Washington. Sunday, July 18, 1954, Trinity Lutheran Church and Trinity Ladies' Aid were hosts to a Farewell dinner and Reception for Rev. and Mrs. H. M. Andersen and family, who are leaving Wilbur to live in Seattle.

There were approximately 90 people for the potluck dinner served at 12 o'clock in the social hall. Mr. Rod Daniels, president of the congregation, acted as toastmaster. There were brief talks given by several members and two numbers by the choir. A response was given by both Rev. and Mrs. Andersen.

The congregation and friends gave the Andersens a farewell gift of a chest of silverware, service for twelve, and a gift of cash. The Ladies' Aid presented Mrs. Andersen with a steam iron.

The Reception held from three to five o'clock was in the social hall also. Cake and coffee and punch was served. Miss Jeanne Kunz played incidental music on the organ during this time.

Rev. Holger Andersen has accepted a call to serve the Enumclaw, Washington, congregation while he attends Washington University.

Bishop Halfdan Høgsbro

Bishop Halfdan Høgsbro of Denmark was born in 1894. He studied theology at the University of Copenhagen during the period from 1911 to 1917. Upon his graduation from the university he became Secretary of the Prisoners of War Committee of the Y. M. C. A. and served in that work for two years in Germany.

Upon the close of the war, Bishop Høgsbro became Secretary of the Christian Student Movement. After another period of two years in this work he became the pastor of a church with a mixed Danish-German congregation of Lutherans near the border of Denmark. After nine years in this parish he served a Danish congregation in Sonderborg for eleven years longer.

In 1941 Bishop Høgsbro became professor at the Practical Theological Seminary of the Church of Denmark

at the University of Copenhagen and in 1942 he became principal of this seminary and served in this post until 1950. During that period he was a leader in the Ecumenical Church Service to Refugees in Denmark and also served during that same period for a time, as a representative of the World Council, serving the German churches. He was stationed in Frankfurt and was responsible for refugee and refugee scholarship work. In 1949 the Bishop received an honorary D. D. at the University of Kiel.

Since 1950 he has served as the Bishop of Lolland-Flaster, Denmark.

The Bishop has also been serving as chairman of the executive Committee of the Danish Ecumenical Council since 1944 and is a member of the Nordic German Church Convention. He will be a delegate at the Evanston Assembly of the World Council of Churches from the Church of Denmark.

District VI Convention

The annual convention of the churches of District VI of the American Evangelical Lutheran Church will be held Sept. 17-19 at Hope Lutheran Church, Ruthton, Minn. Registrations should be sent to: Mr. Rasmus Jensen, Ruthton, Minn.

The week-end of Convention includes as the highlight, the appearance of the visiting Bishop Skat Hoffmeyer of Denmark. He will speak on Sunday afternoon.

The complete program includes the following parts:

Friday, 8 p. m.—Rev. Enok Mortensen.

Saturday, 9 a. m.—Rev. Harold Ibsen.

9:45 a. m.—5 p. m.—District business.

7 p. m.—Women's Mission Society.

8 p. m.—Rev. Walter Brown.

Sunday, 10:30 a. m. — Rev. Gordon Miller. Communion.

2:30 p. m.—Bishop Skat Hoffmeyer.

District IV Convention

The annual Convention of District IV of our synod will be held at the Fredsville Lutheran Church, Cedar Falls, Iowa, on Sept. 17-19. All congregations are urged to send as many delegates to the convention as they are entitled to send, one for each fifty voting members and fraction thereof. All chairmen of committees or their deputies please be ready to report at the convention.

The Fredsville congregation extends its welcome to the delegates and pastors of our District, to all members and friends of our churches. To facilitate the task of making provision of our guests to the convention, please register for the meeting a week in advance with one of the undersigned.

Hilmar Schmidt, President.

R. 4, Cedar Falls, Iowa

C. A. Stub, District President.

R. 4, Cedar Falls, Iowa

Announcement

Post-Evanston Meeting on the campus of Grand View College, East 13th Street and Grandview Avenue, Des Moines 16, Iowa. September 7 and 8.

Tuesday, September 7, 8 p. m. Meeting for Lay People.

Wednesday, September 8, 12 noon Meeting for Pastors, starting with luncheon (\$1.00) to be served in the College Dining Hall.

Speakers for both days are: Dr. Skat Hoffmeyer, Bishop of Aarhus, Denmark, and Dr. H. N. Soe, Professor of Theology at the University of Copenhagen, Denmark.

A Job Bigger Than Ourselves

(Continued from Page 4)

ministers and the church service? One man in our group became a minister because when he was young he had the feeling that something great might happen in church that Sunday. It didn't always, but the bright radiance of expectancy was there. "This is the day which the Lord hath given us!" Expect great things of your ministers and it is bound to have its effect; and help to hold up his hands in prayer as Moses was helped by Aaron and Hur. I know at least one old lady who kneels every Saturday night in prayer for her minister and what he has to say the following morning.

The Minister Himself

Someone (Joseph R. Sizoo) has said that the qualifications of a good minister are convictions, compassion, and character. I seldom have a chance to listen to others preach, but there are those who say that Protestant preachers "stand for nothing in particular," and that we are thought of as "a fellowship of pious well-wishers." Under the scourge of competition we are tempted to please all men and build a "successful" church.

For ages there has been a conflict between the priest and prophet. Some of us have felt it within ourselves. There will always be need of both. A minister must perform the lowly and routine duties of the priest; meeting the individual and his needs, being an official of an institution often despised; he must marry and bury and baptize and teach and comfort.

We can't all be prophets, but it will be a hum-drum existence for the minister and the church he serves if he does not at times feel with Jeremiah that, "The Lord put forth his hand and

touched my mouth" so that in this temporal world he has a sense of the eternal and that in these secular times he has a feeling of that which is sacred. Only then can he say: this is what I believe; for "Thus saith the Lord!"

We shall need **compassion**; for our concern is not only God; we are dealing with mankind. What infinite pains and patience and insight it takes to "be all things to all men." It was written of Moses that, "he went onto his brethren and looked on their burdens." That's why he could become their leader. And we need the compassion of the prophet Ezekiel who wrote "I sat where they sat." That's not an easy thing to do.

People — and church people too — are not always lovable. They can be petty and malicious and obstreperous — just like us ministers! Even Moses lost his patience with his "stiff-necked" people, and Paul lost his temper and addressed the Christians in Galatia as fools! We are dealing with people, not saints or angels. And we are people, too, not sitting in judgment over them, but walking along with them in compassion which is another word for love.

And **character**. I need not say much about it. People expect us to "practice what we preach," but that does not mean that we are to preach only what we practice. We must always reach for something beyond our grasp. I have never been fond of the expression "one foot in heaven." Even a minister, I believe, should have both feet planted solidly on the earth, though he should lift his eyes toward the hills — and beyond the hills. I know the demand is impossible, but people will always expect a minister to live on a higher level, morally and spiritually. Sizoo tells the story of a Harvard freshman who asked Josiah Royce for a definition of a Christian. The great philosopher walked to the window and said to the student: "I don't know what is the definition of a Christian, but there goes Phillip Brooks."

God Has Chosen Us

And finally this, it is God and God only who can make a minister. He may use some means I have mentioned and many more, but in the final analysis, it is God's cause. When I have been discouraged in the difficult and hazardous calling of the ministry, it has helped me to remember that "this is our Father's world." It is not ours. It is our common cause but above all it is God's. We are only the frail, earthen vessels into which a precious treasure has been poured. We talk about decisions as Christian laymen and as pastors; but it is not we who have chosen God. God has chosen us.

To serve God in any capacity is always "a job bigger than ourselves." When Jesus commissioned his disciples he urged them to "go and make disciples of all nations—" He did not promise that it would be an easy job without burdens and perils and prob-

lems; but He did say: "—and lo, I am with you to the end of the world."

Acknowledgement Of Receipts From The Synod Treasurer

For the month of July, 1954

Toward the Budget:

Congregations:	
Minneapolis, Minn.	\$ 412.50
Manistee, Mich.	50.00
Seattle, Wash.	70.70
Askov, Minn.	21.50
Watsonville, Calif.	60.00
Des Moines, Iowa	301.61
Germania, Mich.	100.00
Ludington, Mich.	304.02
Brush, Colo.	86.89
Juhl, Mich.	137.50
Racine, Wis.	389.15
Muskegon, Mich.	200.00
Troy, N. Y.	150.00
Tacoma, Wash.	27.50
Hartford, Conn.	289.14
Los Angeles, Calif.	250.00
Omaha, Nebr.	100.00
Bridgeport, Conn.	60.00
Seattle, Wash.	71.14
Annual Reports	36.25

Lutheran Tidings:

Subscriptions 27.75

Kirke og Folk:

Subscriptions 231.05

Pastor's Dues:

Rev. H. P. Jorgensen	61.00
Rev. Thorvald Hansen	30.00
Rev. Arnold V. Knudsen	28.00
Rev. Harry S. Andersen	62.65
Rev. Peter Thomsen	57.80
Rev. Holger Strandkov	61.48
Previously acknowledged	23,257.03

Total to date \$26,934.66

Received for Items Outside of Budget:

For Cedarloo Mission:

In memory of Mr. Peter Krough, Omaha, Nebr., Mr. and Mrs. H. O. Sorensen, Chicago, Ill.	\$ 5.00
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For O. P. H., Des Moines, Ia.

Paul E. Sloth, St. Stephen's Chicago, Ill.	5.00
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Church Extension:

Congregation:	
Askov, Minn.	44.28

Lutheran World Action and Relief:

Congregations:	
Minneapolis, Minn.	94.00
St. Stephen's, Chicago, Ill.	79.00
Seattle, Wash.	3.00
Germania, Mich.	36.00
Brush, Colo.	29.00
Granly, Miss.	32.00
Juhl, Mich.	37.50
Grant, Mich.	30.50
Racine, Wis.	99.25
Troy, N. Y.	186.25
Denmark, Kansas	65.00
Los Angeles, Calif.	100.00
Canwood, Canada	45.00
Hartford, Conn.	120.00
Pastor Heide, Racine, Wis.	5.00
Previously acknowledged	3,885.91

Total to date \$ 4,847.41

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.

August 20, 1954

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

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