

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



THIS HISTORIC PHOTOGRAPH showing former U. S. Secretary of State Stettinius signing the Charter of the United Nations was taken ten years ago. Three weeks ago, representatives of the 51 original signers (plus nine new nations) met in the San Francisco Opera House, where the charter was signed, to commemorate the anniversary.

*X Name
Mortenson
P10*

**TENTH ANNIVERSARY
FOR THE
UNITED NATIONS**

CHARTER OF THE UNITED NATIONS

**WE THE PEOPLES OF THE UNITED NATIONS
DETERMINED**

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

AND FOR THESE ENDS

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

**HAVE RESOLVED TO COMBINE OUR EFFORTS
TO ACCOMPLISH THESE AIMS.**

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.



This modified design of the United Nations official emblem will be used by the U.N. Department of Public Information this year to commemorate the tenth anniversary of the United Nations.

Report From School Board

HARRIS JESPERSEN

Physical Expansion of the Seminary

At the national church convention in Cedar Falls, Iowa, last summer — after it was determined that the seminary should remain in Des Moines — we decided to expand the physical facilities of the seminary. The Board of Directors of Grand View College and Grand View Seminary was authorized to carry out the project.

At the first meeting of the board following the convention, representatives from the architectural firm of Smith, Voorhees, Jensen and Silletto and association, were called in to assist the board in planning the proposed expansions as authorized.

In due time the architectural firm submitted drawings and costs which after thorough consideration by the board were accepted. Construction plans were made and submitted to contractors for bids. Seven construction companies competed for the work. The firm of Ringland Johnson, whose bid was the lowest (\$9,265.00), not including inventory, was awarded the contract. At the time of this writing the construction is already under way and is to be completed in time for use when Grand View College and Grand View Seminary opens their doors next fall.

The contract calls for a complete remodeling of the second floor of the east wing of "Old Main." When completed the following facilities will be made available for use by the seminary and the college: One large class room, three smaller class rooms, a seminary library, offices for the seminary professors and adequate wash rooms. Access to these facilities will be provided from the lecture hall and the east (library) stairway.

In order to finance the above remodeling program the board appealed through letters and the pages of LUTHERAN TIDINGS to the people of our congregations for the sum of \$15,000.00. As of May 24, almost \$12,000.00 of this amount had been received, and presumably the entire amount is in hand by the time this report is read. Probably this is as good a time as any to express appreciation to our people for this prompt response to the appeal for funds.

I am sure our people will also be interested to know that negotiation has been carried on by a committee representing the board of directors for the purchase of the Young People's Home, "Holger Danske," 1100 Boyd Avenue, to be remodeled into apartments for married students. However, at this time, no final decision has been made in this matter. It is the thinking of the board that the purchase and remodeling of the home can be done with borrowed capital and be made self liquidating through rentals.

Enlarged Seminary Faculty

Upon the recommendation of Professor Axel Kildegaard, dean of the seminary, Pastor N. Leroy Nordquist, a New Testament scholar, currently receiving his doctorate from Hartford Theological Seminary, was engaged to teach in the seminary beginning next school term. We bid Dr. Nordquist and his family a most hearty welcome to Grand View College. We hope they will feel at home in our fellowship. While studying at Hartford Seminary Pastor Nordquist has been

serving our congregation in Hartford. He is of Augustana background.

In addition to Dr. Nordquist, Dr. Charles L. Smith of Drake Divinity School of Des Moines, Iowa, will provide part-time instruction in Old Testament. Those of us who heard Dr. Smith speak at Pastors' Institute, I am sure, are happy about this arrangement.

Future Plans for Grand View College

Grand View College has been serving our people somewhat more than a half a century. Throughout the years it has served well. Many of us have thought of Grand View College in terms of more than an academic institution. It has been a school which gave more to the student than a body of knowledge to be used for the purpose of making a living. Its educational philosophy has grown out of the Folk High School Movement in Denmark, a philosophy of education which is coming to be increasingly better understood and appreciated by educators not only in America, but in almost every country of the world.

In order to further substantiate what Grand View College aspires to be, let me quote just one short paragraph from the latest issue of the college catalogue, "Within the framework of academic instruction Grand View College endeavors to broaden and enrich the lives of its students. It concerns itself with each student in his growth toward an integrated personality. It seeks to share with him the visions and experiences of mankind, to teach him to search for the values and truths of life, to deepen his spiritual life, and to quicken his desire for service. It helps him to realize his privileges, opportunities and responsibilities, guides him to growth in his social relationships, and trains him toward a sound physical development."

Surely many young men and women who have shared in the instruction and life provided by Grand View College know that their lives have been profoundly altered by the experience.

Furthermore it must be pointed out that Grand View College has served to satisfy the need of the people of our synod for an "educational mission," without which the synod probably would have dissolved long ago, and without which it is doubtful it can continue very far into the future. Naturally there are those who will deny this, but we believe they are unrealistic in their thinking. As a religious group in America we need our college in which to teach youth what we believe education to be and what it must do for the individual — that it is inextricably bound up with the church and the gospel of Jesus Christ. The maintenance of Grand View College by our people enables them to feel and to know they are a part of a service that must be rendered by the church.

Assuming that the above statements are correct, it would seem that we must do at least two things. First, we must continue to provide a faculty which is in sympathy with this spiritual, cultural approach to education. Secondly, we must provide such physical facilities as will attract students to the college in order that they may absorb this kind of education.

The Board of Directors of the College and Seminary have discussed these needs at quite some length and in some detail. In terms of long range planning several new buildings (eventually eliminating some of the older structures) upon the campus seem to

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Affiliation with the ULCA

Dr. Alfred Jensen

The Lutheran Church Relations Committee has made its report and it should be clear to everybody on what terms our synod can become a constituent synod of the ULCA. The decision to be made by the convention is the most important, perhaps that any convention in the history of the synod has been asked to make. There will be sharply divided opinions on what is the right choice. Through all our discussions and decisions let us bear in mind that we are to live together in the same synod regardless of whether we affiliate or not. It would be a sorry result if we should feel ourselves so deeply divided that we no longer shared a common fellowship. And this we can and will avoid if we all prepare ourselves and our part in the discussions and voting by humbly asking God to guide us to make the right choice. No matter if that choice be the same, or even the exactly opposite, for God's will may appear differently to different persons, when we realize that we have all been led to do what we in our conscience have seen as the will of God, then there is a common bond between us. Sincere servants of God may at times disagree, but they will not part enemies.

We have come to this day by our own choice. Over the period of several years we have tried to gain a better understanding of the nature and organization, theology and spirit of the United Lutheran Church in America. Several conventions have discussed the issue and constantly avoided to come to a final decision. A small booklet with questions and answers was prepared and circulated some years ago dealing with the various aspects of the ULCA. Three years ago at the Omaha convention the time seemed not yet ripe for a decision. It is not clear to me that we are ready at this time. We may decide one way or another by taking a vote, but no one can say that this will settle the issue once and for all. Should it be in the affirmative, we know that another vote must be taken next year. A negative result would not prevent any member of the synod, congregation or even the Lutheran Church Relation's Committee from bringing it back next year.

The fundamental reason why we have come to this day in our synod is in my opinion not a bad one, but a good one, for it is due to the plain development we call history. If we look back and notice how our synod started originally as an immigrant church eager to establish itself among people using the same language and accustomed to the same order of worship, traditions and culture we can see the reason for the isolation practised in that day. We also understand how the struggle to protect and preserve this language, these customs, traditions and culture could produce a doctrine of isolationism. Furthermore, as we are able to read the history of other ethnic groups in similar situations we realize why such an attempt was bound to fail. America it was — and not necessarily the bad portions of America — which conquered also our synod. It did not do so by stern, inhuman laws, but simply by allowing us all the freedom in the world that we could desire and all the advantages that only America has to offer. We became obligated to America because we and our children accepted all

the gifts and blessings of many kinds and the responsibility as well — even that of fighting for America and for some to die for it — Our churches became churches alongside those of many other denominations. While some of us older ones still remember what it meant to be Danish-Americans and that the churches we served 30-40 years ago were Danish churches and therefore set apart from the rest of the community, our children are just plain Americans and our local churches only faintly reflect a past Danish allegiance if any through the name it has chosen to be known by locally, while the synod puts the emphasis on the first word in its new name. We have come to this day because we have been in America as an organized church body for over seventy-five years. The process we have passed through we have shared in common with other similar church bodies.

We have also come to this day because we have been influenced strongly by inherent tradition and broadness of heritage to decline a sectarian position. America is filled with church bodies, especially smaller ones, who are firm in the belief that a special revelation has been sent them from heaven and that only through them can all the rest of the churches be blessed. The position of our synod concerning the Apostle's Creed is truly ecumenical. Its confession concerning scripture corresponds with those of other Lutheran Folk churches. We are asked to change this to fall in line with that of the ULCA which is roughly equivalent to those of other Lutheran bodies in this country with the exception of those farthest to the right. This step creates no difficulties in my thinking, for I have experienced that when we go deeper into what the ULCA and others mean by the Word of God, they inevitably center on that living word of God, Jesus Christ. In this I agree with them and realize that it is not as a formula or as a verbally inspired faith of the Church that the Apostle's Creed is to be accepted or used. It is the answer of the church to the question: Whom do you believe in?

Furthermore I am not perturbed by accepting the constitution of the ULCA including its articles on the Scriptures and the confessional books and ecumenical creeds. The ULCA has recognized the position we in our synod confer upon the Apostle's Creed as the baptismal covenant, so we are ready to recognize their position altogether. It would be a sad day to me if our synod should find it did not belong with the other bodies in the Lutheran household of faith, because it had had a special revelation accorded no other church among them or anywhere else. I would be inclined to doubt this kind of revelation, for that would stamp our synod as a sectarian group, which I do not believe it is. Our synod has never been strong in the province of dogmatics or doctrines and easily associates with those who have different doctrines. For that reason we have had no difficulty fitting ourselves in among the churches in the World Council and the National Council. We do know that these accept Jesus Christ as divine Lord and Saviour. The ULCA likewise does not hesitate to associate with the churches in the National and the World Council of Churches.

We have come to this day because we find in the ULCA an opportunity to remain a synod with our own peculiar spiritual countenance and with an adequate opportunity to continue the synodical fellowship as an unbroken and identifiable entity, while we in certain other respects share challenging tasks in the fields of home and foreign missions, welfare and education with the largest Lutheran church body in America. The federated aspect of the ULCA would give our synod, though non-territorial, an opportunity to promote whatever reasonable particular objectives it may choose in order to serve the cause of the kingdom better. The experience and guidance obtainable from the skilled and trained staffs of the ULCA in all the various fields of church work, will in my opinion be worth a great deal more than the two dollars per contributing member it may cost us. I think the people of our synod will be eager to learn from others how to work more efficiently for the kingdom of God.

It has been brought to my attention by some of my friends that it is ever so much more pleasant and even profitable from the point of view of the life and work of our congregations to remain as we are. It appears to them that our synod is doing fairly well on the whole. It is a great temptation to leave things alone. But life does not allow anyone to remain as he is. Also the life of a congregation and a synod is a succession of changes. Case histories of that sort are obtainable in great numbers. In the case of our synod changes have often been delayed and only accepted after years of resistance. I have been told many times by people from different congregations: We waited too long before adopting the English language. Usually the older generation has been at fault. In other respects our congregations know that they cannot leave their situations, facilities, programs unchanged, but must be alert and at breast with the demands that the progress among other churches generally speaking urge upon them. I have seen many rear guard actions fought in congregations and some in the synod. I have shared responsibility for some of these. May I urge the present older generation seriously to consider its responsibility in the action before the convention. A purely defensive attitude and position will not serve our synod. Unless we can look ahead and plan for the measures and advances that will meet the needs such as we have reason to think these will appear to be, we will be failing in our responsibility of providing for the future.

Great stress has been placed upon home missions in the years following the last world war. The Lutheran church bodies as a whole have made tremendous efforts toward measuring up to the opportunities in the newer fields and hundreds of new congregations have been organized and churches built. All this has not been done as some would like to have us think just to have an increase in membership. The concern for the spiritual and moral welfare of our fellowmen does not allow for any such judgment. Our synod has shared but modestly in the advance in the home mission work. We need the stimulation and the proper guidance that can be had from the experience of the leadership of such organizations as the Board of American Missions, the home mission arm of the ULCA. We furthermore need their experience and that of other agencies in the ULCA in order to provide the

attitudes and conduct that go along with an awakened interest in stewardship and evangelism.

Some people may think that in asking the synod to put on a drive for funds for Grand View College and the Church Extension Fund, the boards of the College and of the Synod are again asking for funds that will make our Synod and the College expand and imitate what other bigger synods do. That is far from the truth. We need these funds (and some we hope to collect in Des Moines business area) just to keep our College in an up to date condition. The step we took about ten years ago when we built the new girl's dormitory had been long overdue and so is this one. Either we do these things or we will see the service rendered by our College taken over by other, larger and better provided for institutions. It does not answer the needs of these and future times to say that Grand View such as it was 30 years ago was good enough for me, and so it will be good enough for the youth of today.

Grand View College draws only a certain percentage of its students from the congregations of the synod. Distance away from the college at least is used as the reason why most of our young people of college age do not attend our own institution. Other colleges report, that they have a similar experience. For that reason the advantage is with those colleges who have their constituencies close around the colleges. In my opinion it would greatly strengthen Grand View College should we become a constituent synod of the ULCA. Both the ULCA and the Synod of Iowa would become interested partners and also provide an additional opportunity for recruiting students and enlist support. We should not be accepting the thesis, that a small school like Grand View College will be able to continue operations unless it is provided for even better than the larger institutions.

Lutheran Unity

It is well known that a movement for merging the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church and the Lutheran Free Church will reach its culmination within a year or two. Plans have been under discussion several years and adopted in part. It seems that all four of these bodies are likely to unite. These bodies designate themselves as the central part of the Lutheran church bodies in this country. To the right is the Synodical Conference with the largest members being that of the Lutheran Church-Missouri Synod, and the Joint Synod of Wisconsin. To the left, if such a designation is permissible, are the United Lutheran Church in America and the Augustana Evangelical Lutheran Church. Our synod has at times been associated with this last named group also, mostly because our interest in affiliating with the ULCA has been well known.

The decision recently made by the Lutheran Free Church to continue its merger efforts, although referred to the congregations for a vote needing three-fourths of these in order to continue, is interesting. The Free Church differs in its form of synodical government from that of any other Lutheran church body I know. It believes in the supremacy of the congregation. The synod therefore is not incorporated. The decisions made at the annual conferences are

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Concerning the Forthcoming Vote on Affiliation

There seems to be some doubt as to what procedure should be followed by the local congregations in instructing their delegates with respect to the forthcoming vote on the matter of affiliation with the United Lutheran Church in America. The Synodical Board has, therefore, asked the Committee on Lutheran Church Relations to give "some guidance and suggestions in regards to this matter."

Our attention has been called to an article written by Mr. Olaf R. Juhl, President of St. Peder's Evangelical Lutheran Church, Minneapolis, Minnesota, in the local church bulletin, in which he makes the following suggestions:

"We can, as I see it, follow one of three different procedures:

"(1) We can, regardless of how the congregation votes on the question, send uninstructed delegates leaving each one free to vote according to his or her conscience. I would in this case presume we would as far as possible elect delegates who are in sympathy with the majority of the congregation.

"(2) We can send an instructed delegation with each and every member of it being duty bound to vote individually or as a block in conformity with the majority vote of the congregation.

"(3) We can send a divided delegation — that is, divided on a pro rata basis. For instance, let us presume that the vote of the congregation is approximately 4 to 3 either for or against, then the delegates would be elected or instructed to vote on the same pro rata basis at the convention. The delegates can in this case decide between themselves who is to vote in the affirmative and who in the negative."

The Lutheran Church Relations Committee passes these suggestions on as very worthy of your consideration. The majority of the committee members feel that the delegates from the various congregations should be instructed to vote in accordance with the decision reached at a legally called meeting of the congregation with respect to affiliation. However, the committee is not unmindful of the fact that many have not had an opportunity to listen to those "who have had an opportunity through contacts and experience as well as training" to become acquainted with all the factors involved in affiliation. It would perhaps therefore be well if the delegates, even though instructed, were free to change their vote, if the facts presented at the convention warrant such a change.

Perhaps it is well to call attention to the fact that since affiliation involves a change in the Constitution of the American Evangelical Lutheran Church, it will require a "two-thirds majority of the votes cast by ballot at two suc-

Affiliation Now or Federation Later

Arthur Frost, Salinas, Calif.

HAVING read the series of articles published in LUTHERAN TIDINGS on the question of affiliation with the ULCA, I have asked myself: "How would affiliation affect our church work on the local, district and synod level?"

As I understand the situation, affiliation would not alter the work of our congregations at the local level. Our churches would function as at present. Perhaps our members would feel somewhat elated at the thought of being part of a much larger organization. However, such elation might be short lived. When the synod quota showed an increase of 25 per cent, affiliation might look quite different to our people. I do not think that it would be impossible to educate our members to appreciate such an increase in giving. But if this could be done under a new setup, why can we not contribute 25 per cent more to our present institutions and increase our activities within our present setup?

Apparently our work at the district level would continue quite largely as at present except as our representation on the various Regional Home Mission Committees is concerned. As I understand the situation, we would no longer have any of our pastors representing our synod on these committees where new mission fields are allocated and matters concerning also our congregations are determined. For some years we have had equal representation on these committees under the National Lutheran Council setup. If we affiliate with the ULCA their representatives would assume all responsibilities and make all decisions for our synod as for the thirty-three synods which make up the ULCA.

Instead of getting closer in touch with the stream of American Lutheran life and thought, as some of our people seem to think, it would seem to me that one of our contacts thus would be severed.

At the synod level more of the same thing would happen. We would perhaps function very much as at present at our conventions, college, seminary, and in the Santal Mission, Women's Mission, and youth work. But here again we would lose our present representation at the top level, in the National Lutheran Council. As I understand the situation, we would no longer have a voice in NLC deliberations and making decisions, for example in regard to Lutheran World Action or Lutheran

cessive annual conventions." With this in mind, it does not seem too dangerous to "come to convention with an open mind willing to be convinced even to the contrary of one's present convictions."

Erik K. Moller.

World Relief, such as our synod president has had for many years. Also at this point we would relinquish our present privileges. The ULCA representative would assume all authority for our synod as for the other thirty-three synods in their setup.

With this loss of contact with the other church bodies in the NLC it would seem to me that we would have less opportunity to be in touch with the stream of American Lutheran church life. If that is what we really desire, we should have associated our seminary with one of the ULCA institutions last year.

However, that which gives me much concern is the thought of our synod handing over our Ministers' Pension Endowment Fund to merge it with their fund without any voice in determining its use, investment, etc. I had waited for an article in LUTHERAN TIDINGS concerning deliberations at this point. Or are we to conclude, that the final word in this matter was said by Dr. Fry in March 1952, as recorded on page 120 in our 1952 Annual Convention Report?

Unless some recent arrangement has been considered, I am opposed to turning over our Pension Endowment Fund to any other organization with which we are only affiliating. In my opinion, it would be different if we had arrived at a point for completely merging with the ULCA. Suppose we would find after a period of ten years that affiliation was a wrong move, would we have any assurance of getting our fund back again? I feel we have a moral obligation toward the men and women who gave of their means so that we might have such an endowment fund, be it ever so small compared to the ULCA fund. They gave their money especially in consideration of the meager income their own old church servants had received. It may be legal to transact such a turnover of our funds but I question our moral right to do so.

Furthermore, I am opposed to the ULCA pension payment setup. They may be more business like in their setup than we are in our mutual plan. But they do not seem to sense, that the needs of a pastor's wife or widow are just as great as the needs of the single pastor on a pension. Perhaps this matter has been ironed out somehow by this time. But I am opposed to any affiliation if it will mean the lowering of our present pension to our widows.

What will be the result of affiliation in regard to our heritage seems anyone's guess. I sometimes wonder whether our church people really sense anything different in the various church groups when I see how readily they become absorbed in non-Lutheran as well as other Lutheran churches. It would seem impossible to keep our

The Word, the Bible, the Truth

Saralice Petersen

WHY the controversy about the Bible and the Word of God? Do not we too believe in the Bible, as does the ULCA? What does it really matter as long as we are sincere in our faith? We have heard all these arguments for years, aren't they getting old?

One hears such questions and comments on every hand when affiliation is the topic of conversation. Just what is the argument? Is it something that is still argued simply out of habit, or does it represent a basic difference?

The two sides very briefly stated are: Our position holds that the Bible contains the Word of God as revealed to those who wrote it; the other position being that the Bible **IS** the Word of God as "**the only infallible rule and standard of faith and practice.**" To the average laymen this sounds like quibbling and splitting hairs — "contains" or "is," what is the difference? — but actually, it is a tremendously important argument having to do with one of the most basic issues of man's existence: Man's search for Truth.

There is no denying that man has a built-in and insatiable desire for knowledge about all things — himself, his world, his God, but it is when man begins to organize his thoughts and theories that he runs into trouble, for he is always tempted when he has had a glimmer of truth to think that he has the whole truth, and that the truth itself depends upon his objectivization of it. He may begin to think that the form in which he casts the truth is the truth itself.

At Pastors' Institute at Grand View Seminary this spring, we were privileged to hear two excellent lectures by Dr. J. Rosental about a man whose ideas have made a tremendous impact upon the theologians of Europe, and an evaluation of those ideas. Bultmann is of particular interest to us because a disciple of his, Lindhardt, has a great following and is causing much controversy in Denmark. Bultmann maintains that there is a core of truth in the New Testament, but that since the form is of the first century, in mythical symbols, and expressions not so familiar to us, it must be explained away so that the eternal truth — which, he says like Luther did, must be grasped in faith — will be more readily discerned by the Christian of today. Bultmann does not say the form is untrue, only foreign to our thinking; in other words he puts truth first and form second to the point of destroying and rebuilding that form in terms of our own day (something much more drastic than a new translation, which more accurately presents the original form). His reason for doing this is valid — pre-

cisely because man always tends to confuse the form with the truth, especially if it is a very old and revered form. However, as Dr. Rosental so ably pointed out, the new form would be in just as great danger of being confused with the underlying truth as was the first century form. And if this process of changing the form got out of hand, might not the truth itself be lost? A similar question was discussed two years ago with Martin Heineken and the problem of making the Creed more meaningful to our day. Eventually the creed may be rewritten; that will never affect the eternal truths which it is meant to convey. However a change in form might cloud the truth rather than make it shine more brightly.

Form is secondary, but hardly of less importance, because truth must take form to be expressed. There must be a certain restraint in creating new forms or else chaos will be the result. What would have come of mathematics if each thinker had his own set of symbols? A child has his own symbols and words, but to grow, to learn, and to mature as a social being he must use the accepted tools of his culture. Our church certainly holds the Scriptures to be the most important vehicle by which God's truth can be known; it is our best guide and teacher, always with the help of the Spirit. But I firmly believe that no man or organization has the right to say **how** the Spirit is to speak, or to hold heresy trials over him if he dares review an old doctrine in a new light.

To return to the Doctrine of the Word — it is the contention of our theologians from Paul down through Luther, Grundtvig, to us common folk, that the authority of the Scripture is in the truth that it reveals through faith and the Holy Spirit working within us. We call this the Living Word, and it is revealed in the Scripture, but is also revealed to us through the sacraments, the sermon, in the fellowship of Christian believers, and in any of the wondrous ways with which God chooses to make himself known. The Truth is in the Scripture, but the Truth is greater than and not to be identified with the Scripture. Equally the Truth is in the sacraments, but not to be identified with nor entirely dependent upon the sacraments. We cannot pre-

sume to tell God when and where he may reveal himself to us.

Now we all know that many men within the ULCA agree with this view, or affiliation would not have been considered in the first place. But the ULCA constitution says in no uncertain terms: Section I of Article II, "The ULCA — holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as **the only infallible rule and standard . . .**" and at the end of section 4 speaks of the "pure **Scriptural** faith." Even though some of their most highly respected men — like Sittler, Kantonin, and Heineken — can and do agree with our view, the ULCA is not willing to accept us unless we agree to echo, in however muted tones, "Scripture is the Word of God."

God is! Man's definition, creeds, dogmas, cannot contain nor limit God — **God, The Truth, is** the authority, and what mere man presumes to fence God into a book written by men however God-inspired they were? It would also seem that the ULCA constitutional statement, limits the Holy Spirit to a revelation in past ages, and we must content ourselves with a second-hand faith in a book.

Our faith in the eternally living Holy Spirit working in and through the Scripture and the Sacraments is not acceptable to ULCA.

If it is our position that Christ is the Living Word we cannot with any integrity write into our constitution what is to us an idolatrous statement. We can accept the ULCA constitution as representing their heritage, their development, realizing that forms such as this hold a great deal of meaning. We can accept it because we feel that their faith is truly a Christian and not primarily a Scriptural faith. But too great emphasis upon the authority of Scripture, putting the form in place of the Truth, still results in all sorts of persecutions, accusations of heresy, "holier-than-thou" attitudes, legalisms, splintering into sects, etc. Even today the Northwestern Synod of the ULCA is trying men for heresy for stating publicly something other than a literal interpretation of Scripture. It is this attitude which has turned away thousands upon thousands of thinking young people, because they must not dare look at the "infallible" form of the Bible with a critical eye — no matter how sincerely they are searching for the truth of God.

If ULCA cannot accept the Living Word of Christ as authority in our constitution, let us keep our integrity and live in the light of Truth as we see it.

Editor's Note: On these two pages appear articles from two ministers' wives which readers of TIDINGS will especially enjoy. The refreshing style, the vitality, and the uninhibited approach of both writers make these pieces exceptional. Mrs. Petersen lives in Luck, Wisconsin, while Mrs. Nielsen is from Fresno, California.

Affiliation, the Bishop and All That

Ellen Nielsen

KNOWING very little about the affiliation question I am nevertheless for it. I like the word: Unite. Union. United we stand. These United States. Workers of the world, unite. (And please don't snarl that I'm a communist as I'm not.)

It is odd that we labor towards ONE WORLD (it is the ideal, the dream, the one magnificent idea to come out of our time) and are so chary of affiliation.

We had a meeting in our little church some time ago to discuss the question of affiliation (if boy and girl want to be together I doubt they discuss affiliation) and we were flabbergasted, and delighted, to find that many of our people didn't know, a. The name of our particular synod, b. That there was even talk of affiliation, c. That we weren't already affiliated! Yet this particular church has lived here on this spot since 1906. Baptism, confirmation, marriage, burial in and out of this church all in due time. Most of our people come to church every Sunday listen, sing the old hymns, stand around talking after the service, go home. Our people are good children; they meet their obligations, even to the synod of which they don't know the name. Sometimes they don't even know what they are raising money for! But if there is a bill they pay it (in due time) and if there is a cause they work for it, even knowing nothing about it, other than that it is a "good cause."

Being a church and a congregation can be quite simple.

I doubt affiliation would make the slightest difference. In some ways it might be more expensive, in other ways cheaper, practically speaking. (Two can live cheaper than one.) Spiritually, I think it would be nice to have more brothers and sisters. As to differences among children I've heard mothers say they bring one another up.

We've always been able to withstand being "like the church on the corner." (Any corner.) Yet we meet freely, inter-marry, go to each other's church suppers without any ill effect; we even like their minister! And he even came to our church supper and contributed to our building fund! But we are used to our own way of worship; I doubt affiliation would, or could, change that. We'd be slippery to handle, we'd backslide. But no doubt everything would turn out all right after we'd all scrambled around a bit growing up. (From the other side, from one of the others, I read a beautiful phrase: **brotherly courtesy.**)

We certainly (our church as a whole) got over being Danish in a hurry, so our Danish background should present no difficulties. The Americans forget it less easily, for though the word **Danish** has been dropped from the outside bulletin board, they tell people looking for our church, "Oh, you mean the **Danish** church on the corner!" (And why didn't you say so in the first place?)

We do many things in our old simple peasant Danish churches that are strictly Presbyterian if not Episcopalian. I'll never forget the first time I heard Danish Grundtvigians mumbling along in the confession of faith. Where did that come from? That isn't my historical childhood church. Esthetically it is awful; will the minister or the congregation come out ahead? It is nice when they come out even. Still it makes one tense. And all those sibilant sounds. I personally don't like it. Talk about a babel of tongues. "No one need say a mumbelin' word" God can hear. I'd rather receive the confession in a quiet and private heart, as my forefathers did. I rebel against concentrating on the mere physical striving to match my words with those of the minister. But our people turned Presbyterian without any difficulty.

Who was it said: "The Constitution in all its provisions looks to an indestructible Union composed of indestructible States." A Union, yes, but of **indestructible states**. It sounds impossible. But it was possible.

There are no doubt many things for and against affiliation, perhaps the latter predominating; yet I am for the trend to become one. The word ONE is so often found in the Bible.

The poor Bishop! He liked us, much as a fond parent tousles the hair of his red-headed son and calls him "Freckle Face."

I never for one moment felt he was making fun of us. I've never felt anyone understood us better, or loved us more, with all our faults (we have them, you know) and (to him) foreign ways.

He got a "kick" out of us. We delighted and refreshed him and in a few things, troubled him. But he said it all with a smile, he said it with flowers. If you are Danish and like the "Dansk lune" you'll have to take it.

It set him back, no doubt, to find the metamorphosis of trans-planted Danes, it's a water-change. This is Danish yet? I stopped dead in my tracks in Denmark when I heard a

Negro speak Danish! Danes certainly are a colorful people! Almost as queer as the English. The Bishop marvelled, chuckled. ('Tis said comparisons are odious; I think they are fun.)

It is nice to be of like mind, but it is stimulating to deviate, especially if you can keep the root relationship intact.

The world is so full of a number of things I am sure we should all be as happy as kings . . . and Bishops.

I agree with Niebuhr (and I suppose it was something like this that the Bishop had in mind as he visited our churches) that "THE CHURCH SHOULD BE A CHURCH." It's as simple as that.

One's heart bleeds seeing what many churches have become . . . and ministers. "Lost is our old simplicity of times, the world abounds with laws. . ."

For isn't it true that unless we prop up and bolster the church with various types of entertainment and get-togethers (frikka-della among them) our churches too would be empty? And what are our ministers in addition to their ministry (dare one say: before?). They must be, in many instances, Sunday school teachers, youth counsellors, camp leaders, first class entertainers, janitors, yard men, bookkeepers and businessmen. After all, a minister's main job is to — (I must use the Danish word since the word "preach" is inadequate) **forkynde**.

I realize that of necessity our churches had to become other than those in Denmark . . . perhaps. It is in the American way of life to make things successful, get things going, keep them moving. So we add the trimmings that the successful American church-goers use with such evident results: Ushers marching two by two, collection plates, responsive readings, etc., etc. I can well imagine the astonishment of the Bishop.

And what of the churches in Denmark? Most of them empty?

And what do **they** do? They wait. And wait. And wait. And they endure.

REST

Rest is not quitting

The busy career:

Rest is the fitting of self

To one's sphere.

'Tis the brook's motion

Clear, without strife

Fleeting to ocean

After its life.

'Tis loving and serving

The highest and best;

'Tis onward unswerving

And this is true Rest.

—Wolfgang von Goethe.

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Quad A-111 State University
of Iowa, Iowa City, Iowa

Second Student From India Coming

The Operation India Committee of AELYF has just announced that the second student from India to study at Grand View under the sponsorship of AELYF has been selected. He is Gora Tudu who will study theology at Grand View Seminary. The date of his arrival in the United States is not yet known, but it is hoped that he will arrive in time for classes in September. Anil Jha who studied at Grand View College this past year was the first student from India to be so sponsored by AELYF.

Maybe you have been wondering about what Anil is doing this summer. Our Operation India Committee has been in charge of his activities for the summer and they have been keeping him very busy attending camps and conventions. His schedule includes: June 19-25, Northern Lights District AELYF Camp; June 26-July 3, Lake Michigan District AELYF Camp; July 9-17, Work Camp, Chicago, Illinois, sponsored by the Luther League of America, ULCA. (Through courtesy of the LLA, Anil receives full camp fees scholarship as a fraternal representative from overseas.) July 17-23, Iowa UCYM Training Conference, Grand View College, Des Moines, Iowa. (Here also his board and room costs are paid through the Iowa Christian Youth Council and the United Christian Youth Movement since he is a fraternal representative from overseas.)

August 1-7, Great Plains District AELYF Camp.
August 9-14, AELC Convention, Kimballton, Iowa.
August 21-27, Iowa District AELYF Camp.

Nearly 50 nations sent Lutheran students to study in U. S. colleges during 1954-55, says the National Lutheran Council's Division of Student Service. Some 870 students came from 49 countries. Germany sent by far the most (247). Norway ranked second with 160, Finland third with 93, Sweden fourth with 85, Denmark fifth with 77. Dr. Johannes Knudsen of our church, was recently re-elected secretary of the Division of Student Service.



Gora Tudu

AELYFlashes !

THE GREAT PLAINS DISTRICT OF AELYF WILL HOLD THEIR ANNUAL CAMP AND CONVENTION, AUGUST 1-7, AT NYSTED, NEBRASKA.

Danevang, Texas — The Youth Fellowship recently gave \$24 toward the purchase of a large screen to be used for showing films and slides in the hall and church.

Wisconsin — The LYF groups from Withee and from West Denmark and Bone Lake (Luck) met at Waconda Park at Menominee on July 3, for an afternoon of recreation and discussion. A wiener roast was also included.

Young Missionary Who Met Rhino Now Meets (And Shoots) Mad Bull

New York — (NLC) — Gerald P. Goldenne, a young man from Wauwatosa, Wis., who is in charge of Lutheran schools in the Usambara Area of Tanganyika in East Africa, seems to have "a special attraction for bad animals," according to a report received by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions here.

Late last fall Mr. Goldenne and his Chevrolet carry-all encountered a rhino with results that were disastrous for the Chevrolet, but nobody else. Now he has encountered a mad bull, with results that were disastrous, or, to be precise — fatal, to the bull.

The report received here from Mr. Raymond Bolstad, who is in charge of the Vuga Mission Press, said Mr. Goldenne, the Rev. Heinrich Waltenberg and two Africans were traveling a narrow road in the Usambara Mountains in a little Volkswagen when suddenly they encountered a mad bull.

"When the Reverend stuck his head out of the window to survey the situation the bull became angry and prepared an attack," the report went on.

A group of Africans near by tried to chase the animal away, but very soon they, themselves, were chased into a small hut near the road. Then an African with a musket loading gun came by and crawled up on a high bank to shoot the bull.

Alas, his aim was bad. He only angered the animal, who left off pursuing the Africans and returned to the car.

Half-a-year ago, when Goldenne made acquaintances with the rhino in about the same area, he had only a small rifle, and therefore just waited for the worst to happen, while the animal stove in the radiator and reduced the rest of the car to a shambles.

But this time, according to Mr. Bolstad's report, there was a shot gun in the car, and Gerry grabbed it from the hands of the Africans who carried it. He shot and the animal dropped dead.

"Lucky it was," Mr. Bolstad added, "as he had only a single shot. But so ended another thrilling escapade in the life of our junior missionary."

(Continued on Page 12)

Affiliation

A Few Important Questions To Consider

If and when we affiliate with ULCA, there naturally must be many problems to consider, and a number of adjustments will have to be made. Since we are coming to ULCA, we must make the adjustments. That stands to reason. However in many instances the changes should be relatively simple and may not affect our work to much. That also seems to be the consensus of the many articles that have been published in LUTHERAN TIDINGS during the last six or eight months.

But there are a couple of important problems that, it seems to me, need a great deal more consideration and clarification than they have received yet.

First: We must bear in mind that what we have been considering now for several years is joining the ULCA as a linguistic synod. In order to understand fully what that means, let us recall briefly how the ULCA is organized: Ever since its organization nearly forty years ago, the ULCA has been mainly an English speaking church but has had a few so-called linguistic, or foreign language, synods. The territorial or geographical synods have the right to and responsibility for a certain territory (often a state, sometimes several states, and in a few instances less than a state). The linguistic synods on the other hand have no territorial boundaries, but they have language boundaries, that is, they can start a new congregation anywhere within any of the other ULCA synods, as long as they are foreign language congregations; but they are not allowed to start English speaking congregations within the territory of any of the geographical synods. That seems a reasonable and fair arrangement, and I do not recall that any exceptions have been made to the rule.

In the report our committee sent out in 1952 I notice it says: "Our Home Mission program would of course continue but the ULCA would represent us on the Regional Home Mission Committee. In order to start a new English-speaking mission it must be cleared with the constituent synod in whose territory the mission would be started through the president of ULCA—However, if our synod should start a Danish congregation, we would not have to go through clearance procedure."

Yes, to start Danish-speaking congregations would be our right and privilege as a Danish linguistic synod within the ULCA. But are there places within the USA where Danish-speaking congregations could be started now? And even if we can find such a place, would we have the Danish speaking pastors available to send there? We must remember that many of our pastors are not able to preach in the Danish language.

However, in the report mentioned above it seems as if the door was left slightly ajar for us, so that there could be a possibility of even starting an English speaking congregation. It seems that it could happen if the Home Mission Committee allotted a certain field to the ULCA, and the geographical synod in whose territory the field was situated was willing to give it up in favor of us, and the president of the ULCA was in favor of it.

It could happen — yes, but is it likely to happen? Are there really any good reasons why we should get such a privilege? And would we as a linguistic (Danish) synod have a moral right to ask for it? These, it seems to me, are questions we should consider very carefully before we act. There are others to be considered of which I would like to say something later.

J. L. J. Dixon.

Concerning Constitutions

I have been told that in order to become a member of certain secret societies you have to go through some nerve-wrecking and neck-breaking initiation exercises. You are blindfolded and don't know what is going to happen to you but you have one consolation in your misery; you know that among the grinning and cheering audience there isn't one who hasn't gone through the same ordeal. So you say to yourself that if they can go through with it you can too.

Now I am not going to intimate that joining a certain church body is the same as joining a secret society, but there might be some similarities. We may be tempted to think that it is best to seek fellowship with the thousands of other Lutheran Christians who have joined a church body like the ULCA. Why should we be so vain as to think that we are better than they? Why should our conscience be more sensitive than theirs? If it is for the common good and for the benefit of our church life, why shouldn't we join?

I don't judge or criticize those who think otherwise but I have to believe and stay with what I consider to be the truth. It is a very serious matter to approve and countersign something which you don't really acknowledge as the truth. For instance, I cannot agree to sign away my right to believe that the Bible is not the only rule and standard of faith and practice; that it is the infallible inspired word of God from cover to cover, etc.

Yes, we even have to include in our confession that our church is founded upon the Bible, and here some of us have lived about a whole life in the conviction that the church's only foundation is Jesus Christ. No, it is no small matter what you agree to and put your name unto.

I am not trying to belittle the Bible. I can fully subscribe to what our pres-

ent constitution states, "We confess that the Holy Scriptures are able to make us wise unto salvation through faith in Christ Jesus;" but this doesn't mean that I have to rate the book above Jesus Christ Himself and His living word in Holy Baptism and Communion.

I am reminded of the story of Kristian Kold when he was asked by his bishop to moderate his teaching to conform with the rules and regulations of the Danish state school. Kold then asked the bishop if he meant to tell him that if there were a hundred shoemakers in the country and all but one of them made poor shoes, then the one who made good shoes had to make poor ones to be like the rest of them. "Yes," said the bishop, "the rules have to be followed."

This little incident resulted in Kold's resignation from the state school and his beginning of a school of his own, the first of the now famous Danish Folk High Schools. I do not intend to follow the example of Kold and start a church of my own, but I hope I may have the privilege to stay in a church which knows the difference between living Christianity and book religion.

Sigurd Støvring.

Affiliation Now or Federation Later

(Continued from Page 5)

thought pattern in church life if we cannot continue using our hymnal with familiar hymns and melodies. Our people would feel lost with the new Lutheran hymnal now in the making without any of our translations.

If we really desire to get out into the stream of American Lutheran church life, it would seem to me, that we should forget about affiliating and join our forces with those of the Augustana Church and the ULCA who seek a federation of the NLC bodies into a one American Lutheran Church. Judging by the repeated statements in the ULCA publication, THE LUTHERAN, during the past year there are influential men who wish to explore all possibilities for such a development. If and when such a day comes I desire to have our synod represented at the top level with a voice in the shaping of one American Lutheran Church.

When I stop to consider the beginning of the NLC and what we have been able to do together without questioning our denominational differences or subscribing to certain dogmas, I am amazed to recall what the eight church bodies have accomplished together. I therefore desire to retain our present position, cooperate as best we can with those within the NLC, and await the day when we shall have grown together in one American Lutheran Church, one in Spirit as we are one in Christ Jesus. I feel, that it is good advice to "await all things in nature's order."

Our Women's Work

Editor

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

Women's Work of First Lutheran

My first year as a pastor's wife has brought many new and interesting experiences. Not least among these has been a close contact with the work of the women's organizations of the church. Here at First Lutheran, we have four different women's organizations, two Ladies' Aids, and two Mission Groups (one of each in each parish). It is not quite fair to say they are all women's groups because our one Mission Group has attracted the interest of the men as well, and they take part in all the meetings.

Our Ladies' Aids are not different from others except perhaps in their zeal. They are very active and carry on a very important part of the work of the church. There is wonderful cooperation and a noticeable readiness to work and give "aid" to those in need.

Our Mission Groups are both small but sincere and their sincerity is evident in the amount of money which they raise and contribute to various causes. One day my husband visited a member who had been absent from the meeting, caring for a neighbor who was ill. When she learned that the women had that day nearly depleted their treasury in their giving, she remarked, "That's wonderful!" Such seems the attitude of our Mission Groups, they are not making money to keep, but to use and give in the great cause of Christian Missions.

At the moment our women's organizations are planning to participate in the District II "Women's Retreat." We hope to see a large number of women there from all points of the district to take part in a three-day camp, July 6, 7 and 8. We are also hoping this year's retreat will become an annual event.

Eunice Knudsen,
Sidney, Michigan.

The Colonel's Lady and Judy O'Grady

Some time ago in these pages Nanna Mortensen made a plea to women to make more use of their unique power in the world today. As she is doing. Nanna Mortensen is one of those rare women who can run a perfect and hospitable household and then go out and help in the housekeeping of the world. (For I have no patience with the woman whose house is a shambles while she goes abroad doing good). N. M. has an executive and original mind and can thereby do with ease what most of us must do with labor.

I am not politically inclined. As I wrote N. M.: I imagine I liked Truman so well because his name was easy to remember.

Yet we live in a political world and if not directly, then indirectly, women will make themselves known. At any rate Nanna's article stayed in the background of my mind. And re-awakened me to interest when she was here in California; her zest and activity were contagious.

It is not necessarily that women must "do" things; but if women made use of their minds, their leisure, the times, things would get done, if not in the world, then in themselves. (For I firmly believe that one could sit in a closed cell and start a revolution, so powerful and mysterious is thought and being and "things unseen.")

N. M. mentioned our endless crocheting of doilies, a pastime which actually shows how humbly we are trying to do some creative work, how naturally a woman's hands take to doing, to fashioning things. Men can only talk, but women can talk and knit! Though a thing most women

could stand to learn is that silence is golden! Most of our talk (men's too!) is pretty inconsequential, an endless mulling over trifling and futile topics. Of things to do, silence and inactivity would rank high with me; these can be really powerful in effect. I think women with all their little frittering "doings" dissipate their energies for no benefit that I can see. A case in point (for me): our beautiful clean, stream-lined kitchens in which there is a kitchen table with either a formica, linoleum or steel top. And what does the little woman do? She spreads a cloth over this sanitary, gleaming surface (truly a gift in this modern age) and sometimes, on top of the tablecloth: doilies! But, of course, for some women that might satisfy an urge for coziness and tradition. Who am I to say? (I think that both knitting and crocheting have great therapeutic value, if nothing else).

I am sure N. M. doesn't mean this or that. She wants us, as women, to become aware of ourselves as persons, not to stop and be satisfied with the pastime of crocheting, but to reach out and enrich our lives more and more.

I know of women, of people (!) who in a simple but wholly integrated way, are making a great contribution to the world (ie: their neighborhood, their town, state, country) **without knowing it!** (Of this more, perhaps, in another issue.)

For the past few weeks we have had a friend stopping by who is in the field of nutritional business and we have listened with great interest to his fund of facts on food, soil, distribution, etc.

And though eating better will not add one cubit to our immortal soul it will certainly add greatly to our mortal well being. I see no virtue in "ailing." And what a burden we carry in this synthetic age! Arthritis increasing by leaps and bounds, heart disease, high blood pressure, and so on **ad nauseum.**

If women became aware of the food they were preparing, the soil from which it came, the market which misuses it, and demanded the nourishment and richness cared-for-soil so willingly produces, she could become a voice with which to reckon.

This is certainly one field, literally, that is at the very door of "only a housekeeper" (a phrase that Nanna, rightly, abhors . . . for where is there room for more creativity, originality and way of personal expression than in that job?)

My mother was here at the time of these visits and with her active forward-looking mind (she is only 86) could compare the treatment of our soil and food with that of Denmark. She said "Oh, if only I had really thought about all this ten years ago when I was **younger** I would have done something about it!" (She is liable to go stumping yet for a good cause!)

The moment I became interested (and it's as easy and simple as that once you become interested in a thing) I found points of contact. I remembered Bromfield's wonderful book "Malabar Farm" got it and re-read it and found the nutritionist's advertising data fully corroborated there. I remembered Carl Vett's talks in Solvang (a voice in the wilderness those days!) and if you could get an article from him for these pages it would be well worth while; I remembered Dr. Brix (an outlaw doctor in Los Angeles) saying years ago: **THE TIME WILL COME WHEN WE WILL CURE DISEASES WITH FOOD AND DIET;** his experiments with a little plot of soil and vitamins. And from Bromfield's book we get the reference (which sends me scurrying again to the library) of Wrench's book "The Wheel of Health" "An Agricultural Testament" and others, in which he writes of the amazing race of **Hunza** people who think nothing of

Financial Report for the WMS

JULY 1, 1954 TO JULY 1, 1955

General Seminary Home
Fund, etc. Project Missions

DISTRICT I

Convention	\$ 44.75	\$	\$
Trinity Laides' Aid, Bronx, N. Y.	5.00		
Bethesda Ladies' Aid, Newark, N. J.	35.00	15.00	
Ladies' Aid, Bridgeport, Conn.	13.55		
Ladies' Aid, Troy, N. Y.	15.00		
Ladies' Aid, Brooklyn, N. Y.	20.00		
Miscellaneous	5.00		
	<u>\$138.30</u>	<u>\$ 15.00</u>	<u>\$</u>
			\$153.30

DISTRICT II

Convention	\$	\$	\$ 62.64
Danish Ladies' Aid, Grayling, Mich.		10.00	10.00
Trinity and So. Sidney Mission Group		20.00	
Grant, Mich., Ladies' Aid	12.00		
Manistee Ladies' Aid		20.00	30.00
Juhl-Germania Mission Society	25.00	50.00	
Ludington, Michigan, Ladies' Aid			10.00
Central Luth. Altar Guild, Muskegon	25.00		
Muskegon, Michigan, Ladies' Aid		25.00	
Trinity Laides' Aid			15.00
Victory Trinity Ladies' Aid		10.00	
Juhl, Michigan, Ladies' Aid		50.00	
Bethany Ladies' Aid, Ludington		10.00	
Trufant Settlement Mission Group...			25.00
Detroit, Mich., Ladies' Aid	20.00	50.00	
Miscellaneous		20.00	
	<u>\$ 57.00</u>	<u>\$290.00</u>	<u>\$152.64</u>

The following groups contributed to a fund for the support of a Korean boy: Victory Trinity, Sidney Mission Group, Ludington Bethany, Detroit Ladies' Aid, Trinity and So. Sidney & Trufant Settlement Mission Group

80.00
\$579.64

DISTRICT III

Convention	\$	\$ 56.63	\$
Trinity Ladies' Aid, Chicago, Ill.	25.00	100.00	

running 60 miles on foot in one stretch! (What gives them this tremendous endurance and vitality?)

And I have just finished reading Pearl Buck's magnificent book "My Several Worlds." Girls, Judy O'Grady and The Colonel's Lady, GET THE BOOK, READ IT, READ IT! *In it she gives not a little space to nutrition, soil and farming, And how wise she is! What a lot we can learn from these old countries, from China, from Pearl Buck's several worlds, the calm, the dignity, the wisdom she has attained.

Back to one of the worlds: the depletion of much of our soil and consequently our food, ourselves. What can we do about it?

We can grumble about it in ever widening circles; perhaps we can write our congressman! We can become aware of the problem and think about it and talk about it.

And before we know it N. M. will be able to put us at the head of the class!

Ellen Nielsen.

Trinity Guild, Chicago	5.00	5.00	
Bethany Women's League, Menominee		100.00	25.00
Danish Ladies' Aid, Marinette, Wis.	5.00		
Memorial Ladies' Aid, Marinette		15.00	
Dwight, Ill., Willing Workers		50.00	
Gertrude Guild, Clinton, Iowa		50.00	
St. Stephen's Mission Society, Chicago		50.00	
Bethania Guild, Racine, Wis.	10.00	50.00	
Bethania Evening Circle, Racine, Wis.		25.00	
Racine, Wis., Danish Ladies' Aid	15.00	50.00	15.00
St. Stephen's Ladies' Aid, Clinton ..	28.00		
	<u>\$ 88.00</u>	<u>\$551.63</u>	<u>\$ 40.00</u>
			\$679.63

DISTRICT IV

Convention	\$	\$ 94.50	\$
Betania Ladies' Aid, Ringsted, Iowa		31.50	
Nain Ladies' Aid, Newell, Iowa		100.00	
Luther Memorial L. A., Des Moines		25.00	
St. Ansgar's, Waterloo	10.00	50.00	
Immanuel Ladies' Aid, Kimballton ..	15.00		
Exira, Iowa, Ladies' Aid	5.00		
Fredsville, Iowa, Ladies' Aid	15.00		
Mission Circle, Kimballton	25.00		
St. Paul's Mission Circle, Cedarloo ..	5.00	20.00	
Oak Hill Ladies' Aid	5.00		
Beth. Church Women, Cedar Falls...	55.00	180.00	
St. John's Danish L. A., Hampton	11.00	30.00	
St. John's Eng., Hampton		30.00	
Guiding Circle, Ringsted	6.00		
Friendship Circle, Kimballton		44.30	
St. John's Church Women, Ringsted	25.00	15.00	
St. John's Church Women, Hampton	28.70		
Miscellaneous		3.00	
	<u>\$205.70</u>	<u>\$623.30</u>	<u>\$</u>
Received for Tape Recorder Fund ..			10.00
			\$839.00

DISTRICT V

Convention	\$	\$	\$ 66.00
Minneapolis Church Women	11.50	112.80	
West Denmark-Bone Lake	52.75	15.00	
West Denmark Ladies' Aid		65.00	
Women of Askov	25.20	25.25	
Danish Ladies' Aid, Withee	31.50		
Ladies' Aid, Alden	25.00	25.00	
Volmer Ladies' Aid		20.00	
Dagmar, Montana, Ladies' Aid		50.00	
Canwood, Sask., Ladies' Aid	5.00		
Dalum, Alberta, Ladies' Aid		15.00	
Flaxton Ladies' Aid	2.50	2.50	
Nazareth Guild, Withee		10.00	
Miscellaneous		15.00	
	<u>\$153.45</u>	<u>\$355.55</u>	<u>\$ 66.00</u>

Contributed to Scholarship Fund by West Denmark and Lake Amalia Ladies' Aid, Minneapolis

20.00
\$595.00

DISTRICT VI

Convention	\$	\$ 47.10	\$
Danebod English, Tyler	30.00	50.00	
Danebod Danish	14.50	50.00	
Ruthton Ladies' Aid	10.00		
Diamond Lake Ladies' Aid	20.00		
Viborg, S. D., Danish Ladies' Aid ..	13.00	25.00	
S. Lutheran Ladies' Aid, Viborg ..	10.00	25.00	
Danish Ladies' Aid, Gayville	12.65	12.65	
Bethany Ladies' Aid, Badger, S. D. ..	15.00	25.00	
Pioneer Ladies' Aid, White, S. D. ..	5.00	5.00	
	<u>\$130.15</u>	<u>\$239.75</u>	<u>\$</u>

\$369.90

* And if you can't afford Buck's book individually, buy a couple of them group-wise and circulate them. It is an important book.—E.N.

DISTRICT VII

Convention	\$	\$ 69.25	\$
St. John's Ladies' Aid, Cordova	21.50	50.00	
St. John's Ladies' Aid, Cozad		28.00	
Ladies' Aid, Rosenberg, Nebr.		29.85	
Omaha, Nebr., Ladies' Aid	29.00		
Women's Circle, Omaha	15.00	25.00	
Kronborg Ladies' Aid	30.00	50.00	
Kronborg Guild		36.00	
Danish Ladies' Aid, Marquette		30.00	
Danish Ladies' Aid, Dannevang	5.00	50.00	
Bethany Ladies' Aid, Granly		15.00	
Congregation, Brush, Colo.		10.00	
Mission Study Group, Brush, Colo. ..	35.00		
St. Peter's Comm. L. A., Hay Springs		5.00	
Bethlehem Ladies' Aid, Brush, Colo.		25.00	
Danish Ladies' Aid, Omaha		25.00	
English Laides' Aid, Danevang		50.00	
Nysted, Nebr., Ladies' Aid	25.00		
Denmark, Kan., Ladies' Aid		10.00	
Miscellaneous	15.00	25.00	3.00
	\$175.50	\$533.10	\$ 3.00
			\$711.60

DISTRICT VIII

Convention	\$	\$ 32.65	\$
L. Guild, Watsonville	25.00	10.00	
Ansgar Ladies' Aid, Pasadena		16.00	
Ansgar Danish Ladies' Aid, Pasadena	5.00		
Bethania Guild, Solvang	25.00	10.00	
Danish Laides' Aid, Solvang	30.55	25.00	
Easton, Calif., Ladies' Aid	17.00		
Parlier, Calif., Ladies' Aid	15.00		
L. Guild, Salinas	42.00		
St. John's Y. W. League, Fresno	5.00		
Miscellaneous	5.00		
	\$169.55	\$ 93.65	\$
			\$263.20

DISTRICT IX

Convention	\$ 39.81	\$	\$
Trinity Ladies' Aid, Wilbur, Wash. ..	34.20	42.00	
Danish Ladies' Aid, Junction City ..	25.00	25.00	
Tacoma, Wash., Ladies' Aid	20.00		
The Annex, Seattle	15.00	25.00	
Amer. Luth. L. A., Junction City		25.00	
Sunshine Circle, Enumclaw		10.00	
St. John's Ladies' Aid, Seattle		25.00	
Congregation, Enumclaw	19.30		
	\$153.31	\$152.00	\$
			\$305.31

Total receipts:

General Fund	\$1,270.96
Seminary Fund	2,853.98
Home Missions	261.64
Miscellaneous	110.00
	\$4,496.58

Received 1954-55	\$4,496.58
Convention collection at Cedar Falls ..	236.44
Balance on hand, July 1, 1954	873.91

Total receipts\$5,607.93

DISBURSEMENTS:

Santal Mission	\$ 100.00
Child's Friend	100.00
Church Ext. Fund (1954 Convention Collection) ..	236.44
Ordination gift	50.00
Scholarships to Evanston	50.00
St. Mark's Circle Pines, \$66 earmarked (\$485.94) voted by Cedar Falls Convention	651.94
Tape recorder for Santal Mission (\$10 earmarked) ..	206.00
Chicago Children's Home Birthday	70.00
Missionary Christmas gifts	60.00
District V Scholarship fund earmarked	20.00
District II Korean boy project	80.00
St. John's Lutheran Church, Seattle	100.00
Seamen's Mission	100.00
St. Paul's, Cedarloo	100.00
Solvang Old People's Home	100.00
Mrs. Egede, convention expense and miscellaneous ..	19.50
Gifts to retiring officers	9.00
Ellen Knudsen, editor Women's Page	50.00
Stamps, postage, etc.	23.05
Stationery	23.00
Total disbursements	\$2,148.93
Petty cash	2.95
Balance on hand, July 1, 1955	3,456.05
	\$5,607.93

Ela K. Nielsen, Treasurer.

3231 Fremont Avenue South
Minneapolis 8, Minnesota.

Young Missionary

(Continued from Page 8)

Goldenne, who graduated from Carthage (Ill.) College in June 1953, went to Tanganyika late in 1953. He is in charge of some thirty schools with 4,000 pupils in the Usambara Area, where CYCOM administers a mission field formerly conducted by German mission societies. He is a member of the United Lutheran Church in America.

In a somewhat opinionated addendum to his report on the meeting between the missionaries and the late bull, Mr. Bolstad pointed out that Gerry "made a gallant effort to grow a beard, but we don't know if this has any connection with the animal attraction or not."

War is a bad thing, but to submit to the dictation of other states is worse. Freedom, if we hold fast to it, will ultimately restore our losses, but submission will mean permanent loss of all that we value. Those of you who call yourselves men of peace, I say you are not safe unless you have men of action at your side.

—Thucydides.

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The following memorial gifts were received and are included in the district receipts: In memory of Maren William- sen, \$3.00; Mrs. George P. Jensen, \$30.00; Jacob Holdt, \$15.00; Clara Eskildsen, \$5.00.

Affiliation With ULCA

(Continued from Page 4)

made by the members of the congregations that happen to be present at that particular conference. There are no elected delegates provided for. All decisions are subject to the acceptance by the congregations. In such a setting the decisions are based on the individual responsibility of the members. The result is a high degree of serious studying of the problems, sincere searching of hearts and a great amount of consideration for the other fellow's point of view.

The president of the Lutheran Free Church wrote shortly before the conference took place concerning his own convictions relative to the merger. I feel that a couple of paragraphs are extremely pertinent also for us to read and apply in the situation facing us. Dr. Burntvedt has been president of the Free Church for twenty-five years and it was my privilege together with other leaders of Lutheran churches to send him a congratulatory message on that account. Here are his words:

"During my forty years in the ministry I have had the privilege to see our Church emerge from an immigrant church to an American Church. We have become conscious of a place to fill in our American Church life and a Contribution to make to the religious and cultural life of our nation, though, comparatively speaking, small it be. With the protective walls of foreign language, nationalism, culture and tradition torn down, we have entered upon a new day vastly different, not only from the nineties when the Lutheran Free Church came into being, but different from a generation ago.

"In view of this and of the steadily growing trend within Lutheranism in America of drawing together organizationally, I do not think the smaller bodies can indefinitely maintain their separate existence as church bodies without serious loss of the enrichment which comes by closer fellowship with others and loss of greater opportunities for service in God's Kingdom and for its advancement on earth. As I see it, the only way for a small church body to maintain itself indefinitely into the future is, on the one hand to magnify its differences and, on the other hand, to minimize what it has in common with others. This, however, leads to sectarianism which, I trust, we may be spared from."

Another movement toward Lutheran Unity was initiated this spring when an invitation from the United Lutheran Church in America to the Augustana Evangelical Lutheran Church to open up conversation and negotiations with an eventual view of merger of these two bodies was sent to the President of the Augustana Church, Dr. O. A. Benson. This invitation was brought before the Augustana convention at St. Paul in mid-June and accepted according to reports with only a handful of votes in opposition.

The resolutions adopted by the Augustana convention have more than passing interest to our synod as it meets to discuss affiliation with the ULCA and for that reason I quote them in full as they deal with the ULCA invitation:

Be it resolved, that:

- a. The church accept the proposal of the United Lutheran Church in America to join with it in extending invitations to all Lutheran Church bodies to participate in merger discussions looking toward organic union and pray earnestly that this invitation may receive general acceptance.
- b. The Church authorize the Commission on Ecumenical Relations to enter into conversations looking toward organic union with the United Lutheran Church in America, and any other Lutheran Church bodies accepting the invitation extended.
- c. Should any Lutheran Church body be unable at present to participate in such negotiations, the Commission on Ecumenical Relations be urged to seek ways and means of keeping open channels of communication for continuing conversations with that body in the hope that ultimately total Lutheran unity might be achieved.
- d. We call the attention of our people to the importance of careful study of all matters concerning Lutheran unity and the necessity for fervent prayer to the Lord of the Church that He direct us in all our deliberations and decisions.

It will be apparent by a discerning reading of these resolutions that the Augustana Church still regards it as its high and holy calling to rally all Lutheran bodies into a unified organization. It is likewise apparent that no pledge either to merge with the United Lutheran Church in America or any other body has been made by the Augustana Church, neither has it excluded the possibility that it may decide to merge with the ULCA and/or any other Lutheran Church body desiring to so. The importance of the action by Augustana is that it opens up an avenue by which through conversations and discussions merger plans to be presented to their respective bodies may be evolved. A sincere invitation to join in such conversations and discussions is extended to any and all other Lutheran Church bodies in America. This latter naturally includes our synod.

This entire question is furthermore placed before the convention through the action of the St. Peder's congregation in Minneapolis as found in LUTHERAN TIDINGS for July 5. There can be no question but what this new situation and the results that may flow from it, will have great significance for our synod. It is well known that the ULCA in 1948 declared itself willing to rewrite its constitution to suit the

needs as they might arise in order to accommodate merger with other Lutheran bodies, such as was then in the wind. There is little question but what the Augustana Church if it is so minded can pretty well decide how it is to enter the ULCA, whether as a constituent synod overlapping all of ULCA or perhaps with its 13 Conferences (districts) as separate and non-territorial synods. It is even conceivable that an entirely new plan might be proposed. Should our synod vote ULCA affiliation at this convention and again next year we would be a part of the ULCA and, of course, subject to whatever changes might be decided upon by that body. It may not be possible to find the same special advantages offered to us if we should want to delay action on entering the ULCA and go along with the ULCA and Augustana merger talks. Doctrinal discussions or final results may be more rigid, the ministers' pension advantages offered by the ULCA to us now not possible, for the Augustana situation would naturally overshadow ours in importance in the entire picture. We should also likewise realize that the separate hymnal and liturgy allowed us by the ULCA may not look good to the rather streamlined Augustana organization. In order not to be misunderstood let me say that whatever promises are made by the ULCA and forming a part of the terms upon which our synod bases its vote at this convention will certainly be binding upon the ULCA for its Executive Board has approved them and we need have no fear that the ULCA will disown these. At the same time the overall picture resulting from the above mentioned future ULCA-Augustana merger conversations may present us with a different Church structure than has so far been associated with the ULCA.

The convention will want to inspect the various aspects as they appear before any decision is made. It is plain from the views I have expressed that I look forward to a merger with the ULCA or a merged ULCA-Augustana body with great expectations. I am not offering any recommendations concerning the steps to be taken, I am supporting those made by the Lutheran Church Relations Committee.

A Note of Thanks

We wish to take this opportunity to express our thanks to the many people throughout the synod who remembered us on our silver anniversary, Wednesday, June 22nd. Numerous cards, letters, and telegrams were received. In the evening we gathered in the church parlors of Luther Memorial Church. The friendliness we met was unforgettable. We count it a privilege to know so many people in the synod. Assuring you of our thankfulness, we are

Sincerely yours,

Frances and Ernest Nielsen.

What is Our Aim?

Dr. Ernest D. Nielsen

THE Annual Convention of the Church commences one month from today, Tuesday, August 9, with Divine Service in the church of the host congregation. Among the many important questions that face us, the question of unitive Lutheranism comes before us through the final report of the Committee on Lutheran Church Relations. It is of the utmost importance that all who plan to attend the convention understand, that this question **speaks to our** situation, to **our** Church, in a specific recommendation that has grown out of years of consultation, study, parliamentary discussion, and private discussion, both oral and written. Hence, we need to keep distinctly in mind that the ongoing discussion, especially as it has been carried on in regularly called meetings, does reflect in a measure the mind of the corporate body, which we know as the American Evangelical Lutheran Church. The time for decision has arrived. We have reached the point where we as a church body, by the grace of God and by our own intent, must decide whether to trust that the autonomy of our Christian fellowship at the congregational and synodical levels can continue to exist and to grow if we were to become a constituent synod of the United Lutheran Church.

The topic for discussion, announced in the last issue of LUTHERAN TIDINGS (July 5) puzzles me. The one thing which we do not need at this particular juncture is discontinuity. The suggestion that we "accept the invitation extended by the United Lutheran Church in America and the Augustana Evangelical Lutheran Church to participate in the discussions regarding all Lutheran Unity" strikes me as a most untimely theme for discussion. The question we face this year, by the very mandate of the Church, is not at all the question of **all** Lutheran unity, but the very specific question whether we, after seven years of exploration, study and consultation, are ready to become a constituent synod of the United Lutheran Church. What is the rush? What is the aim of introducing a new merger question? Any extensive discussion of this topic during the coming convention can result in only one thing, namely, the confusion of the minds of the voters. The **recommendation** of the Committee on Lutheran Church Relations and the **topic** for discussion are

in no way alternatives, because there is not one person among us who is in position to predict the outcome of this invitation to consider **all** Lutheran unity. Hence, we are not faced with alternatives that can be analyzed with the end in view of choosing the better. We ought to be in position to vote one way or another on the specific proposal before us. I like to think that we in our synod in spite of diverse opinions have endeavored to approach the question from the standpoint of a spiritual understanding of the substance of Christianity. By the guidance of the Holy Spirit, I believe that we shall be enabled to decide this question. I am in favor of the recommendation that we become a constituent synod of the United Lutheran Church. If, however, the recommendation be defeated, it is my personal judgment that we would be most unwise in taking any other step at this time that would start us off on another series of discussion of Lutheran unity. Let us completely forget, for the immediate present, this invitation to join in discussions about all Lutheran unity.

We have a present moral and spiritual responsibility. It is to focus our attention on a development that was initiated by us. If we believe that the Holy Spirit works in the Church, that He calls and enlightens us, then I believe we may say that the past seven years have been a period of preparation for this hour of decision on our part. If the voters decide in the affirmative, I believe that the same Holy Spirit will so quicken the life in our synod and in the other synods of the ULCA and **our plan** for coming together will be followed up by a spirit of faith, love and hope between us so that the **united** Church will be a living reality, not merely an organizational device.

The history of the various movements toward Christian unity is replete with examples of auspicious plans that utterly failed. I am not concerned about all Lutheran unity at this point in the historical development of our synod. However, I am concerned about enlarging the borders of our own autonomous fellowship, especially if it means a larger fellowship in full freedom to bear our witness. A positive step on our part at this time will not only make that possible, but it will also mean that the gradual realization

of Lutheran unity in America will be brought one small step closer.

I am not unmindful of the problems that face us. However, this I know, that if we enter the United Lutheran Church as a constituent synod, we shall discover that in the fellowship of the Gospel, among them as among ourselves, we find communion or fellowship with the entire person of Christ. We cannot unmake the past, but it is possible to learn how each of us has arrived where we are. From that point we may also discover the unitive principle that is inherent in Protestantism and at work in our respective church bodies. The development of Christian thought in any church body, in any country, is both historically and religiously important, but the danger of absolutizing a doctrinal position and of turning history into historicism is **very** real. When we take the word of faith, the so-called Apostles' Creed and **confess** it in the assembly of the Christian believers we are doing something which, from a Christian point of view, is religiously important. J. P. Bang's dogmatics is hardly popular today, but it did reflect the influence of Grundtvig by placing the faith in the context of the life of the congregation. If the life in the Lutheran congregations of the United Lutheran Church did not reflect somewhat the fulfillment of Christian freedom, we would have every right to stay apart, but I wonder whether there is not the call before us not to live alone.

In the light of our own development, I could wish that the first paragraph of the resolution were stated something like the following:

Be it resolved and is, hereby, resolved that this synod accept the Constitution of the United Lutheran Church in America with its doctrinal basis set forth in Article II in the said Constitution as expressive of the historically developed doctrinal position of the United Lutheran Church.

I have no illusions that Lutheran unity by itself solves all of the ills from which the Church may suffer. But I do think that the various articles that have been written for the purpose of giving factual information have shown some of the benefits that may be obtained by becoming a member synod of the ULCA. I wish that we might have had a follow-up study made of those men and women who grew up as active members in our synod, but transferred to congregations of the ULCA for the reason only that their work took them into communities in which we have no congregations. Such individuals, who did not leave our synod because of discontent but because of other important causes, might have given us some fine insight into how a person succeeds or fails in entering voluntarily into full, active membership in a ULCA congregation after years of active and happy membership in one of our synod's congregations.

OPINION and COMMENT

WRITERS in our Synod have suddenly come to life, and our "ready" file is overflowing with articles begging to find space — most of them dealing with affiliation. We have had to reject a number of them because they were too late on the priority scale. (We have even rejected a rather lengthy editorial of our own on the subject.) Fortunately, the first-comers seem to have achieved something of a balance, pro and con. The August 5 issue will be in print before the convention, but it is doubtful that anyone can hope to be influential at that late date. The long piece by Dr. Jensen in this issue is a reprint from his "Report" and is included in this issue at his request.

WHICHEVER way the vote goes on affiliation, it seems clear that we will be ushering in something of a new period in Synod history. If we reject affiliation, we must be prepared to undergird ourselves, to put forth greater efforts so as to justify our independence. If we vote to affiliate, we likewise will face a demand for greater efforts than ever before. Either way, our goal must be to strengthen His Kingdom, and ourselves for His service. The decision will be a starting point for a new era. Often, when someone announces the dawn of a new era, it immediately begins to cloud up. We must keep our objectives clear, and press on toward that mark, as Paul says: "forgetting what is behind me, and straining toward what lies ahead. . . . Only we must live up to what we have already attained." (Phil. 3:13ff.)

Topic for Discussion

That the Synod accept the invitation extended by the United Lutheran Church in America and the Augustana Evangelical Lutheran Church to participate in the discussions regarding all Lutheran Unity.

St. Peder's Evangelical Lutheran Church, Minneapolis, Minnesota.

Olaf R. Juhl, Pres.

Kathryn Nielsen, Corres. Sec.

Note

Delegates and visitors to the convention will find traveling information on page 10 of the July 5th issue of LUTHERAN TIDINGS.

GVC Junior Camp

Grand View College Junior Camp is to be from July 31 through August 7. Children from the ages of 12-15 are invited to attend. Please register in advance. The price is \$14.50. For more definite details, see the July 5th issue of LUTHERAN TIDINGS.

To "A Layman Who Cares"

June 15, 1955

My Dear Friend:

Should you ever again have occasion to refer to me and any article I may have published, may I respectfully request that you quote me correctly. Nowhere in my article in LUTHERAN TIDINGS issue of May 5th, 1955, did I say that I did not care.

To the contrary, my entire article emphasized my profound concern in the matter of possible affiliation with another Synod, and so much so that I insist that the decision be by individual choice, of EACH and EVERY Member of our Synod.

I believe in the Father, Son and the Holy Spirit. Any man-made creed to quarrel about I leave to the theologians. They started it anyway and ought to finish it.

If the (Danish) American Evangelical Lutheran Synod would have its face lifted and discard its inferiority complex and get down to the business of rebuilding our Synod, the heavens would be the limit.

I am intensely concerned and my anxiety is one of watchful attention. Please do not again misquote me.

Cordially yours,

B. P. Christensen,
Solvang, California.

P. S. I am never afraid to sign my name to whatever I write.

OUR CHURCH

Muskegon, Mich. Central Lutheran Church here recently voted to sponsor two refugee families from Germany. Organizations are beginning to make plans for the procurement of household goods and appliances among the membership to help them get settled. One family is composed of three members, the other of five.

Seattle, Wash. Dr. Jens Kjaer is at present attending an advanced course at the Army-Air Force Chaplain School, at Fort Slocum, New York. He expects to attend the annual convention on completion of this tour of duty. During his absence, his pulpit in the new St. John's Church will be occupied by Pastor Holger Andersen, except for August 7, when Mr. Kristen Jorgensen, president of the congregation, will deliver a laymen's sermon.

Des Moines, Iowa. The "Institutional Self-Study" of Grand View College has been completed. This brings the college one step nearer to membership in North Central Association of Colleges and Secondary Schools. At this writing, Dr. Ernest Nielsen is visiting our congregations in Michigan in behalf of the college.

Affiliation Issue. From various sources, such as church bulletins, we have noted the following positions in

various congregations of our synod: In favor: Waterloo, Muskegon, Seattle, Watsonville, (Calif.).

Opposed to affiliation: Bridgeport, Minneapolis, Askov.

Kimballton, Iowa. Pastor Holger Strandskov was guest speaker in Dagmar, Montana, at the annual Mid-summerfest.

Junction City, Oregon. Thirteen teachers and the pastor conducted summer Bible school for 85 youngsters this year, a record attendance.

Tyler, Minn. The congregation here looks forward to receiving "their" refugee family soon, and is receiving contributions of furniture and money in their behalf.

Denmark, Kansas. Thirty-six children attended Bible School recently in the small community here. The Sunday School here has been collecting "Kiddie Kits" (value about one dollar) to send to needy children overseas.

Bridgeport, Conn. The Red Cross Blood Bank here has asked local churches to cooperate in its current drive for blood donors late in July.

Detroit, Mich. The Sunday School here has been increasing, in size, and now has 77 pupils. Recently 28 persons were welcomed into membership in the church.

Dedication at Cedarloo

From time to time announcements have appeared in LUTHERAN TIDINGS advising the progress of the work of the "Cedarloo Mission" as it is popularly known. We can now announce that while the Church is still incomplete in some respects, it is nevertheless furnished and finished to the extent that services can be conducted in very worshipful surroundings, thanks to the many able and willing men and women, who have carried the burden of completing the church from where the contractor left off.

A very beautiful, though small, church, stands ready to function and be of service here in the Cedarloo Mission field.

SUNDAY, JULY 24th, 1955, at 2:30 p. m., we will observe the dedication of this church with the Rev. Alfred Jensen, President, AELC, in charge of the Dedicatory service.

He will be assisted by the members of the Church Council and the District Pastors.

Following the dedication service the St. Paul Church Women will serve refreshments. Greetings received will be read at this time. The combined church choirs of the Fredsville, Lutheran Church and the Bethlehem Lutheran Church, will sing under the direction of Mr. Robert Mortensen, with Miss Carol Madsen accompanying.

Acknowledgement of Receipts from the Synod Treasurer

For the month of May, 1955

Toward the Budget:

Congregations:

Greenville, Mich.	\$ 199.00
Omaha, Nebr.	120.00
Tyler, Minn.	831.63
Seattle, Wash.	89.05
Askov, Minn.	70.44
Menominee, Mich.	39.09
Hartford, Conn.	600.00
Enumclaw, Wash.	400.00
Canwood, Canada	183.59
Cedar Falls, Iowa	500.00
Brooklyn, New York	128.50
Newark, New Jersey	102.50
Ringsted, Iowa	324.88
Racine, Wis.	62.36
Muskegon, Mich.	250.00
Manistee, Mich.	50.00
Waterloo, Iowa	100.00
Bridgeport, Conn.	75.00
Tacoma, Wash.	35.00
Clinton, Iowa	300.00
Trinity, Chicago, Ill.	200.00

Home Mission:

For Circle Pines, Hope Ladies' Aid, Ruthton, Minn.	10.00
Danish Ladies' Aid, Dwight, Ill.	10.30

Lutheran Tidings:

Congregations:

Junction City, Ore.	2.00
St. Stephen's, Chicago, Ill.	1.00

Grand View College:

Congregation:

St. Stephen's, Chicago, Ill.	1.00
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Pension Fund:

Congregations:

Seattle, Wash.	2.00
Askov, Minn.	59.56
Cedar Falls, Iowa	132.50
Los Angeles, Calif.	36.50

Pastors' Dues:

Rev. John Enselmann	32.56
Rev. Erik Moller	36.48
Rev. Harold Olsen	10.00

Chicago Children's Home:

In memory of George Beyer, Dwight, Ill.	5.00
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Tyler Old People's Home:

Rev. Walter E. Brown, Ruthton, Minn.	15.00
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In memory of Mrs. Soren Haggensen, Tyler, Minn.	87.00
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President's Travel:

Congregations:

Tyler, Minn.	50.00
Watsonville, Calif.	10.00
Previously acknowledged	16,516.40

Total to date\$21,718.34

Received for Items Outside of Budget

Grand View Seminary Quota:

Congregations:

Askov, Minn.	\$ 107.86
Enumclaw, Wash.	100.00
Troy, New York	100.00

In memory of Georg Nussle, Denmark, Congregation: St. Stephen's, Chicago, Ill.	30.00
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Student Loan Fund:

For Rev. Holger Andersen's debt, friends in Iowa and Texas	2.82
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American Bible Society:

Ladies' Guild, Waterloo, Iowa	7.62
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Old People's Home, Des Moines, Iowa:

In memory of George Beyer, Dwight, Ill.	2.00
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Eben-Ezer Mercy Institute:

Rev. and Mrs. Calvin Rossman, Hay Springs, Nebr.	10.00
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Lutheran World Action and Relief:

Congregations:

Greenville, Mich.	61.00
Junction City, Ore.	87.20
Tyler, Minn.	192.50
St. Stephen's, Chicago, Ill.	20.00
Grant, Mich.	30.00
Seattle, Wash.	25.00
West Denmark, Wis.	206.00
Menominee, Mich.	9.00
Cedarloo, Iowa	16.25
Canwood, Canada	50.25
Cedar Falls, Iowa	46.00
Waterloo, Iowa	100.00
Ringsted, Iowa	64.75
Racine, Wis.	2.00
Canwood, Canada	13.00
Tacoma, Wash.	10.00
Denmark, Kansas	86.59
Trinity, Chicago, Ill.	150.00
Sunday School, Junction City, Ore.	45.37
Rev. Ronald Jespersen	5.00
In memory of Mrs. John Hoo- sted, Lake Norden, S. D.	1.00
Previously acknowledged	3,015.54

\$ 4,236.45

Less: Kimballton, Iowa	169.75
(Should have been Church Extension)	

Total to date\$ 4,066.70

Church Extension:

In memory of George N. Beyer, Dwight, Ill.	\$ 3.00
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Congregations:

Askov, Minn.	51.06
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Kimballton, Iowa 169.75

Respectfully submitted,

Charles Lauritzen, Treas.

American Evangelical Lutheran Church

Report From School Board

(Continued from Page 2)

the board to be absolutely essential for the future needs of the college. Such plans will naturally extend over a period of quite a number of years.

For immediate consideration the board of directors is submitting a proposal to the forthcoming national convention of the synod AELC, at Kimballton, Iowa, to the effect that two new buildings be erected upon the Grand View College Campus within the next two years.

1) A science building equipped to completely fill the requirements for science instruction.

2) A gymnasium, for the purpose of serving the needs of large group activities — such as athletics, dramatics and many other types of programs and entertainment.

As the board has discussed these physical improvements it has also been made aware of the need for more adequate lobby and lounge rooms — places where the spirit of togetherness and community may be fostered and developed.

If the above plans meet with the approval of the people of the synod through its representatives at the convention in Kimballton in August, methods for providing the necessary building funds will have to be devised. It is estimated that the two buildings will cost in round figures two hundred thousand dollars. A portion of this will of necessity be contributed through the wider constituency of the members of our congregations. A second portion, probably, from the more immediate constituency of the City of Des Moines.

Note — The above article was written by request of the Board of Directors of Grand View College and Grand View Seminary for the purpose of acquainting the people of the synod with what the board has done in the past year to carry out the wishes of the last convention and to indicate the thinking of the board for the future. What has been written may invite discussion and opinions. I hope it will lead to a better understanding of our situation as far as our college and seminary are concerned, and help us to go forward in a good spirit.

H.A.J.

Help Wanted

A good Scandinavian cook needed at the Danish Old People's Home in Chicago. Situation open about August 1. Room, board, and good wages offered. If interested, write to:

Thora Strandkov,
5656 N. Newcastle Ave.
Chicago 31, Illinois.
Telephone: Rodney 3 9615

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3

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

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

July 20, 1955