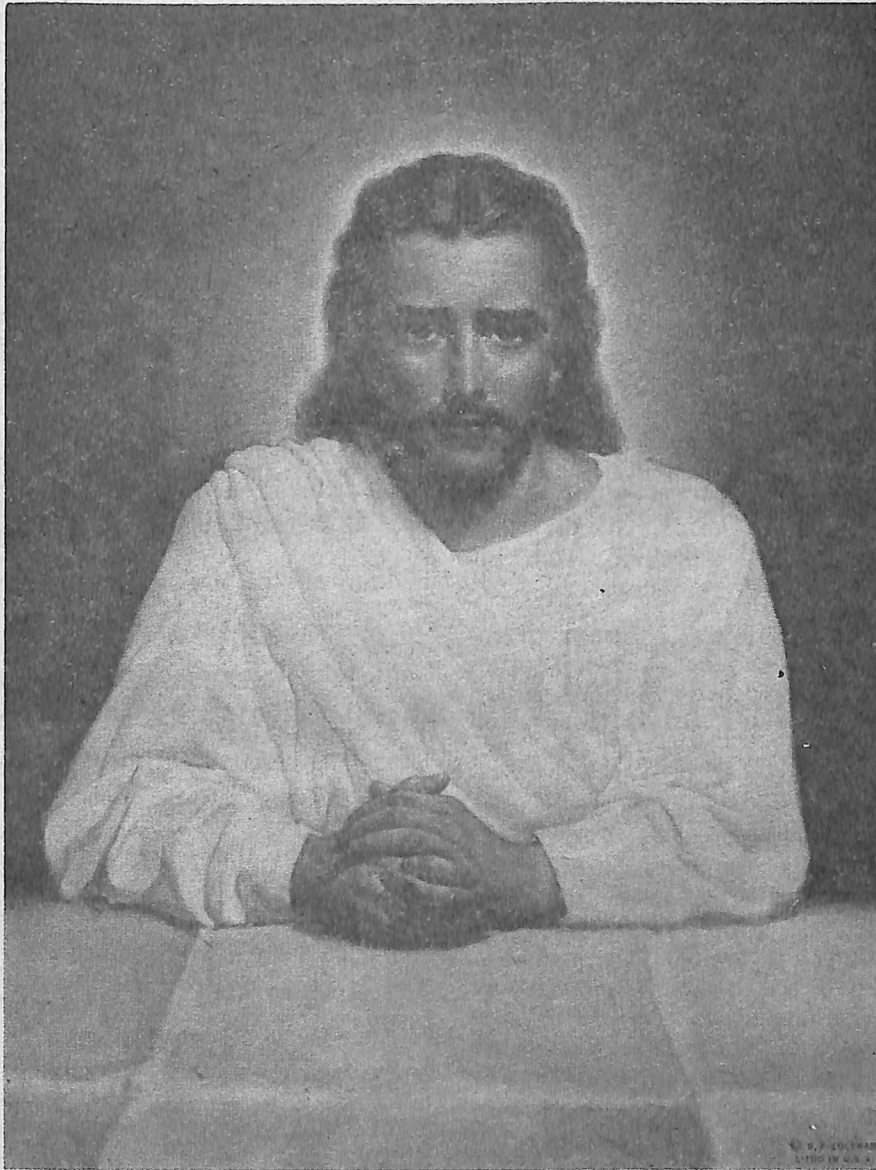


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The Saviour

No portraits exist of Christ that were made during His lifetime. Many artists have portrayed His characteristics as best they could, basing their interpretation on descriptions of Him, of His actions and of His nature. Above is reproduced a new painting by Ralph Pallen Coleman. In it, Artist Coleman has tried to indicate the patience, sympathy, understanding and keen intellect which he feels were dominant qualities in the Master.

Religious subjects have been the favorites of artists since the first crude caveman drawings appeared. The religious artist must go beyond mere physical impression; he must transfer devout feeling and inspiration from his work to his viewers. Yet he must not depart from reality; he must be essentially accurate and professionally competent. This full face picture of Christ develops a feeling of confidence and strength, and one can imagine the help He offers to the one across the table from Him.

Lazarus

PASTOR HAROLD PETERSEN

Askov, Minnesota

It is an easy matter to speak in general terms about all people being our fellow men. But in practice we usually stop short of Lazarus. (See Luke 16:19 ff. for a description of Lazarus.) He does not belong to us. He belongs out there in the shack by the railroad tracks. His rags, his filth, his marks of disease, his reputation for petty thievery, his ignorance — all these mark him inferior to ourselves to such a degree that we would not risk our own good name by including him in our fellowship circle.

We meet Lazarus on the highway and pass him by even when we have no other occupant in the car. Further down the road we pick up the college student wearing a nice fraternity button or the soldier going home on a furlough or a couple pretty girls just going places. But Lazarus doesn't look safe to us — maybe he is the one the papers wrote about. If we should happen to pick him up at some time when we feel ourselves in possession of Christian mercy we are likely to sit with a very superior attitude bored with all his prattle about news obtained from his morning paper, to us already three weeks old.

Of course, we are not completely ignorant in respect to Lazarus' existence. In fact, we are often boastful of the fact that we have broad visions, broad enough to see the shack by the railroad tracks and its occupants. So we let a few crumbs fall from our well-prepared tables to take out to Lazarus. Every Thanksgiving and Christmas we may even visit him thanking ourselves all the while that we could part with a few crumbs and feeling ourselves uplifted in Christian character and responsibility in humbling ourselves sufficiently to visit him in his abode. To make it really pleasant for him we go in a group — we may even have invited the pastor who will say a few words after reading a suitable scripture passage about taking care of the poor. Afterwards, we talk about how happy poor Lazarus was to receive our gifts.

The mission society visits him and finds that he needs coal. They take out \$5.00 from their fund to purchase him a ton of good Iowa quality. Lazarus' wife is so moved that she wants to join the mission society. That is when the excuses, "We're terribly sorry," begin. Imagine Mrs. Lazarus in her rags joining the good ladies in their autumn suits.

While the church people call and give Lazarus of their crumbs they never, never, invite him to dine with them. After all, he belongs out there by the tracks. If services are to be held for him it is out there, he is not asked to join the fellowship in the church. Churches of the 20th century need money — there is so much building and so much mission work — Lazarus has no money — and of course he looks too conspicuous in church. So he is not asked to share in the bigger fellowship away from his shack by the railroad track.

Once Lazarus did venture into the church and sat

down in a back pew, a novel experience to the boys sitting near him. The pastor announced communion and with fast-beating heart Lazarus joined those who knelt at the altar. The pastor, a liberal soul, decided to let him share of the cup but wiped it extra carefully after he had drunk. At the next Ladies' Aid meeting they voted to purchase an individual communion set.

Who are our fellow men? Most of what I have written above are true occurrences known to the writer. It is not exaggerated. We all have our misgivings in our relationship to Lazarus. Christian fellowship means to accept Lazarus. It is much more than taking crumbs of our wealth out to his shack by the railroad track; it means to take this man from the shack into our wealth to share with him all God's gifts given to us.

Then Answered the Lord

The cry of man's anguish went up to God,

"Lord, take away pain!

The shadow that darkens the world Thou hast made;

The close coiling chain

That strangles the heart; the burden that weighs

On the wings that would soar —

Lord, take away pain from the world Thou hast made

That it love Thee the more."

Then answered the Lord to the cry of the world,

"Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity that knits heart to heart,

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love that redeems with a price,

And smiles with its loss?

Can ye spare from your lives that would cling unto mine

The Christ on His cross?"

—Author Unknown.

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78th Annual Convention of the American Evangelical Lutheran Church

August 9-14, 1955, Kimballton, Iowa

TUESDAY, AUGUST 9

8:00 p. m.—Opening service. Sermon by Rev. A. E. Farstrup, Liturgist, Rev. Holger Strand-skov.

WEDNESDAY, AUGUST 10

9:00 a. m.—Devotion and Bible hour, Rev. Harold E. Olson, "Eternity, A Glistening Jewel."

9:45 a. m.—Business session.

12:00 Noon—Recess.

1:30 p. m.—Business session continued until 5 p. m.

7:15 p. m.—Danish worship service by Rev. M. Mikelsen (church).

8:00 p. m.—(Town hall) panel discussion on Affiliation with the ULCA. Moderator: Rev. Erik Moller, chairman of the Church Relation's Committee. Panel members: Dr. Ernest Nielsen, Rev. Enok Mortensen, Rev. Alfred Sorensen, Rev. A. E. Farstrup, Dr. Alfred Jensen, Dr. Johannes Knudsen, Rev. Ove R. Nielsen.

THURSDAY, AUGUST 11

9:00 a. m.—Devotion and Bible hour, Rev. Robert S. Heide.

9:45 a. m.—Business session.

11:30 a. m.—Memorial service, memorial address by Rev. Ottar S. Jorgensen; Liturgist, Dr. Alfred Jensen.

12:00 Noon—Recess.

1:30 p. m.—Business session continued until 5 p. m.

8:00 p. m.—Grand View College future plans, Dr. Ernest Nielsen (in church).

8:00 p. m.—Santal Mission meeting with Mrs. Frances Nielsen in charge. Rev. M. C. Diken, Minneapolis, speaker (in public school).

FRIDAY, AUGUST 12

9:00 a. m.—Devotion and Bible hour, Dean A. C. Kildegaard, Grand View Seminary.

9:45 a. m.—Business session.

12:00 Noon—Recess.

1:30 p. m.—Business session continued until 5 p. m.

8:00 p. m.—(Town hall) "Home Mission Opportunities," Dr. E. W. Mueller of the Rural Church Program, Division of American Mission, National Lutheran Council. "Lutheran Food Appeal and Stewardship Duties," Rev. Ove R. Nielsen, Director of All Lutheran Food Appeal, Minneapolis. "Evangelism Efforts," in charge of Rev. Richard Sorensen, Waterloo, Iowa, and Rev. C. A. Stub, Fredsville, Iowa. Pantomime presentation of "Look at These Doors."



Dr. Alfred Jensen, Des Moines, Iowa, president of the Synod.

SATURDAY, AUGUST 13

9:00 a. m.—Devotion and Bible hour by Rev. Clayton Nielsen, Withee, Wis., theme: "Refuse Substitutes."

9:45 a. m.—Business session.

12:00 Noon—Recess.

1:30 p. m.—Business session continued until 5 p. m.

6:30 p. m.—W.M.S. business meeting (in public school).

8:00 p. m.—Women's Mission Meeting with Rev. Robert K. Fallgatter as speaker (in public school).

8:00 p. m.—AELYF rally (in church) Prof. Charles L. Smith, Drake University, speaker; Lavern Larkowski, president of AELYF in charge.

SUNDAY, AUGUST 14

9:00 a. m.—Danish worship and communion service. Sermon by Rev. Enok Mortensen, communion service by Dr. Alfred Jensen.

10:30 a. m.—English worship and communion service. Sermon by Rev. Peter D. Thomsen, communion service by Rev. C. A. Stub.

10:30 a. m.—Children's service in public school.

10:45 a. m.—English worship service in the Elk Horn Lutheran Church. Sermon by Dr. J. C. Kjaer; Liturgist, Rev. Edwin C. Hansen.

2:30 p. m.—Meeting in Kimballton church (possibly in the church park) Rev. H. O. Nielsen: "The Church in Contemporary America." Dr. Johannes Knudsen: "The Christ of the Church."

7:30 p. m.—Rev. Harald Ibsen, Viborg, South Dakota, as speaker.

AELC May Postpone Action on Affiliation With ULCA

Des Moines, Iowa—(National Lutheran Council News Release)—Affiliation with the United Lutheran Church in America as one of the constituent synods will be recommended to the American Evangelical Lutheran Church at its 78th annual convention in Kimballton, Iowa, August 9-14.

There is a strong possibility, however, that the AELC may delay final decision on the question in order to accept the joint invitation which the ULCA and the Augustana Lutheran Church have extended to all Lutheran bodies to "enter into conversations looking toward organic union."

That possibility was raised here by **Dr. Alfred Jensen**, president of the AELC, when asked if the seven-year-old negotiations between his 21,000-member Church and the 2,200,000-member ULCA might be affected by the latter's proposal for unity discussions among all Lutheran groups that may wish to participate.

"I expect the result will be that we will postpone action and go into the conversations with the United Lutheran Church and Augustana, and possibly, the Suomi Synod," he said.

"This is just my guess, but it would be natural," he added.

Affiliation with the ULCA is being recommended by the AELC's Committee on Lutheran Church Relations, which completed its report before the ULCA early in April initiated the latest development in the movement toward Lutheran unity in America. Since then, Augustana has accepted the ULCA's proposal and the Suomi Synod has indicated its interest in participating.

The committee will submit for adoption a revised constitution of the AELC, approved by the ULCA's Special Commission on Relations to American Lutheran Churches and by its Executive Board, as well as a complete draft of the resolutions and requests necessary to accomplish affiliation.

Should the convention vote favorably on the committee's report, it is understood that the AELC's application for ad-

mission into the ULCA would be acted upon formally at the latter's 20th biennial convention in Harrisburg, Pa., October, 10-17, 1956.

Of Danish background, the AELC would have the status of a linguistic synod, with its membership overlapping that of other synods without regard to geographical boundaries. This type of organization already exists among some of the ULCA's 32 synods, notably the Wartburg and Icelandic Synods.

According to the committee's report, the AELC would request that the use of "The Altar Book, Hymn Book and the Ritual of the Church of Denmark" be permitted within its congregations, as desired, and that it be allowed to continue to publish and recommend the "Hymnal for Church and Home" for use in the congregations.

The committee also suggests that the AELC apportionment be based on its contributing membership for a period of ten years to allow for "a period of transition and adjustment to new methods of apportionment."

Authority would be given to the AELC's board of directors to transmit pension funds, both endowment and operating, to the Board of Pensions of the ULCA on January 1, 1958, for inclusion in its endowment fund.

Further, the AELC would ask the ULCA to grant full minimum pension benefits to retired ministers, disabled ministers and widows of the AELC, "thus giving them equal status" with those in the ULCA.

The ULCA would also be requested to reopen its Non-Contributory Pension Plan as of January 1, 1958 so as to extend eligibility for benefits to ministers of the AELC who were on its ministerial roll prior to January 1, 1953, with the proviso that the latter must become members by January 1, 1958, to qualify for the pension benefits.

Our country has more than 250,000 churches, and several hundred different denominations. Total church membership today is about 85,000,000 and growing faster than the population.

You don't rid yourself of a bad temper by losing it.



The Rev. Holger Strandkov,
host pastor, (and former editor
of LUTHERAN TIDINGS).



Immanuel Church of Kimballton, Iowa, owns an attractive large section of land in the center of town, pictured above, scene of the 78th Annual Convention.

Affiliation — Some Issues Involved

Peter Jorgensen

Dean, Grand View College

THE first issue pertains to the time for decision. Shall a vote be taken at the forthcoming convention, or shall it again be postponed as in 1952?

I hold with Farstrup, Ove Nielsen and others that the time for decision is now. My reasons for this are the following: Any further period of delay will likely result in a continued process of minimizing, if not discrediting, the synod which, its faults despite, is ours. We all love it. We feel secure within it, and are inclined to become impatient with it because we know it is on such firm ground that we expect too much of it. Further delay could easily lead to dissention of a kind which has hitherto been avoided. It has always been a "roomy" synod in which were to be found conservative and radical. "High Church" men have deigned to disregard differences, so that they could have the deeper fellowship with fellow pastors who in their zeal would not even wear the gown. Men who in former times ridiculed dangling medals and decorations, these same men can be seen wearing them now. And this somehow does not seem inconsistent, for ours is a roomy synod in which changes are not only allowed but expected. We know full well that beneath the surface storms of the past has been that deeper fellowship which remained unruffled because it was not of our own making. On one occasion only did the bonds break. Let it be said in all humility. It was not our synod that purged itself of certain elements. No, it was a group of men, the Word of God men, who withdrew, not for lack of room, but because there was too much room. Since then, an occasional individual has much to our sorrow, withdrawn. Would that these would soon return: There is room.

Now, this synod must not be harmed! Since dissolution of the synod is **not** the question, let the decision be made now.

My second reason for wanting a decision now is that, as some of you may have inferred from my previous writings, I am against affiliation. And I feel that my side of the question stands a better chance now than it would after further postponement. This may sound like an admission of weakness. In reality it is not. For if those who, in my opinion, have minimized the worth of our synod in order to glorify the ULCA — if they will turn their efforts in the right direction, then affiliation, under the terms now proposed would hardly stand a chance.

The second issue remains for me the real issue. Can we in all honesty say that those who left us in the nineties were right and that our synod was in the wrong? The issue is the same now as it was then. Have you who favor affiliation become frightened by the roominess of our synod? Now that the Milwaukee heresy trial is looming, you may no longer wishfully brush aside the possibility of using the Bible as a law book at a trial. While we are thinking of affiliating with the ULCA a young pastor of the Northwest synod of that ULCA will stand trial for heresy. (See THE LUTHERAN for July 13, p. 48.) What would Luther have said to this? And this is 1955!

The articles submitted from time to time about how affiliation would affect our various institutions have been praised for their objectivity. Yet through this objectivity the subjectivity of each writer appears. That is the function of objectivity. We use this method in order to be able to draw valid inferences. The inference drawn is that nothing of drastic change would happen to any of our main functions in case we affiliate. This inference is, however, open to questioning. I shall confine myself to the one institution I know best, namely Grand View College.

Were we to dissolve the synod and join the Iowa synod of the ULCA, (Iowa congregations only, of course), then there is good reason to believe that the college would receive support and students from

the Iowa synod and the ULCA. But if AELC merely affiliates with ULCA, then aid from this quarter would seem very unlikely.

But there is in affiliation a dire possibility which must not be ignored. Only a mile from Grand View College stood thirty years ago a thriving Baptist college, Des Moines University. It was a good college after the standards of that day. On its beautiful grounds stood adequate buildings and hundreds of students there received a liberal education. I knew some of the men on the faculty and respected them for their ability and zeal. Then what happens? A cloud no bigger than a hand formed in the distance — the cloud of Fundamentalism. A church convention in a pious mood decided that all teaching in the college must be in accord with the teachings of the Bible. The cloud zoomed down on the unsuspecting college. When enforcement was attempted the students rioted. The head of the Baptist church was hastily summoned in to quiet the disturbance. The students rotten-egged him and he had to seek police protection. The college was closed, never to open again. This summer the buildings are being taken down. A shopping center is planned on the site.

Two hundred years ago Gundling, a German, startled the church with his *Lehrenfreiheit und Lehrfreiheit*. That has become known here as Academic Freedom. Without it Education is seriously hampered, is quite sure to become indoctrination. Pertaining to this question the Constitution of the ULCA has this to say: (Article II, Sec. 1) "The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, **according to which all doctrines and teachers are to be judged.**" (Italics mine).

So you see that different deductions can be drawn after following the objective approach.

My plea is to keep our "roomy" church. It can afford to be roomy because it is firmly rooted in that covenant which was not of our making.

The Word

I understand V. S. Jensen to say that while the law (Torah) was the lifeworld in the pre-Christian world, the baptismal word is the lifeworld in the new all inclusive covenant called Christendom. Jesus Christ made it possible for man to die and live. That had not been possible before. All the religions, Judaism included, could not break the stone of fatalism lodged in the human being, and ended therefore as shells without substance. Trusting God in the baptismal word, way, and function man can leave the petrified condition, the sin fate, of his self. Instead of trying to escape from his self into fantasies or suicide, and instead of exerting himself into a futile illusion, he can lose himself. He can disintegrate like the seed does in the ground, and in that infirmity the seed of a new person, freed from fatalism, can sprout and grow up. The Spirit which is superior to all spirits is creative, and it creates nothing less than the liberated person, who can love God and man forever. There is only one passover from necessity to freedom, from fatalism into faith, and that is the baptismal one, the death and resurrection passover.

Everything which puts itself in place of the lifeworld or tends to obscure it is a distraction which may seem to be a short cut but does actually lead into false compromise with the world which is as yet bound in fatalism — in unfaith. I do hereby thank V. S. Jensen for his testimony. It is not theology.

Aage Moller.



Dean Jorgensen

Danish Rebel Called "A Very Good Book"

Editor's Note: Three members of our synod have prepared reviews of the book recently written by Dr. Johannes Knudsen. Each is different, but opinions are unanimous that every reader of **DANISH REBEL** will be well-rewarded.

A Very Good Book

DANISH REBEL, A Study of N. F. S. Grundtvig

By Johannes Knudsen (Philadelphia:
Muhlenberg Press, 1955. PP. xiii, 242. \$3.50)

At last a competent American scholar has published a very acceptable volume on the development, thoughts, and lasting contributions of the great Danish churchman, hymnist, and educator, Bishop N. F. S. Grundtvig.

Throughout Dr. Knudsen's whole career as an educator, writer, lecturer, and pastor, he has continually contributed to American understanding and appreciation of N. F. S. Grundtvig. He is particularly well equipped for writing an analysis of the contributions of the great and complex Danish church leader.

The book provides a brief outline of the life of Grundtvig, but the emphasis is upon what he said and wrote and why he did it. The study is refreshingly objective and well documented.

We are shown, step by step, how the thinking of Grundtvig developed through his long life as a historian and churchman. As we read, we move through careful analysis to an understanding of Grundtvig's concepts of history, the Church, the Sacraments, the Scriptures, and the Apostles' Creed. We are led into the poet's workshop to consider and appreciate his outstanding hymns.

Grundtvig's intellectual and spiritual struggles are well described. His appreciation of the Christian community life, his views on freedom of conscience and worship, his thinking about God and man, his contributions to the Danish Folk High School, his mistakes and achievements, are all depicted clearly and in lucid English.

In order to assist the reader and possibly to avoid long footnotes, an appendix adds valuable historical information on the period, 1783-1872, and on the movements and philosophers that influenced Grundtvig. A selected bibliography completes the volume.

Insignificant imperfections, over which the author may have had little control, will probably be corrected in the next edition. For example, p. 83, par. 3, line 5 is confusing; the name of the wrong king has crept in on p. 115, line 9; the word "people", on p. 193, par. 3, line 3, should be "peoples", and line 20, p. 227, appears misplaced.

Since original German book titles and some Danish ones are used either in the text or the footnotes, (for examples, see pp. 77 and 223 and the footnotes on pp. 85, 102, and 212), and since intelligent readers appreciate helpful information and consistency, the original titles of Danish books and periodicals should be given in addition to the English equivalents used. That will probably be done in future editions.

I congratulate Dr. Knudsen on his accomplishment and commend **DANISH REBEL** to all thoughtful readers.

Jens C. Kjaer.

"Danish Rebel"

Dr. Knudsen has written a very good book on Grundtvig. While you could have wanted a more penetrating biography of Grundtvig's whole life, you are soon absorbed in Dr. Knudsen's excellent studies of Grundtvig's idea of Man, Free-

dom, Education and the Church; you feel that they are worth the price of the book. I have already read these chapters twice and was amazed at how much Grundtvig has to say to our own age. So Dr. Knudsen has very wisely chosen to mix Grundtvig's life with a study of his more important views on Christian life. The book is a fine introduction for anyone that wants to get acquainted with Grundtvig's life and thoughts; and most of all the book gives you a good appetite for more. If you are interested in history and philosophy the Appendix will surely guide you in the right direction. But you miss an index to make the book a better working tool.

What a man Grundtvig was, living almost a century from 1783 to 1872. A man who made many foes and lost many friends by his fierce and repeated criticism of the church of his own days. And yet a man that won many new friends and finally created the whole Grundtvig movement in the Danish church and school.

A man who studied and wrote 10-16 hours a day, writing on history, church history and Nordic mythology; translating from Latin and Old Icelandic — and three times went insane from overwork and worries.

A man who married rather late in life, and married three times; at 71 years old had a son with his second wife, and 75 years old, a daughter with his third wife.

A man who, when he finally got a church in his beloved Copenhagen, resigned shortly after, because his congregation was not allowed to sing some of his own hymns. Who 56 years old finally got a small chapel in connection with an Old Peoples' Home, Vartov. He stayed there 33 years and made it a center of Danish religious life.

A man who wrote world history from a strictly Christian point of view and fiercely judged the great men of old, and the famous men of his own age, according to his own Christian standards. A man who also wrote Church History and judged every great church according to their attitude to the Apostolic Confession, which he believed to be the word from the very lips of our Lord.

A man who started the whole movement for adult education with his criticism of science for science's sake, demanding that the youth of the land learn practical things they have use for later in life; but most of all to inspire them with a lasting thirst for knowledge.

A man who fought for "the living word" and yet wrote so many dead words that are hard to understand even in Danish, and almost impossible to translate into English; and yet a man who wrote over 100 hymns in such a simple language and of such matchless beauty and naturalness that you never forget them.

A man that first of all was a Christian and yet with great understanding, influenced by his four trips to England, wrote wisely about the relation between Christianity and civilization, or between folk-life and Church-life, and with equal respect of both movements.

A man who not only took part in the life of the Church,



Johannes Knudsen

but three times was elected to the Danish parliament, and served very well.

The Great Rebel was finally recognized by the State Church of Denmark by being made honorary bishop on the 50th anniversary of his ordination for the ministry.

But why go on? Buy the book, read and study it.

I see in the bibliography that Dr. E. D. Nielsen, president of Grand View College, has also written a book on Grundtvig, called an American Study. If we are to have any competition between Dr. Knudsen and Dr. Nielsen, let it be by giving us and the whole American Church a better and deeper understanding of Grundtvig.

John Enslemann.

A Book on Grundtvig

On a warm September Sunday almost three years ago my wife and I went on a conducted tour of Grundtvig's and Kierkegaard's Copenhagen, guided by Johannes Knudsen. We could have found few people more ably equipped for the task. For many months he had buried himself in the archives at Vartov and, having lived as a student in Copenhagen during his youth, he knew intimately the old parts of the city where these two great men spent major parts of their lives. Day after day he labored among books and manuscripts and examined the rich harvest of the new Grundtvig research. Then followed many months of writing and re-writing. The result is the book mentioned above.

There have been many books about "the Prophet of the North" — in dozens of different languages; for Grundtvig was a dynamic and controversial personality. But no book in the English language so far has completely satisfied me. It has always seemed to me that there was something missing. Perhaps that is why even many people who admire Grundtvig as "the Father of the Folk School" often fail to understand him fully. For Grundtvig was no ordinary educator. His share in the founding of the folk school had deep spiritual roots, and those who fail to see that will never quite understand the folk school, or Grundtvig. This is made abundantly clear in Dr. Knudsen's book. Grundtvig was more than a humanist interested in the progress of man. He "believed firmly that the Spirit of God and the spirit of man, separately and jointly, were active against the powers of destruction and death in the world." In other words, it was because Grundtvig was concerned about things heavenly that he was so deeply concerned about man's life on earth — in all its phases.

Here, then, is a book many of us have longed for. Dr. Knudsen is not only a brilliant scholar, but he was brought up in a home steeped in Grundtvigianism and all his life has been, in a sense, a preparation for the writing of this book. Moreover, he knows not only his material but has been able to transmit it in terms that are meaningful and vital to us of the American scene. Also in this area there has been a need for a book on Grundtvig.

In our small group we have had strong voices interpreting Grundtvig and his contribution. But of late years these voices have almost been stilled. Face to face with the monumental decision of affiliating with a larger group there are even those who question that we have anything worthwhile to contribute. And since, in comparison with other groups, we have made so little impact on the world in which we live, there are those who find fault with the very basic concepts and insights which were so vital and important a part of our folk heritage.

In Dr. Knudsen's book we find not only a vivid portrait of Grundtvig and a scholarly presentation of his philosophy of life, but the essence of what those who founded our church believed in and held dear. If you doubt that the church of our fathers has anything to contribute to the American church community, read this book and rejoice. I don't know when I have read a clearer exposition of the similarities and the differences between Luther's and Grundtvig's views.

As we consider the question of affiliation we are naturally

forced not only to compare ourselves with others but to re-examine and to clarify the issue of what the church is. Dr. Knudsen has an excellent chapter on this point, and I like no less the chapter which deals with Grundtvig's concept of man.

I think it ought to be made clear at least to our own people that the title was chosen by the publishers and not by the author. If it helps to sell the book, well and good; but Grundtvig was not a rebel in the usually accepted sense of that word. He was not, as Dr. Knudsen also points out, primarily fighting against something but for something. Grundtvig did indeed rebel. He opposed making a paper pope out of the Bible. He rebelled against the authority of office, or orders; and he rebelled against using subjectivism (personal experience) as an authority. All his long life he was a fighter. He had the wrath of the prophet.

I hope that many of our people will read this book — even the many who have heard about Grundtvig all their lives without perhaps quite knowing what Grundtvig actually was and stood for. It will not be easy reading for some people, but the intelligent layman who will take the time and the trouble will be richly rewarded. I would urge all our pastors to order a supply in an effort to get it widely read. I have ordered two dozen copies myself.

Enok Mortensen.

At the Summit of ULCA

Our Committee on Lutheran-Church Relations has been instructed to gather information for our Convention in August, 1955.

Also some of us have looked for additional information from ULCA convention held in October, 1954, in Toronto, Canada.

On this Convention as it is well known, the Convention voted the Executive Board "power to review" and that spells out as follows: This power of review and responsibility shall be interpreted as the power of Veto of any program or enterprise of any board, agency, or auxiliary which in the opinion of the Executive Board shall conflict or be hurtful to the total program of the Church. This is a change in the ULCA Constitution and has to be ratified by two-thirds of the Synod. There seems to be chance for the Ratification.

At this same Convention it was voted to give the President almost unlimited power; by the vote of the Convention the President of the ULCA is now the "Leader and Counselor" in all matters spiritual and temporal. He is the chief representative of the Church, he "supervises and directs," he presides "over the Convention and the Executive Board which has "oversight" over the church, he has oversight over the Secretary and Treasurer, and to quote Dr. Fry: "The policy of our Church as a whole is frankly constructed on a Secular Model."

Our Church Relations Committee notes in one of its publications that the Board within the ULCA is elected by the Board-members themselves, and it is in the ULCA Constitution that the President appoints all Committees and Staff Members.

All this is indeed so foreign to us; to our way of thinking and living as a Church, and as a people almost all avenues to progress are closed.

Surely we are not in a hurry! We can afford to wait for an all Lutheran United Movement where we can have a voice in same.

E. Vendelboe Nielsen,

36 Willow Road, Watsonville, California.

STILL IN FORCE

The Ten Commandments were not abrogated nor altered nor amended by Christ. He interpreted them, He exemplified them, He gave man power to keep them. He taught that they applied to motives and desires as well as to actions. He insisted that they are infallible, unchanging and of universal application. —Charles R. Erdman in "Your Bible and You." (Winston)

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Route 4, Cedar Falls, Iowa

Please note that your editor has another new address to which all messages for PAGING YOUTH should be sent after August 10.

In this issue we are indeed pleased to present an original devotional program written by the former editor of PAGING YOUTH, Rev. Thorvald Hansen, Pastor of St. John's Evangelical Lutheran Church, Cozad, Nebraska. We hope that this meaningful and inspirational program will be used by many groups.

Also in this issue we are happy to bring you some news from our friends on the East Coast in the form of a report on the convention of the Atlantic District of AELFYF.

"Let Your Light So Shine . . ."

A Devotional Program

Thorvald Hansen

This program may be presented in a variety of settings. The chief requirement is that the focal point be a picture, or other representation of Christ, to which more and more illumination can be added. A church altar is ideal, of course, but an outdoor setting could easily be arranged. The picture or figure must be so arranged that candles or other means of illumination can be placed close to it. An organ, piano or other available instrument may be used for the background music. If a projector and suitable hymnslides are available these may be used to advantage since, due to the darkening of the room or outdoor area (if presented at night), the group will not otherwise be able to join in all of the hymns.

HYMN — "Beautiful Savior" (by entire group if possible)

LEADER: We who are privileged to call ourselves Christians know the importance of Christian living. We hardly need to be told that if we would be true disciples of the Master we must at least strive to follow him. We know that Christian living is a manifestation of faith; that the greater the faith the greater will be the striving for a good Christian life. And, we know that the more we strive to follow in the steps of the Master the more peace and joy, the more real happiness, there will be in our lives.

But this matter of Christian living has another aspect. It affects not only ourselves but those around us. Our fellow men form opinions about the faith which we profess on the basis of what we are and how we live. Or, to put it another way, each of us who professes to be a Christian is, whether he likes it or not, a living sermon. This, of course, does not mean that we should show off or pretend to be that which we are not but it does mean that, in so far as it is humanly possible, our lives should reflect our belief in Christ and his teaching.

Yes, Christian living is important but wherein does such living consist? There might be many answers to such a question but we may well assume

there are four basic elements in such living. There are at least four basic ways in which we through our lives cast light on Christ. The first of these is the way of worship.

FIRST READER:

(During this reading the organist or pianist will very softly play, "O Worship the King" or some other suitable hymn of praise.)

It is not unusual to hear someone say, "I don't go to church and I am just as good as my neighbor. I try to do the right thing and I believe that is all that is needed. I don't believe it is necessary to go to church."

Such a statement is quite understandable and we must admit that it is sometimes made sincerely. However, we must not underestimate the value of worship. Worship is an important phase of Christian living. Worship benefits man. There are those who mistakenly assume that they are doing God, or at least the pastor, a favor when they attend church. God is no doubt pleased and the pastor is always happy to see people in church but the primary benefit comes to the worshipper himself.

Worship is a means of strengthening our faith. Through the hymns, prayers and the sermon we may find inspiration to go forth and live better lives. Worship is a source of nourishment for Christian living.

Worship, of course, involves recognition of God. To worship God is to confess a belief in God. This in itself, makes worship an important factor in Christian witnessing. Our parents, our children, our friends and our enemies are quick to notice if Christianity means enough to us to cause us to spend a little time on Sunday morning in worship with our fellow Christians.

When we do take that time we shall find inspiration and renewal and we shall be casting light on the Christ in whose name we worship.

(As the reader goes to place a candle, or by some other means increases the light on the figure of Christ, the organist will increase the volume of the hymn and continue playing until the reader is seated. If arrangements can be worked out, the entire group might sing one verse of the hymn at this point.)

SECOND READER:

(During this reading the organist will softly play, "Teach Me, O Lord, Thy Holy Way.")

Obedience is another element in Christian living. Obedience is a hard word. It implies commands, rules, regulations — and we don't care much for that sort of thing. We want freedom. But, somehow it seldom occurs to us that what we call freedom is often a slavish compulsion to follow our own desires. Actually many who imagine themselves free are in a very real bondage. They are bound by their own greeds, their own hatreds, their own lusts; yet they think themselves free.

Obedience, in the best sense of the word, brings real freedom. When we strive to obey God's will, as we see it; when we give ourselves to that which is good and right we shall find freedom in the fullest sense. Then we shall know what Christ meant when he said, "The truth shall make you free."

Again, when we obey, we influence those around us. Is our faith important enough to us; does it so live in us that we strongly resist the temptation to lie, to cheat, to steal or to do any of the many evil things

that we are so often tempted to do? Or, to put it positively, is our faith such that we actively fight for that which is good, true and beautiful?

We may not answer those questions ourselves but we may be sure that our neighbors will. And we may be sure that as we live in devotion to truth and right we cast light on Christ who motivates us and empowers us so to live.

(As the reader goes to add light the music increases as before.)

THIRD READER:

(During this reading the organist will softly play, "Take My Life and Let It Be.")

Worship and obedience lead to the third aspect of Christian living which is service; service to God and to our fellows. Perhaps we should say, more correctly, service to God through service to our fellows, for, after all, that is really the only way in which we can serve God.

Service is the keystone of Christian living. Through service we give a concrete expression to the idea of Christian brotherhood. It is, in fact, only through service that Christian brotherhood becomes more than a meaningless phrase.

Service, in the Christian sense, is not something we do because we seek a reward. It is, likewise, not something we do because we must. It is something we do because we see a need that we can meet and that we want to meet. The good samaritan could not pass by on the other side.

There are people who can blindly and perhaps cheerfully pass by on the other side. The Christian cannot. It is true that he may pass by, for surely he fails time and again, but when he does so it is not without an awareness that he has failed. The Christian may not always meet his obligation but he at least recognizes it as such.

And, his service, or the lack of it, is noted by the world in which he lives. Each time he fails to serve, each time he fails to meet a need that he is able to meet he casts a shadow on Christ, but conversely, each time he gives himself in service he casts light on Christ who has taught him to serve.

(As the reader adds light the music increases as before.)

FOURTH READER:

(During this reading the organist will softly play, "Blest be the Tie That Binds.")

The Christian life is a life of fellowship. The Christian does not and cannot live in a vacuum. Fellowship is vital to every Christian. Fellowship characterized the life of the early church and it characterizes every living congregation today.

Christians have fellowship in worship; they pray together. They work together for the good of all. Christians play together. They share the joys and sorrows of life. They bear one another's burdens and, what is sometimes infinitely more difficult, they rejoice in one another's joys.

Whatever it may be, worship, work, play, joy or sorrow, the Christian does not face it alone. He finds fellowship in all things with his brothers in Christ. Such a fellowship of believers is contagious. The early church grew rapidly for men saw that here was a living fellowship that really had something. That fellowship shed light on Christ who was its source and so won many to him. So too, when we live our

lives in Christian fellowship, we cast ever more light on him in whom we have that fellowship.

(As the reader goes to add light music increases as before.)

LEADER:

Worship, obedience, service and fellowship — these are some of the ways in which you and I are every day preaching the gospel of Jesus Christ. These are some of the ways in which Christ is daily being revealed through his followers.

May we always be aware of this and may God help us so to live that we may ever cast more and more light on the man from Nazareth. May we thus ever more fully reveal him to all mankind.

(Lights on and the entire group will sing "Savior, I Follow On." This will be followed by the Lord's Prayer, in unison.)

Atlantic District AELF Convention

A Report by Joanne Chadwick

The annual convention of the Atlantic District of AELF was held at Our Savior's Evangelical Lutheran Church, Bridgeport, Connecticut on June 3, 4 and 5. The convention was opened Friday evening by Pastor Viggo Hansen who welcomed us all by giving a short talk. Ronald Hansen, vice president of the district and president of the host society, greeted us with a warm welcome and started our evening with a song fest. We had a lot of fun in singing the songs we all enjoy out of THE WORLD OF SONG. We then participated in games of skill which are often seen on television.

Pastor Viggo Hansen held the morning devotions at nine Saturday morning. Martin Petersen presided over the business meeting which followed. Joanne Chadwick was secretary of the meeting.

An important part of our business meeting was the election of officers. The following were elected for the '55-'56 term: Ronald Hansen, Bridgeport, president; Larry Skoboe, Perth Amboy, vice president; Diane Nielsen, Newark, secretary; Bruce Agesen, Perth Amboy, treasurer; Pastor George Melby, Hartford, district advisor; and Dorothy Christensen, Newark, editor of the district newsletter. Pastor Melby's appointment is pending his arrival in Hartford.

A great deal of enthusiasm was shown last year concerning the idea of having a district camp. The camp committee got quickly to work but soon met up with many difficulties such as lack of funds. It seemed almost too much for so small a group to tackle. We came to convention a bit discouraged because we had to report that the future looked dark. It didn't appear that our district would have a camp. However, a wonderful thing happened. Pastor Bakken, the new minister in Brooklyn, stood up at our business meeting and with enthusiasm told us of Groton-on-the-Hudson, New York, where the old people's home is situated. There is a great deal of land, a swimming pool, and some old buildings which could be converted into dormitories. We did not hesitate a minute in appointing Pastor Bakken as chairman of a committee to look into the possibilities of us using this spot for a few weeks during the summer. The future appears bright again. Keep your fingers crossed!!!

Saturday afternoon we all went to play ball and have a picnic supper. But like all picnics it was marred by rain, forcing us to go home to dry out and prepare for the evening's fun. The Newark society presented their famous show "Memories." The host society presented a skit about a family taking a ride in an old fashioned car, which everyone enjoyed very much. This was followed by folk dancing and coffee.

Sunday morning at worship services the sermon was delivered by Pastor Petersen who also, together with Pastor Hansen, officiated at holy communion. At noon a delicious turkey dinner was served. In the afternoon we had a speaker from the Goodwill Mission who spoke on alcoholics and what has been done and what is being done for these sick people.

Our convention was closed at the coffee table and everyone parted happy and tired with the same old "thank you" and "see you next year."

Our Women's Work

Editor

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

Report of the District II Women's Retreat

Our first Women's Retreat in District II is now history and from all indications, it was successful. In these few lines, I would like to share with our readers the highlights of our Retreat. We have already begun to plan for next year's Retreat which will be held at the same place (Bass Lake) and at approximately the same time (July).

By Wednesday evening, July 6, most of the campers had arrived from far and near. There were twenty-seven registered for the entire program who stayed at the camp. Many others from nearby participated in part of the activities. After our first supper together, we were led in a "get-acquainted mixer" by Mrs. Hans Nielsen of Muskegon. This was followed by singing, and a one-act play presented by a group of ladies from Greenville. Before campfire, we were served a delicious lunch by the ladies of the North Sidney Aid.

Our evening campfire on the shore of the lake was a fitting climax to our first day at camp.

Thursday was our big day. After breakfast, devotions were led by Mrs. Peter Thomsen followed by a Bible hour led by Mrs. Edwin Hansen.

At ten o'clock we had the pleasure of meeting Mrs. St. Clair Parsons, who gave us a delightful book review of "Dr. Woman of the Cumberland" by May Cravath Wharton.

It being a rather warm day many of the ladies took advantage of the free hour before dinner for a cooling swim in the lake.

In the afternoon our program began with a short talk by Mrs. Harry Andersen on the subject of "Our Women's Organizations." This was followed by group discussions of this topic. Following this we were addressed by the Rev. Augustine from San Antonio, Texas, who was visiting at a neighboring Presbyterian Bible camp. His topic was "Our Lord and His Outdoor Life."

At three p. m., we drove around the lake to Mrs. Iva Larsen's cottage where we were served a delicious lunch by the Settlement Church Circle. This was enjoyed by all. Then back to camp where we all enjoyed learning how to weave baskets in a craft class conducted by Ruth Petersen and Lyda Rossman.

Following supper, impromptu entertainment was presented by groups of campers previously assigned for this purpose. Needless to say, much hidden talent was revealed and a very hilarious time was had by all. At eight, we were privileged to have the Kent County Extension Agent, Eleanor Densmore, show us slides she had taken during her two-year stay at Okinawa, at which time she had helped to establish a university there. This proved very interesting to our group.

Our evening coffee was served by the Trinity Ladies' Aid of Greenville.

Again evening devotions around the campfire brought to a close a busy but very inspiring day.

Friday's schedule was similar to that of Thursday with devotions, Bible hour and basket weaving. At eleven a. m., we had a camp evaluation meeting led by Reeta Petersen. Following dinner, a brief Women's Mission Meeting was conducted with Mrs. Peter Thomsen presiding. A general discussion of the WMS program in our district as well as synod-wide ensued. Mrs. Knudstrup of Manistee concluded the meeting with a short devotional reading and prayer.

A camp breaking ceremony was held after which the guests departed for their respective homes. It had been a busy two days, but it was the kind of busy-ness which we all enjoy as we work together in the church.

Eunice Knudsen.

Acknowledgment of Receipts of WMS

To the General Fund, April 1, 1955 to July 1, 1955:

Elna Olsen, Hartford, Conn.	\$ 5.00
Congregation, Brush, Colo.	10.00
Danish Ladies' Aid, Solvang, Calif.	30.55
Annex Club, Seattle, Wash.	15.00
Lutheran Guild, Salinas, Calif.	42.00
Individuals, Tyler, Minn.	14.50
Guiding Circle, Ringsted, Iowa	6.00
St. Stephan's Ladies' Aid, Clinton, Iowa	28.00
St. John's Young Women's League, Fresno, Calif.	5.00
Mrs. T. A. Ortegren, Marquette, Nebr.	5.00
Danish Ladies' Aid, Hampton, Iowa	11.00
Bethlehem Lutheran Church Women, Cedar Falls, Iowa	5.00
Bethesda Ladies' Aid, Newark, N. J.	25.00
Ladies' Aid, Brooklyn, N. Y.	20.00
St. John's Church Women, Hampton, Iowa	28.70
Bone Lake and West Denmark Ladies' Aids, Luck, Wis.	37.00
St. Peder's Church Women, Minneapolis, Minn.	11.50
To the Seminary Fund, June 1 to July 1, 1955:	
St. John's Ladies' Aid, Cordova, Nebr.	\$ 25.50
Bethlehem Lutheran Church Women, Cedar Falls, Iowa	100.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	50.00
Mary S. Knudstrup, Manistee, Mich.	10.00
St. Peder's Ladies' Aid, Detroit, Mich.	50.00
St. John's Church Women, Ringsted, Iowa	15.00
St. John's Ladies' Aid, Seattle, Wash.	25.00
Ladies' Aid, Rosenberg, Nebr.	6.00
Bethany Ladies' Aid, Ludington, Mich.	10.00
Danebod English Ladies' Aid, Tyler, Minn.	50.00
Danish Ladies' Aid, Danevang, Texas	25.00

These amounts are included in the annual report by districts, previously published.

Thank you for your help in the WMS work this year.

Ela K. Nielsen, Treas.

3231 Fremont Ave., South, Minneapolis, Minn.

Gift for Husum School

Dear Ladies of Our Women's Work,

Perhaps you will recall my name in connection with South Slesvig Relief. It was through the help of the various Ladies' Aids that our committee was able to send 60 tons of clothing and food to this worthy cause.

After this work was finished the Border Committee in Denmark asked me to help gather funds for a school in Husum, South Slesvig. So once more I asked friends for help and managed to send \$2,000 to the Husum school. I was notified that Denmark and the Border Committee could take over the remaining debt on the school. When this project was finished there was \$200 left in the account of South

(Continued on Page 12)

Opinion From Waterloo

On the evening of July 6, the Waterloo, Iowa, congregation met for its summer meeting to discuss affiliation with ULCA and some of the final problems of our building program, which is well underway.

After the minor business was out of the way Rev. Sorensen gave a presentation on why we should affiliate with ULCA, which we all found very informative and encouraging. He has been nice enough to summarize his talk for publication, which follows:

I. ARGUMENTS FAVORING AFFILIATION:

1. It is God's will clearly expressed in His Word, especially through His Son, Jesus Christ, that there should be unity, oneness, amongst His people. Certainly He would favor our working together, worshipping together, living together whenever this is possible. How then can we shut the door on the opportunity which is now before us to fulfill God's will in this respect? Since affiliation is possible, since more unity in the Christian Church can be achieved, we must have strong arguments to justify our failure to demonstrate this unity of faith by real deeds.

2. Affiliation will put an end to the isolationist, sectarian spirit that has prevailed and could grow in our synod. There was a time when we could justify our separate existence as a synod because of language barriers, but these have disintegrated some time ago. Furthermore, have come to see that our non-religious, cultural differences must not be allowed to break the Christian fellowship in church or community. We must affiliate to prove to our God, to our neighbors, to ourselves, that the sectarian, isolationist spirit does not prevail in our church.

3. If we affiliate we will have the benefit of a more experienced, highly-trained leadership at the head of a strong, efficient organization. It is only natural that in a church body 100 times as large as ours we should find more men and women with broader experiences and more specialized training in all areas where leadership is required in the church — education, missions, stewardship, evangelism, etc. Those of us who have been given such leadership responsibilities within our own synod know only too well that better leadership could be provided and would be provided after affiliation with ULCA.

4. If we affiliate we will release some of our pastors from administrative and leadership responsibilities in the synodical program so they can devote more time and energy to their work in the local congregations. A small synod like ours requires that pastors, especially, give a larger percentage of their time and talent to non-local areas of work than is true of pastors in the larger church bodies. The local parish work suffers the consequences. Should this continue?

5. We must affiliate because our synod is just too small to supply the means and the man-power necessary to operate an adequate synodical program today. A small seminary like ours cannot have either the staff, the facilities, or the spirit that is needed. Our synod committee and board appointments are filled but men from scattered points have neither the time nor the money to do real good work. Individual lead-

ers with several assignments cannot be specialists in all fields in which they are expected to serve. Too often they are "the blind leading the blind."

II. ARGUMENTS IN OPPOSITION TO AFFILIATION—WITH ANSWERS TO THESE ARGUMENTS:

1. We would be compromising our convictions, throwing away our distinct religious heritage, particularly our insight into the nature of God's Word and the importance of the Baptismal Covenant.

According to a few respected leaders this is true, but a much larger number of our synod pastors fail to see sufficient difference in the doctrines of the ULCA and the AELC to obstruct affiliation.

2. Our worship services would be different, our hymns would be lost, our ways would be changed so that we would be strangers in our own churches.

This, of course, is not true because the affiliation agreements permit us to continue using our orders of worship, and our hymnals. In fact, the ways of the local congregation would not be disturbed enough for any of the people to recognize that affiliation had taken place. The changes might not be as great as those which are often made when a new pastor assumes his charge and begins to use a new broom.

3. We would lose control of our institutions and our college; we would no longer enjoy synod and district conventions.

This is not true because the ULCA is a federation of synods with institutions owned and operated by the constituent synods or by several synods jointly. Our synod would continue to hold annual conventions and conduct the business in connection with those phases of church work which remain the responsibilities of synods rather than of the ULCA general body.

4. Our synod Pension Endowment Fund would be absorbed by the ULCA and our pastors would lose their pension rights.

It is true that our pension endowment fund would become part of the much larger ULCA Pension Endowment Fund but it is not true that our pastors would lose all pension rights. They would be given opportunity to enroll in a pension plan that has some definite advantages over our present plan. It is unthinkable that the ULCA would "steal" any pension funds from us without giving a fair measure of pension benefits in return.

5. Our intimate synodical fellowship would be lost in the larger fellowship with people of such diversified backgrounds.

To some extent, "Yes," we would sacrifice something in the way of that intimate, personal fellowship that can only exist in a small, closely-knit family. But in those local congregations where we have opened the doors to people of all social classes, all nationalistic backgrounds, all cultural groups we have experienced that with the passing years the new members can be absorbed into the fellowship and made part of the family even as the new sons-in law and new daughters-

in-law can become part of the human family. A common love for God and faith in His Son, Jesus Christ, is a perfect basis for true Christian fellowship.

6. It would cost us more!

Yes, it would because we would be doing more, because we would become part of a body of people who have decided to give more money through synodical channels for the work of the kingdom. Wouldn't it be more correct to say that we would be challenged to give more generously to our Lord's work, to keep up the pace which others in the family are setting for us. Actually, it would cost less per capita to administer a large church fellowship, to pay the "overhead." In this sense it would be cheaper to belong to ULCA even though we would be challenged at the same time to give more generously to advance the cause of Christ through home and foreign missions, evangelism, stewardship, education.

7. We would not be represented in the National Lutheran Council, the Lutheran World Federation, the National Council of the Church of Christ in the USA, the World Council of Churches.

It is true that our synod would not have direct representation but through the ULCA delegation, which might include one or more AELC members, we would be represented. Actually we only have occasional, token representation in many instances now. This sacrifice would not be too great. We would still be supporting the ecumenical movement we would still be a part of the cooperative-minded Protestant forces in our nation and in our world.

Rev. Richard Sorensen.

After Rev. Sorensen's presentation, the question of instruction of delegates arose. We all agreed we wanted to affiliate, but didn't think it right to go instructed. There was a motion that "The delegates be informed that the congregation recommends Affiliation, but that they go with an open mind, and to weigh both sides of the argument, and vote the way they thought the congregation would want, had they heard the arguments." The motion was carried.

We have heard that many of the delegates have been instructed to vote a certain way. We hope we have changed your minds.

Roy M. Doop, Jr.

Findings Committees Announced

The following Findings Committees have been appointed for the 78th Annual Convention of the American Evangelical Lutheran Church meeting in Kimballton, Iowa, August 9-14, 1955:

- A. Findings Committee on Reports of Synod President and District Presidents.
Rev. Ottar Jorgensen, 3149, 35th Ave. South, Minneapolis 6, Minnesota, Chairman.
Rev. Alfred Sorensen, 2820 Willow Lane, Cedar Falls, Iowa.
Rev. Howard Christensen, 3202 East 12th St., Des Moines 16, Iowa.
Mr. Arnold Hansen, 11 Farmingdale, Nutley, New Jersey.
Mrs. E. K. Dorwin, 3209 Mt. Tacoma Dr., S. W., Tacoma, Washington.
Mr. Hans J. Schmidt, Rt. 4, Cedar Falls, Iowa.
Mr. Folmer Hansen, Tyler, Minn.

- B. Findings Committee on Reports from Grand View College and Seminary.
Rev. Marius Krog, 730 S. 50th St., Omaha 6, Nebraska, Chairman.
Rev. Harald Ibsen, Viborg, South Dakota.
Rev. Peter D. Thomsen, 716 W. Oak St., Greenville, Michigan.
Mr. Henry Jorgensen, Antelope, Montana.
Mr. Knud Overgaard, 619 E. Madison St., Villa Park, Illinois.
Mrs. Erling Jensen, 1104 Boyd St., Des Moines, Iowa.
Mr. Howard Petersen, 52 Holly Dr., Watsonville, California.
- C. Findings Committee on Matters of Finance.
Mr. Martin Grobeck, 2704 Westbrook Ave., Omaha, Nebraska, Chairman.
Rev. Harald Petersen, Rt. 3, Luck, Wisconsin.
Rev. Paul Wikman, 8500 S. Maryland St., Chicago, Illinois.
Mr. Svend Bidstrup, 49 Merriman St., Unionville, Connecticut.
Mr. Albert Buch, Storm Lake, Iowa.
Mr. Hans F. Christensen, Wilbur, Washington.
- D. Findings Committee on General Matters.
Rev. Richard H. Sorensen, 1456 Hawthorne St., Waterloo, Iowa, Chairman.
Rev. Thorvald Hansen, Cozad, Nebraska.
Rev. Harris Jespersen, Marquette, Nebraska.
Mr. Aage Sorensen, 3631 Linden St., Dearborn, Michigan.
Mr. Alfred Johnson, 1500 N. LaSalle St., Chicago, Illinois.
Mr. Johannes Pedersen, Alden, Minnesota.
Mrs. Aage Paulsen, Cordova, Nebraska.

Gift for Husum School

(Continued from Page 10)

Slesvig Aid. But this was not to be the end of my story. I received a letter from a teacher at Husum. She expressed the sincere gratitude from the children and the teachers at the school for the interest and financial assistance which had come from friends in USA, but she mentioned that it was regrettable that there was not one single article which the children could point to as a direct gift from USA. I thought of the \$200 which were still in the bank. I corresponded with the Border Committee and received permission to use the money. The Committee also wrote to Husum school and asked for a suggestion. It was suggested that a painting or a piece of sculpture would be much appreciated. I realized that \$200 would not be enough for this project, but I thought it would be fitting to get a bust of H. C. Andersen this year when it is the H. C. Andersen Jubilee year. I couldn't get anything for less than \$1,000 plus the cost of handling and sending. Then I contacted the Royal Danish Bronze factory in Copenhagen, Denmark. They had the model of Bissen's H. C. Andersen bust and would make one for \$425 and would take care of the shipping. I ordered the bust and will pay for same but if there is anyone who would like to help with the expenses it would be greatly appreciated.

The bust will be quite large and will be inscribed as follows: H. C. Andersen, Given to Husum School by Danish Churches and Societies in USA. 1955.

This then is my story.

The school was overjoyed when it was notified about the bust and it was asked if it would be possible for me to come and present the gift in person. This has been made possible by my own children and I am leaving July 9 on the Kungsholm. The dedication will be on the 27th of August.

Elsie Stub.

Affiliation

II

The Doctrine of ULCA and AELC

Another problem of importance is the confessions. If we should affiliate, ULCA must accept our confession and we must accept theirs. Consequently the two would have to be alike on all major points even if not identical word for word. Below are the Confessions or "Doctrinal Basis," as they call it, of the two church bodies:

Q. What is the Doctrinal Basis of the ULCA?

A. Section 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

Section 2. The United Lutheran Church in America accepts the three ecumenical creeds: Namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

Section 3. The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

Section 4. The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, The Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.

Q. What is the Doctrinal Basis of the AELC?

A. Section 1. We confess that the Holy Scriptures are able to make us wise unto salvation through faith in Christ Jesus. 2 Tim. 3:15.

Section 2. As a part of the Holy Christian Church, we, in accord with our mother church, the Church of Denmark, subscribe to the Apostolic Creed as the Confession of faith, and to the Nicene and Athanasian Creeds, the Unaltered Augsburg Confession of 1530, and Luther's Small Catechism as doctrinal confessions.

NOTE: With reference to this paragraph, the convention held in Racine, Wisconsin, in 1929, decided that the four last-named symbols shall be considered as historical expressions of the paths our church has trod, without, however, demanding acceptance of all their specific terms, as for example, the condemnation of those who think otherwise.

There are some important differences in the two Confessions. First, in what they say about the Bible and secondly in what they say about the Creeds. In what they say about the Bible, it seems to me, they are not so far apart but what the gap could be bridged. But their evaluations of the Creeds are very different. The difference is immediately noticeable in the way they are grouped together: The ULCA takes the three oldest under one category; and then the Augsburg Confession by itself. And the Augsburg Confession it "receives and holds as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church founded on the Word of God." The three ecumenical the ULCA accepts as important testimonies drawn from Holy Scripture. But then adds the astonishing clause: "And rejects all errors which they condemn." I call it astonishing because the words, "We* condemn" are used many times in the Augsburg Con-

fession, but not once are they used in either the Apostles' or Nicene Creeds. Nor are the words actually used in the Athanasian, even if it is implied there.

In our constitution the Apostles' Creed holds a place of its own as a Confession of faith. The other four, (Luther's Small Catechism is included), are subscribed to as doctrinal confessions. And to that is added a note that we do not demand acceptance of all their specific terms, as for example, the condemnation of those who think otherwise.

Why do we make a clear distinction between the Apostles' Creed, as the Confession of faith, and call the others doctrinal confessions?

After his resurrection Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always to the close of the age." Matt. 28.

There Jesus had given his disciples the foundation on which the Christian faith rests, and also the Apostles' Creed in substance. Some think that Jesus also gave his disciples the Apostles' Creed in its present form — allowing of course for minor changes that must come as a result of translation, etc. In the beginning of Acts we read about Jesus that he presented himself alive after his passion by many proofs appearing to them during forty days and speaking of the "Kingdom of God," or "speaking the things concerning the kingdom of God." Whether or not that included delivering to the disciples the Apostles' Creed in full we are not told. There are indications in New Testament as well as in early church history that he did. Books have been written on that topic, both pro and con, but we can not discuss that here. However, it is worth noting the likeness in style, mode of expression, there exists between the Apostles' Creed and the Lord's Prayer, and we may add the parables of Jesus — (they all have a certain simple, straight forward, way of stating the facts). It is also interesting to note the difference in the mode of expression between the Apostles' Creed and the so-called Nicene Creed, which in its present form stems from about 400 A. D.

Whatever the origin of the Apostles' Creed, whether given by Jesus Himself, or formulated by the Apostles as the name might indicate, or even if it did not get its present form until centuries later as some scholars think, one fact remains: And that is, the Apostles' Creed is the shortest, simplest, and clearest statement of the Christian faith we have. In comparatively few words it states the foundation on which our Christian faith rests and it is the faith on which we have been baptized.

As such it has been venerated and used in our church by the individual Christians, the local congregations, as well as the church at large ever since its beginning.

And we can not be satisfied with having that creed relegated to the level where the present constitution of ULCA places it.

J. L. J. Dixon.

Two Questions

One: Why should our Church, in case of affiliation, (as stated in Article II, never printed in LUTHERAN TIDINGS), ask permission to use the Danish language? — when in the Bill of Rights, in the Constitution of the USA, we there are given "free speech." Is the ULCA putting itself above the United States?

Two: Why have almost none of the writers in their articles said anything about "vor Sag?"

Have we not a different Christian conception that is our mission to give to America?

The step we are taking now is not affiliation, it is disintegration. Then we are surely through, both as a people and as a mission.

Christian Warthoe.

* The word used is "they" meaning the Lutheran congregations or the Lutherans. J.L.J.D.

Our Lutheran Unity

My article in the May issue of Danebod Hilsen (reprinted in LUTHERAN TIDINGS of May 20) has invited comments from a number of pastors in the ELC (Blair).

Pastor A. V. Neve of Sleepy Eye, Minnesota, has called my attention to an editorial in The Ansgar Lutheran by Pastor John K. Jensen who pokes fun at my interpretation of what a sectarian church is. I quote from the editorial:

"According to a statement later in the article we are considered sectarian because of our traditional view that the Bible is the Word of God. Pastor Mortensen's ideal church is one that is as broad and tolerant as the Folk Church of Denmark. The observation of Pastor Mortensen is interesting. It makes all Lutheran churches in America more or less sectarian."

I would remind Pastor Jensen of the early history of his synod as I suggest that he has twisted my statement out of all proportion and intent. The leaders who were responsible for the schism in 1893 were members of, or strongly influenced by, the Inner Mission in Denmark. Anyone remotely familiar with the history of that period will remember that this movement all but left the historic church and would have done so had it not been for a man with the strength and stature of Pastor Vilhelm Beck.

The Danish Lutheran Church of America from the very beginning numbered people with various views — like that of the mother church. It is not historically accurate when Pastor V. S. Jensen intimates in LUTHERAN TIDINGS of June 5 that our church was founded exclusively by Grundtvigians. Pastor N. Thomsen, our very first pastor, was not a disciple of Grundtvig; nor was A. L. J. Spholm. Thomsen was an old-fashioned Lutheran, strongly influenced by German concepts and traditions. Spholm, P. S. Vig and others leaned toward the Inner Mission.

We might have preserved a church as strong and tolerant as the Folk Church of Denmark had it not been for sectarian views. The regular convention of 1893 (for there were two) revised and adopted a constitution. It is a matter of record that no one voted against it. Yet after the convention dissenters of the Inner Mission carried on a vigorous campaign not to sign it and the schism was accomplished. I maintain that we might have remained one church had it not been for sectarian views on both sides and the strong-willed personalities who exaggerated the differences. But it is indisputable that it was the Inner Mission dissenters who left the old historic church. Such people, by commonly accepted definition, are called sectarian.

No slander or disparagement is intended, but let's keep the record straight.

Our synod (AELC) has since made efforts toward reunification and for several years meetings were held by committees from our two synods; but according to the chairman of our Church Relations Committee, deliberations were abruptly halted when the "Blair" synod entered plans for the merger movement which is now in progress (the so-called "four-way merger")

I am glad to know that there are pastors also within the "Blair" synod who share my views and look toward a larger and broader unity movement. Pastor Neve writes in his church bulletin of the proposed four-way merger:

The four negotiating bodies and all other Lutheran bodies will be invited by the ULC and the Augustana to come to the conference table to explore the possibilities of finding common ground for discussion of merger. This invitation will test the sincerity of the much talked of desirability of total unity. To accept the invitation — would not be a decision to merge. That decision must be made by the respective church bodies. If the invitation is rejected then they can pray the Pharisee's prayer: 'We thank God that we are better Lutherans than the others'.

"Augustana withdrew from merger negotiations because she did not want to be a partner in excluding any Lutheran body from coming into the conference room—.

"What shall it be, Unity, or bigger and better isolation?"

Pastor Neve, then, fears that a merger of the four synods will be a barrier to a larger and broader unity. This view he shares with the Augustana synod.

What effect the Augustana invitation will have on the whole unity movement I cannot foresee. In the meantime we in our synod shall have to face the affiliation question and I am not sure that we are ready for it. There are too many unanswered questions and many of our people are bewildered and uncertain. I know that people in my church are. Perhaps the Augustana convention (which will be over when this is read) will point the way.

In any event, I am sick and tired of being considered an outsider, an isolationist. But I am equally weary of Lutherans who piously boast of how good Lutherans they are. Where are the voices that will lead us toward a church staunchly faithful to our historic tenets and yet broad and tolerant and wise enough to embrace all of us?

Enok Mortensen.

Danebod, Tyler, Minnesota.
June 15, 1955.

Affiliation? — No!

So it is all settled, practically. We only have to change our constitution, which means change our faith and say "yes" to something that we do not believe. Besides, we also have to change our minds. It seems that most every one you speak to knows what he or she wants. They belong to this church, to this particular synod, because they want to. It suits them. Some of our ministers have tried for years to change our minds, so far without much visible success. And why change if it means reverting to something we have abolished long ago?

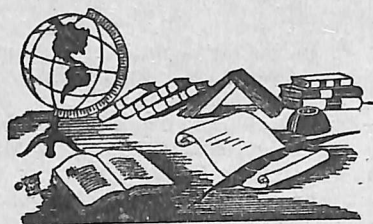
Now, what does faith mean to us? Is it something we profess in church and then go home and forget it? Then it isn't too serious a matter. Or do we define faith as the boy did who said, "Faith is to believe something you know ain't so!"? If so, then we should have no scruples about it. But if faith is what you know in your heart to be the truth, then no inquisition, no brainwash, no stoning or crucifixion can change it.

Our synod is small compared to some other synods; but it is dear to us, because it is ours. Will it be ours after an accomplished affiliation with ULCA? NO, it will not! How could it be? It will soon disappear "like a drop in the bucket," some say our synod will disintegrate and disappear unless we join with a larger synod. Nonsense! Arnold Toynbee, the great historian, finds that a small group of people struggling to gain headway will survive, while a large group taking things easy is on a slippery downgrade.

But are we struggling to gain headway? Not very hard, I'm afraid. For years we have had numbers of committees working in order to convince ourselves that affiliation is the only thing that will save us. Had all this effort been applied to our own affairs, with a view toward our continued independent existence in the future, much might have been gained and less labor lost.

Is Christianity something static, something dead, which does not move? Certainly not, — Christianity is a living power within you which, when given a chance, will grow and develop as long as you live. It is an intimately individual relationship with God and can not be contained inside rules and regulations.

Great Church organizations are extremely conservative and tend to be reactionary. Had it been left to them, the world would still be considered "flat as a pancake" with the sun rotating around it. Why tie ourselves to such fetters? If we are a step ahead of other Christians in our belief in reality, let us keep that position! Let us not, with a case of cold feet, begin to step backwards in order to save ourselves from criticism and finger-pointing, but with a firm stand on our



OPINION AND COMMENT

A NUMBER of our congregations are sponsoring refugees. According to the most recent figures issued by the Refugee Service, a total of 1200 persons have arrived under the Refugee Relief Act. Assurances have been received for 4,075 refugees, so the arrivals lag far behind. However, considerable improvement is being observed, and soon many more sponsors will be needed. Under the loosening policy of the government, very likely arrivals will outnumber assurances, and the backlog will be overcome. It is interesting to note that on January 1 this year, 2,220 assurances had been received, while only 61 persons had actually arrived. The law allows for the admittance of many, many thousands, and interestingly enough, has the support of labor organizations who do not fear that the refugees will materially affect the job situation here. The sponsorship of a refugee is a distinctly humanitarian service, and worthy of investigation by all groups and individuals who are looking for Christian opportunities. **Could we in our synod aim at an average of one assurance for each congregation?**

THE REFUGEE CHILDREN AROUND THE WORLD

Now I lay me down to sleep;
I pray thee, Lord, the souls to keep
Of other children, far away
Who have no homes in which to stay,
Nor know where is their daily bread
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless —
Take their hand.

From Church School Teacher.

conviction maintain our lead, and others will follow us.

Therefore I am opposed to affiliation with all of my two per cent of a vote. Two per cent? Sure, that is all it amounts to, as it takes 50 little fellows like me to "tie" one minister. How in the world did this come to be in our democratic age? How could this happen here? Could this be a tool, invented by some organization, with which to keep the laymen in line? — and a powerful tool it is.

Beware of big synods.

Peter Osterlund.

IN THESE PAGES we have frequently been tempted to speak out on the Affiliation Question — a subject on which we feel most strongly. Lack of space prevents us from marshalling a phalanx of arguments; others have taken up the sword, (i. e., the pen, which is far the mightier), and presented the two sides capably. We find ourselves in agreement with the position of Dean Jorgensen, who states his case effectively in this issue of LUTHERAN TIDINGS. However, in this paragraph, we want to make this comment: Now that Augustana is considering affiliation with ULCA, would it not be prudent for us to hold our decision in abeyance, to see what comes of this other merger move? The Augustana Synod is large enough so that its affiliation might well change materially the nature of the ULCA. We are so small that we must join the ULCA on its terms rather than on our own. The Augustana Synod is so large that it can make demands and conditions on the ULCA which in all likelihood the ULCA will seriously consider. If we should affiliate, would it not be wise for us to affiliate at the same time, rather than now, on our own? That would be a union movement that would be meaningful — as meaningful as the current 4-way merger among the other Lutheran Synods. Affiliation is no cure-all. Our affiliation now is no real assurance of hastening the all-Lutheran union which we have every right to hope and pray for at some future time. Once, the ULCA consisted of over forty synods. It is now down to 32. What happened to the others? Were they swallowed up, merged, or have some withdrawn? Recently the Norwegian Synod voted to end its ties with the Missouri Synod. Why? Because the Missouri Synod was too conservative and orthodox? No, — it was because the Missourians were too liberal! So we see that there is a wide difference existing in Lutheranism today, and "union" is not something we can hasten. Some of the most successful mergers and affiliations have been undertaken only after 20 or 25 years contemplation.

IT IS ALWAYS good to exit smiling, so we call attention to the young minister who refused a call to a church because he didn't want his wife to live in such an old outmoded, inconvenient parsonage. Answered the laymen, "That parsonage has been just exactly like that for 150 years, and no one has ever complained about it before!"

OUR CHURCH

Brooklyn, New York. Pastor A. Th. Dorf, former pastor of Our Savior's Church here, preached at the service on Sunday, July 24th. Dr. Dorf is visiting the United States; his home is now in Denmark.

Wilbur, Washington. Dean Axel Kildegard, of Grand View Seminary, is scheduled to speak here September 7. He will be on tour, visiting District IX. The congregation here has suspended activities, (S. S., worship and L. A.), during the month of August, while the pastor is attending convention and vacationing.

Greenville, Michigan (Trinity Lutheran). Sixty-six children enrolled for ten-day vacation Bible School here, and over 100 attended the closing service. Pastor James Lund of Manistee will conduct a series of Bible lecture studies in September here, in the fall evangelism program of the congregation.

Los Angeles, California. The congregation here recently voted to sponsor a Lutheran refugee, under the refugee resettlement program of the government. At the same congregational meeting, affiliation with ULCA was voted down. An experiment is being tried here with an abbreviated Danish worship service twice a month just prior to the English worship, in hopes that those attending the Danish will stay over for the English. (There will be no sermon at the Danish service.)

Dannebrog, Nebraska. Pastor T. C. Hansen of Cozad, Nebraska, will preach here August 7.

Cozad, Nebraska. Pastor Beryl Knudsen of Sidney, Michigan, will preach here in his home congregation on August 7.

Junction City, Oregon. During the summer, a roster of visiting speakers will occupy the pulpit and lectern in Pastor Harold Olsen's absence. July 31, Pastor Beryl Knudsen; August 7, Mr. Paul Nussle, G. V. Seminary student now serving the congregation at Enumclaw, Washington; August 14, Pastor Robert Henkel, ULCA mission developer; August 21, Pastor C. S. Hasle, former pastor of Faith Lutheran. On August 31, Dean Axel Kildegard will address the congregation in the evening.

Withee, Wisconsin. The congregation dedicated a new pulpit, altar and font July 10. Average attendance at Bible School here was 73. Members of the congregation contributed, with the help of others, a sum of \$320 to finance the operation of the school.

A Clarification

To whom it may concern:

The appearance from the press of an unauthorized booklet entitled "The Liturgy of the Eucharist" demands a public disavowal of responsibility by the churches cooperating in the preparation of the new Service Book and Hymnal. This booklet contains a garbled version of the official Liturgy of the Churches. It also includes additional material, some of which is highly objectionable. The booklet gives the impression that this new material has been authorized by the cooperating Churches, since it is printed, without qualification, under the coverage of the copyright notice of the Churches, all of whom are mentioned by name.

The Joint Commission on the Liturgy upon request of the Committee on Chaplains of the National Lutheran Council, authorized the publication of the approved text of the new Liturgy for the use of Chaplains, and under the title "The Holy Communion." In this form it was copyrighted in 1952 by the cooperating Churches and distributed widely by the National Lutheran Council.

The anonymous editor of "The Liturgy of the Eucharist" has printed, without permission, large portions of the text of "The Holy Communion," changing the title and altering the text by omissions and insertions. The most objectionable addition is a four page substitute text for the Churches' Prayer of Thanksgiving (the so-called Eucharistic Prayer). There is no indication that this substitute material is personal and unauthorized. The entire booklet gives the impression of having been issued by authority of the cooperating Churches.

This act of piracy may be regarded as expressing general approval of the authentic text, and as an effort to give it wide publicity. The altered text, however, the additional material, and above all, the placing of the responsibility upon the cooperating Churches for these alterations and additions puts the whole thing in a different category and stamps it as dishonest and unpardonable. Some of the new material is particularly objectionable doctrinally and liturgically. Under no circumstances would it have been proposed by the Commission or approved by the Churches.

The appearance of the booklet in the same size, color of cover, and style of printing as "The Holy Communion" and all under the cloak of anonymity, suggests not only irresponsibility but deception. The whole action is false, unethical, illegal and punishable.

The publication of this protest may increase the circulation of the booklet. Because, however, of the extreme importance which the Commission on the Liturgy and the cooperating Churches attach to a pure text of the Service of Holy Communion, which Service has been prepared with utmost care, I am requesting the editors of the Church Press in all the cooperating Churches to give space to this public repudiation of "The Liturgy of the Eucharist."

Luther D. Reed.

Chairman of the Joint Commission on the Liturgy.

Santal Mission Contributions

June, 1955

For General Budget:

In memory of Gustave A. Schardin, Lake Benton, Minn., by Jennie Petersen and Vera, Norman Petersen and Elmer Schardins	\$ 3.50
Wesley Methodist Guild, Des Moines, Iowa	3.00
In memory of Elmer Jacobsen, Kimballton, Iowa, Friends	1.50
In memory of Enoch Johnson, Mrs. Emma Nielsen, Lake Norden	1.00
Jorgen Juhl, Belle Plaine, Minn.	5.00
Bethany Sunday School, Ludington, Mich.	60.00
E. V. Jensens, Des Moines, Iowa	10.00
In memory of Mrs. Susanne Andersen, Gayville, S. D., Busy Bee Club, Gayville, S. D.	2.00
Arthur Iversens, Iversen Sisters and Jerome and Gordon Mysons, Meckling, S. D.	4.00
Mrs. Strandgaard and Sigrid, Des Moines, Iowa	10.00
Luther Memorial Congregation, Des Moines, Iowa	80.20
Immanuel Sunday School, Troy, N. Y.	35.00
In memory of Alfred A. Ibsen, Easton, Calif., Mrs. Trine Olsen	2.00

United Women, Trinity Church, Chicago, Ill.	280.00
In memory of Axel Sorensen, Chicago, by Ragnhild, Nanna and Thora Strandskov, Mrs. Albertine Miller, Peter Christensens and Anna Miller	10.00

For Film Fund:

Fredsville D. V. B. School	5.00
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For Children in School:

Fredsville D. V. B. School	27.58
St. Paul's D. V. B. School, Cedar Falls, Iowa	30.00
St. Ansgar's Sunday School, Portland, Me.	25.00
Bethesda Ladies' Aid, East Orange, New Jersey	48.00
Total for June	\$ 642.78
Total since January 1st	\$4,762.17

On behalf of those at "the frontline,"
Thank you.

Dagmar, Miller,

1517 Guthrie Ave., Des Moines 16, Iowa.

DENMARK HAS FEMALE MINISTERS, BUT NOT TOO MANY, REPORT SHOWS

Copenhagen, Denmark—(NLC)—The Lutherans of Sweden, presently debating whether or not to permit women to serve as ministers, ought to take a look at what actually happened in Denmark where the way for female ministers has been open for nearly forty years, it was pointed out here by "Kristeligt Pressebureau," official news bulletin of the Church of Denmark.

Since 1916, when the first female graduate of a Danish theological school passed her preordination examination and achieved the status of a candidate for ministerial service the status has been acquired by a total of 24 women yet, only three are presently active in the Church's ministry, the Pressebureau stated.

Furthermore, only one of these three is actually serving in a parish, as assistant pastor of an Odense church. Of the other two, one serves as prison chaplain and the other as general spiritual community advisor on the Island of Falster.

The remaining 21 female theological candidates use their theological education in varying degrees, Kristeligt Pressebureau added.

Six are now wives of parish pastors, one serves as professor of theology, one as religion teacher in a secondary school, six are active in other fields of school teaching, two serve as YWCA secretaries, one is head nurse in a mental hospital, one directs a Deaconess home, one has become a farmer, one a well-known free-lance writer, and one is the Minister of Church Affairs of Denmark.

The statistic does not indicate "any overly great interest for female ministers in our churches," the Pressebureau mused.

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.

August 5, 1955

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

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