

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Chapel recently erected at the Home Mission north of Minneapolis. The building is designed as a future parsonage, but at present serves as a place of worship. St. Mark's Lutheran Church, North Road at Center Street, Circle Pines, Minnesota.

Home Mission Chapel Dedicated



Present at dedication ceremonies were: Student pastor, Donald Schneider; Dr. Alfred Jensen, Synod President; Pastors Ottar Jorgensen, J. C. Aaberg and Harald Petersen, from left to right.

SUNDAY, June 26, was a festive day in St Mark Evangelical Lutheran Church of Circle Pines, Minnesota. The day began with morning worship. The Reverend Alfred Jensen, president of the American Evangelical Lutheran Church, administered the sacrament of communion, and preached the sermon. Student pastor, Donald Schneider was in charge of the liturgy and the reception of new members into the church.

Three o'clock in the afternoon the dedication services were held. The president of the synod gave the dedication address and dedicated St. Mark's Chapel. He was assisted in the service by pastors, Harald A. Petersen, J. C. Aaberg, Ottar Jorgensen and the student pastor, Donald Schneider. Erling Grumstrup, president of St. Mark's congregation sang, "Built on the Rock." Mrs. V. S. Petersen, Jr., was the organist.

Guests from several neighboring congregations of the district were present. Greetings were received from others, who could not be with us. Following these festive services, the ladies of St. Mark's Guild served lunch and we mingled in a happy, friendly fellowship, guests and local people alike.

The previous Sunday June 19 was also a festive day at St. Mark's. At the morning service the first group of five young people was confirmed. Six persons were baptized; four children and two adults.

St. Mark's Church was founded and organized August 26, 1954. In September regular Sunday services were started, alternating with morning and evening services. Pastors of District V of the AELC assisted in carrying out this program. Beginning with the last Sunday in October 1954, regular morning services

were started. Robert Jacobson, ULCA seminary student, served as assistant student pastor from November to March. He was then called to become pastor of Atonement Lutheran, Minneapolis.

Donald Schneider was then called to assist with the work. He is also a ULCA seminary student and has been with us since March 1. He is now employed full time during the three summer months.

Up until Christmas all services, as well as Sunday school, were held in homes of members. Christmas eve the first services were conducted in the chapel. The Sunday school moved in a short time after.

The chapel is located in a beautiful wooded area on a four acre piece of ground. Paul Steenberg gave two acres and an additional two acres were purchased. Construction of the chapel began last fall. Funds were provided by the synod through the Home Mission Council. It is estimated that \$4,500.00 free labor has been provided by members of the congregation.

The chapel building, 26 feet by 50 feet, now stands completed. It is built in bungalow style. The plans are to convert it into a pastor's residence when the time comes to erect the church building. The inside appointments, altar rail and kneeling bench, baptismal font and pulpit are gifts from the church at Wolter's Corner, Withee, Wisconsin. The wall behind the altar is covered with a dark red velvet drape. The chapel is also equipped with a small organ and piano. Recently an organ has been received from the West Denmark church, which is in the process of being installed. The chapel seats about 150. Folding chairs are used. The basement is equipped for Sunday school and there is a small kitchen.

The membership of St. Mark's consists at the present time of 27 families; 117 baptized members. The Sunday school enrollment is 60. A successful summer school with 55 children enrolled was conducted in June.

Circle Pines and adjacent communities are growing suburban communities. With our present facilities and the full time service of our student pastor, Donald Schneider, assisted by your Home Mission pastor and the fine spirit of service of the church membership, not least the church council and Sunday school staff and the ladies of the Guild, we can expect a steady growth of the church. Our main concern is to receive as soon as possible the full time services of a resident pastor.

With cordial greetings from St. Mark's.

Ottar S. Jorgensen.

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Why Should I Join The Church

I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said: "The Church is not a gallery for the exhibition of eminent Christians, but a school for the imperfect ones."

I ought to belong to the Church because of what I can give it, as well as what I may get out of it. The Church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

I ought to belong to the Church because every man ought to pay his debts and do his share towards discharging the obligations of society. The Church has not only been the bearer of good news of personal salvation; it has been and is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

I ought to belong to the Church because of memories — of things that will fade; memories of vows that are the glory of youth.

I ought to belong to the Church because of hope — hope that lives when promises are dead; hope that paves the way for progress; hope that pictures peace and social justice; hope for time and hope for eternity — great hope that casts its anchor behind Jesus Christ.

I ought to belong to the Church because of the strong men in it who need reinforcing, and the weak who need encouraging. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

I ought to belong to the Church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

—Daniel A. Poling.

Untouchable

Wrapped in himself he comes to church,
Takes off his overcoat and hat,
And, going to his pew, sits down,
Pulling his problems tighter around his shoulders,
Crawling . . . cold . . . deeper into himself
As the hymns, the anthems, the prayers,
And the sermon pour over him.

Then wrapped in himself, his overcoat and hat,
He goes away again,
Wondering vaguely where God was during the service
And how he missed Him,
As though he expected to find God in his pocket,
Or gazing out between the hands of his watch,
Or rolled up in the service leaflet.

Without God in his pocket
Or in his soul, he goes away
Wrapped in himself.

—Bob Carlin.

The Judgment and the Fulfillment

Peter Thomsen

Luke 19:41-48

Pastor Thomsen is minister of our church in Greenville, Michigan. This sermon, (condensed) was preached on Convention Sunday, August 14, in Immanuel Church, Kimballton, Iowa.

THE picture of Jesus that we have here in the gospel lesson for this day is the picture of a Jesus who could be and who indeed was stern and uncompromising in His demands.

I want to emphasize this fact very strongly, because the sentimental inferences which some might claim from this picture of Jesus weeping simply are not in the picture — not at all. Jesus did not weep over Jerusalem simply because He had a tender heart. Rather, He wept because He foresaw the judgment that was coming — the judgment which his own people brought upon themselves by their refusal to accept God's call to service and Jesus' claim to the only true explanation and description of who God is and what the nature of His Kingdom is.

The sentimental pictures of Jesus that have come to us through art, and oft times from pulpits, are, I feel certain, completely untrue. Jesus was not a sentimentalist. He was compassionate, mild-mannered, and meek, yes, but He was also a realist, relentless in His proclamation of Truth — uncompromising in His appeal to the "people of God," His own disciples, and, we might add, since He lives, that He continues to be this same Jesus in His appeal to us.

Now, it seems to me that unless we agree on this we cannot share what is in this lesson, because the implications here for us must be seen in the light of realism, the whole story, the story that began with Jesus' claim to authority and ended with the refusal of God's people to accept His claim.

We can also say it this way. To understand our lesson we must first of all understand the conflict that lies behind it. It was the conflict that led to Jesus' cross. We see in our text only one small portion of what this conflict was, but it is a portion helpful enough to open our eyes wide that we might see exactly what it was that defeated Jesus, yet which at the same time brought Him through to honor and glory.

The message . . . can be described in three points, for basically there are only three things that set forth the issues involved. The first has to do with the nature of God's Kingdom, the second has to do with the nature of the King, and the third has to do with the response He demands of His people.

(1) When Jesus came preaching the Kingdom He said: God's Kingdom is such that no one can take it by force. To enter it one must first learn to trust God completely.

God's Kingdom is of another world, different completely from the world of man's ideas and laws. Therefore, if man thinks that he can determine what the policies of God's Kingdom are going to be, he thinks wrongly. For God is not one who is like clay in the hands of man. Likewise, if man thinks that he can decide how and when God's will shall be done, he thinks wrongly. For God's will is going to be done only in God's way and in God's time. All that man can do is trust God and pray. Moreover, Jesus said God's Kingdom can't be ignored by man with bitter detachment when its true nature is revealed. To do that is to invite judgment. Man must choose all right, but his choice is between the judgment and blessing that God Himself discloses.

Again, the nature of God's Kingdom is such that its rewards are the King's gift — not His payment for services rendered. And there is in His gift an uncalculated generosity.

(2) But Jesus was even more explicit than this. The nature of the Kingdom is such, He said, that one sees it most clearly when one "sees" God Himself as He is in His relationship to men.

a) He is a God of infinite love, mercy and forgiveness.

b) He is a God who takes the initiative. He seeks man where man is and as he is, and He ignores not one.

One can't help but think in passing of such parables as the lost sheep, the lost coin, and the lost son — parables which depict God's self-giving love for us, His personal regard for us; or such parables as the mustard seed, or the sower, which depict God's steadfast purpose and the surety of His promise that the Kingdom will come. Those who belong to God's Kingdom, Jesus said, **must be like their King**. They must be self-giving in their love.

All this Jesus taught.

(3) And what was the response? Except for the naive folk who could not explain why they hung on His words, the response from His people was Rejection.

God's Kingdom is not what this Jesus-Man says it is, they argued back, and one does not enter it by way of submissiveness. Rather, one enters it by the personal achievement of righteousness. For God Himself is moved to love only by the action of man:

a) either man must prove his need and then cry out for help



b) or he must be able to present his merits as a certificate worthy of praise.

In no other way does God receive man. In no other way does God give him entrance to the Kingdom. In no other way does He reward man, for His rewards are calculated according to merit. They are not, as Jesus says, freely given.

Thus taught the "clergymen" of Jesus' day, and thus there arose the conflict — the fierce conflict, the outcome of which was Jesus' cross.

In the end, it was Jesus Himself who had to take the full burden of the "all from above" upon Himself. He saw clearly that if God's will could not be done through many, or even through a few, it could be done through **one**.

Isaiah, Isaiah, you were indeed God's prophet when you said of this **one**, as we, looking back must say of Him now: "He was despised and rejected of men; a man of sorrows, acquainted with grief."

But thanks be to God there is more to the story than this! There is the glory of the cross as well. For Christ who bore it is the **one** through whom God fulfilled His purpose. What God could not fulfill through Israel and the twelve He could and did fulfill through the **one** — Jesus Christ! And that is why we can go to Him now, even in this age, and in these times, saying humbly as we do so: Lamb of God, son of God, thou that takest away the sin of the world, have mercy upon us. Hear our prayer.

There is essentially only one thing we can do: Confess our need and ask God for help. If we do that, not with mouth only but with heart, He will hear our prayer and fill us anew with power from on High to live for Him — always holding fast the promise that in His way and in His time He will fulfill in us the good work that He has begun. If we would have life we must go to Life's source; we must seek it where it is found in that big and generous table that God through His Son has prepared for us, and to which He invites us, saying without coercion: Come. Come to me all ye who have a loss to bear, sorrow, loneliness, fear, disappointment. May God, through the Holy Spirit, draw us together then at His table where we may experience anew also on this day, the power and strength, the joy and the comfort, the peace and the blessing of His Kingdom. Let us take advantage of it on our knees. Let us break bread together in Jesus' Name and in His Presence! Amen.

District VI Meeting

The annual meeting of District VI will be held at Immanuel Lutheran Church, Lake Norden, South Dakota, September 23-25. The meeting begins Friday night with a service. All the congregations in the district are invited to send delegates and guests. Those wishing to participate are kindly asked to write Mrs. Alfred Steffensen, Lake Norden, South Dakota, and register for the meeting.

George E. Andersen,
President of the congregation.
Joh. Enselmann,
Pastor of the congregation.
Enok Mortensen,
President of District VI.

Report of the Resolutions Committee

1. The American Evangelical Lutheran Church assembled at its 78th convention at Kimballton, Iowa, hereby resolves that the government of the United States be urged to make available for distribution among the hungry peoples of the world supplies from our surpluses, not only of dairy products but also of cereal products, and that a copy of this resolution be sent to proper authorities.
2. In spite of the difficulties involved, we nevertheless urge our congregations seriously to consider the possibility of sponsoring refugees.
3. Recognizing the apparent improvement in the relationship between East and West, we express the hope that the efforts of exploring further the basis for peaceful settlement of differences be continued.
4. Be it hereby resolved that this convention expresses and conveys its appreciation to the officials of the United Lutheran Church of America for the time, effort and patience given to the affiliation discussions.
5. Recognizing the great amount of work that the convention entails, be it resolved that:
 - a. The convention expresses its gratitude to Immanuel Lutheran Church at Kimballton, Iowa, its pastor, church council, and convention staff, and to members of neighboring churches for their hospitality and service to all who attended the convention.
 - b. The convention express its appreciation for the use of the church and the physical facilities of Immanuel Lutheran Church.
 - c. The convention expresses its sincere thanks to the Kimballton public school and the town officials for cooperation with the host congregation and for the use of their facilities.
 - d. The convention expresses its genuine appreciation to the convention officers and clerical assistants for their efficient work during the convention.

Rev. Viggo Hansen, Chairman.
Rev. Enok Mortensen
Rev. Einar Farstrup
Mrs. Aksel Holst
Mrs. Johannes Knudsen.

Editor's Note: The above report was received and unanimously accepted by the 78th Annual Convention in Kimballton, Iowa, August 12, 1955.

Highlights and Sidelights

From the Annual Convention

IOR the third successive year we have had an Iowa convention. Two facts contributed to making this the largest convention in synod history, with 285 votes being allowed by the credentials officials. Iowa conventions are always popular because of the central location of the state. The second reason undoubtedly was the affiliation issue, an important decision in which most congregations wanted to participate. In passing, it is worth noting that a central location for our convention is convenient but should not always be the deciding factor in choosing a site. The UELC this year met in California and the convention attendance was cut in half. However, when our synod met in California some years ago, attendance was somewhat **larger** than in the previous year. An occasional visit to a coast district is nothing to avoid with desperation. No invitations were received for the 1956 meeting; by a By-laws change, the Synod Board was empowered to arrange for the next convention. (A recent constitutional change makes it possible for the convention to be held any week in August.)

Probably the most familiar figure at the convention was Chairman Erling Jensen. The Synod should be grateful for the decisive leadership of Dr. Jensen who has been conducting our meetings for over a dozen years (with one sabbatical exception). It might be of interest to note here some biographical data which we are sure are unfamiliar to many delegates. Dr. Jensen lives in Ames, Iowa, where he is a nuclear physics research professor at Iowa State U., one of the nation's outstanding schools of science. Dr. Jensen is married and the father of four fine boys. He is a graduate of Grand View and Drake, and is a Columbia Ph. D., and for some years was a teacher at Grand View. At present he is chairman of the Board of Directors of G.V.C. and G.V.S., and probably no one will dispute that he is the most thoroughly informed layman we have on the organizational work of our Synod. "Dane" is in his forties, but still vigorous and athletic. This summer, many delegates will be surprised to know, he participated in tennis tournaments in Ames, and won the men's singles, men's doubles, and the mixed doubles. Whereupon he entered the Des Moines tournament for "veterans" and came out on top. That was not enough. He entered the open tournament where he competed against men young enough to be his sons, and again took home the first place trophy. As this is written, he is enroute to Minneapolis where he will compete in further Midwest tourneys. The Jensens are active in Lutheran church work in Ames and in Lutheran Student work on the Ames campus, but we understand they maintain membership in the Des Moines congregation of our Synod. The convention registered its complete faith in its Chairman by re-electing him for next year by an overwhelming vote, (if delegates had known of his tennis prowess, it might have been unanimous!)

Kimballton had prepared well for its guests. Of unusual interest was the fact that the entire business

proceedings were televised (closed circuit) and a large receiver in the church parlors made it possible for late-comers to see and hear what was going on even though they had been crowded out of the church. The TV worked well, and Garroway and Godfrey seem to have nothing on Jensen and Nielsen! Purely out of journalistic curiosity, we watched the sessions for a couple of hours by video; our main disappointment was that reports and statements were not distributed in the basement for people down there. This may have been corrected later in the convention. Commendable as the TV technique was, it will always be a second best. We hope that in the future our conventions will be held only in meeting places where all can be present, visitors as well as delegates.

Reports and statements and minutes — it is incredible how voracious they are in their consumption of reams of mimeograph paper. Our briefcase bulged by Saturday evening. A brand new Marr duplicator eased the burden of the printing staff and the secretaries did well in keeping the verbiage to a minimum. Still, all-night vigils at the mimeograph were the rule rather than the exception; minutes for the first day were a document of 27 pages! The secretary of the convention is one of the Synod's unsung heroes, of whom notice is taken usually only when someone protests he has been misquoted!

Various speakers did well. Most of the sermons will appear during the course of the next few months in these pages, in abbreviated form. Dr. E. W. Mueller of the Rural Church Program, NLC, was very well received, and the effects of his talk were noted the next day when delegates referred to it in continuing the affiliation debate.

Besides the highlights, there were also some touchy



Immanuel Church was crowded, and temporary chairs filled the aisles, as in this scene from one of the business sessions. Standing is Dr. Erling Jensen, chairman, and seated is Pastor Eilert Nielsen, assistant.

moments. On Wednesday evening the convention administration had arranged for a discussion, in panel form, of the AELC-ULCA merger issue. It was designed not as a debate but as an informative session where informed men were to provide facts and opinions on questions turned in by delegates and ministers in advance. It was to be followed by an open session where questions would be received from the floor. Basically, it was a sound idea. It could have been carried out as a sort of "Information, Please" program, an interesting technique for getting a lot of information across to people who really wanted to know. Unfortunately, it did not work out well. In fairness to the panel members, it must be admitted that many questions they faced were "loaded." But the members of the panel were recognized as being, to a man, openly favorably to affiliation. Psychologically, this gave the impression that people who favored affiliation were the only informed ones. The impression created was that those who did not favor affiliation were uninformed and not equipped to appear on a panel to answer questions. This was not intended by

those who planned the evening, but this is what happened. Pastor Erik Moller explained at the start that no debate was intended, yet the printed program openly called the program a "panel discussion" and openly called the leader a "moderator." This was unfortunate; it seemed at the time to defeat the purpose of the whole evening, which was, no doubt, simply to dispense information. Instead, before the evening was over, panel and audience began to dispense **with** information, and began debating the issue — something which should have been reserved for the convention floor. The panel itself was not wholly blameless. Its members attempted to answer all questions **in favor** of affiliation, as though there were no questions that could be asked which would inevitably call for an answer unfavorable to the merger. Many examples are in our notes, but we will mention just one. The affiliation "movement" was called by the panel a "grass-roots" movement, which is to say that it sprang first of all from a desire on the part of lay people to have fellowship with ULCA churches on the local level. This is a good argument, but it was soon quashed by the statement that our congregations should not fear affiliation because it would hardly

affect the life of a local church. In the words of one of the most desperate proponents for affiliation, "the ways of the local congregation would not be disturbed enough for any of the people to recognize that affiliation had taken place."

Probably the evening would have been more successful if it had ended a half hour earlier. During the final half-hour, the questions that were asked were unwise and tempers began to flare. In contrast, the open debate the following day was carried on coolly and with consideration, and the side for affiliation won back the ground it seemed to have lost.

The business sessions revealed a surprisingly courageous group of delegates. Without a dissenting voice, the convention undertook to raise funds within our synod totaling over \$325,000, (not counting the college budget). All of these funds need not be raised the first year, but it is hoped that a substantial portion of this sum will be out of the way by the time another convention rolls around. It was this courageousness that was one of the highlights of the whole session. Delegates knew they would have to face their home congregations

with these requirements, but there was no quibbling over money — the need was recognized and faced. A cheering moment came when Dr. Alfred Jensen announced a gift of \$8,000 from the Dansk Folkesamfund, (Carl Olsen, treasurer), for the church extension fund. When the motion to build two new large buildings on the G.V. campus was passed, the chair announced that he had just received an anonymous pledge for one per cent of that cost, a very substantial gift of \$2,000.

After sitting stiffly for several hours it was a welcome relief to take the little walk from the church down hill to the town hall where the meals were served. We ate well, although an occasional spasm of guilt crossed over one as he contemplated what would be the menu at a convention in some of the starving areas of the world. Each meal-time, a large painted placard was raised for all to see, on which was printed the words of the grace which was to be sung. Indeed, it was hard not to be grateful for such food and such fellowship. Ladies from Des Moines and Oak Hill-Exira churches, helped the hard-working Kimballton women in the tremendous task of cooking and serving so many meals, (over 6,000 in all). (To be continued)

—V. H.

Election Results

VICE PRESIDENT OF THE SYNOD (2 years) (result of second ballot)

- 192 Rev. Holger O. Nielsen, Cedar Falls, Iowa (incumbent)
- 69 Rev. A. E. Farstrup, Solvang, California

SYNODICAL SECRETARY (3 years) (result of second ballot)

- 175 Rev. Willard R. Garred, Vesper, Kansas
- 51 Rev. W. Clayton Nielsen, Withee, Wisconsin
- 33 Rev. Richard Sorensen, Waterloo, Iowa
- 2 Blank

SYNODICAL TREASURER (4 years)

- 261 Michael C. Miller, Circle Pines, Minnesota
- 2 Anton Christensen, Kimballton, Iowa
- 1 Rev. Richard Sorensen, Waterloo, Iowa
- 1 blank

AMERICAN BOARD, SANTAL COMMITTEE (3 years)

- 172 Rev. Edwin E. Hansen, Muskegon, Michigan
- 92 Rev. Walter Brown, Ruthton, Minnesota

BOARD OF ORDINATION (4 years)

- 145 Rev. Alfred E. Sorensen, Cedar Falls, Iowa (Cedarloo) (incumbent)
- 118 Rev. Ottar S. Jorgensen, Minneapolis, Minnesota

Festival

BOARD OF WELFARE (3 years)

- 179 Arthur Marck, Des Moines, Iowa
82 Harry Mortensen, Des Moines, Iowa

SYNODICAL ADVISOR TO AMERICAN EVANGELICAL LUTHERAN YOUTH FELLOWSHIP (AELYP) (2 years)

- 196 Rev. Harald Petersen, Luck, Wisconsin (incumbent)
68 Rev. Gudmund Petersen, Hampton, Iowa

CONVENTION CHAIRMAN — 1956

- 242 Dr. Erling N. Jensen, Ames, Iowa (incumbent)
21 Harold Petersen, Tyler, Minnesota

ASSISTANT CONVENTION CHAIRMAN — 1956 (result of second ballot)

- 72 Rev. Ottar Jorgensen, Minneapolis, Minnesota
174 Rev. Holger Strandkov, Kimballton, Iowa
1 Rev. Ronald Jespersen, Danevang, Texas

CONVENTION SECRETARY — 1956

- 202 Rev. Calvin Rossman, Hay Springs, Nebr. (incumbent)
62 Miss Ellen Andersen, Chicago, Illinois

ASSISTANT CONVENTION SECRETARY — 1956

- 184 Mrs. Donald Sorensen (Dorene Andersen), Aurora, Nebraska (Marquette) (incumbent)
80 Mrs. Eivind Andersen, Cedar Falls, Iowa

TRUSTEE ON SYNODICAL BOARD (2 years) (result of second ballot)

- 45 Holger Rasmussen, Marlette, Michigan (incumbent)
215 Charles Lauritzen, Dwight, Illinois

TRUSTEE ON SYNODICAL BOARD (2 years) (result of second ballot)

- 30 N. A. Nielsen, Bridgeport, Connecticut
229 Andrew Smith, Jr., Troy, New York
2 blank

TRUSTEE ON SYNODICAL BOARD (3 years) (result of second ballot)

- 187 Carl F. Fynbo, Tacoma, Washington
70 Arne M. Madsen, Solvang, California
4 blank

COMMITTEE ON PUBLICATIONS (4 years)

- 199 Mrs. Axel C. Kildegaard, Des Moines, Iowa (incumbent)
69 Mrs. Alfred Larsen, Tyler, Minnesota

BOARD OF PARISH EDUCATION (4 years)

- 146 Rev. Carlo Petersen, Ringsted, Iowa
121 Rev. Charles Terrell, Newell, Iowa
1 blank

BOARD OF DIRECTORS, DES MOINES OLD PEOPLE'S HOME (3 years) (result of second ballot)

- 164 Mrs. Richard Jessen, Des Moines, Iowa
86 Mrs. Dagny Petersen, Des Moines, Iowa
4 Miss Dagmar Miller, Des Moines, Iowa

BOARD OF DIRECTORS, DES MOINES OLD PEOPLE'S HOME (3 years)

- 160 Harry C. Jensen, Des Moines, Iowa
104 Marvin Jessen, Des Moines, Iowa
1 blank

BOARD OF DIRECTORS, TYLER OLD PEOPLE'S HOME (3 years)

- 187 Mrs. George Johansen, Lake Benton, Minnesota (incumbent)
72 Mrs. Jorgen Krog, Lake Benton, Minnesota
4 blank

PENSION FUND BOARD (3 years)

- 134 J. K. Jensen, Chicago, Illinois (incumbent)
132 Olaf Juhl, Minneapolis, Minnesota

LUTHERAN CHURCH RELATIONS COMMITTEE (2 years)

- 157 T. S. Hermansen, Marquette, Nebraska (incumbent)
107 Chris Johansen, Tyler, Minnesota
1 Peter Jorgensen, Des Moines, Iowa
2 blank

Summer Festival days were at hand, and a lump came to our throats as we woke up on Sunday morning and saw the flags, the "Canadian," the Stars and Stripes, and the Danish, flying in front of the church.

Since this was the first time that we had been to the "Folkefest" we did not have anything to judge it by so we would neither be over elated or too discouraged by the results.

The Festival really starts months ahead of the published day. There are committee meetings, and there is planning that must be done. There is also no little amount of anticipation as we look forward to these days. Will the weather continue to be favorable? Will the people turn out for it? Will the guest speaker, Pastor Rasmussen, get out of the hospital in time? All of these questions and many more are on the minds of the congregation as we look forward to the two days celebration.

"Folkefest" was officially opened with a Danish worship service, with our guest speaker in charge. (He did get out of the hospital). By the time the English services started at 11 o'clock about 250 people had gathered. After a picnic dinner and an hour of fellowship the Sunday school met with Rev. Rasmussen for a story hour.

The spirit of the "Folkefest" continued to be with us in spite of the heat, which drove us outside for the evening meeting. Sunday night we closed with a camp fire on the nearby sports grounds.

Monday of the festival is by tradition and practice attended mostly by our own people. As the meetings drew to a close I am sure that most of us felt that it was a good "Folkefest."

What is the impression of an outsider concerning the Summer Festival? First of all, we are impressed by the anticipation with which the group looks forward to it. Secondly, the cooperation of all in making it a success. Thirdly, the wonderful participation in the festival itself.

The people here at Dalum have a heritage in the Summer Festival. I believe that it is something that is a definite asset to the community. We pray that, by the grace of God, we may continue it through the years in the same spirit that has been so evident in the past.

This year is the first time in 35 years that Pastor Rasmussen has been the "guest speaker" at the "Folkefest" and it is with a feeling of great humility and a sense of complete inadequacy that we are stepping into the shoes of such a devoted couple. But we say with Paul, "I can do all things through Christ, who strengthens me."

Rev. Gordon Miller,
Dalum, Alberta, Canada.

LUTHERAN CHURCH RELATIONS COMMITTEE (2 years)

- 198 Rev. Erik K. Moller, Chicago, Illinois (incumbent)
42 Rev. Harold Petersen, Askov, Minnesota
21 Rev. C. A. Stub, Cedar Falls, Iowa (Fredsville)
2 blank

SANTAL MISSION COMMITTEE OF A.E.L.C. (5 years)

- 147 Rev. James Lund, Manistee, Michigan
113 Rev. M. Mikkelsen, Lindsay, Nebraska
2 blank

Paging Youth

American Evangelical Lutheran Youth Fellowship

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

Newell AELYFer Receives Lutheran Scout Award

John Johansen, member of Nain Lutheran Church, Newell, Iowa, recently received the **PRO DEO ET PATRI LUTHERAN AWARD FOR BOY SCOUTS AND EXPLORERS**.

This award, consisting of a citation and a medal, is granted by the participating Church Bodies through the National Lutheran Committee on Scouting. The National Lutheran Committee on Scouting interprets "faithful in his religious duties" to include wholehearted participation in the total program of the Church. It has therefore prepared a series of religious projects, in addition to the Scouting requirements, and it has provided the Pro Deo et Patri Award as a recognition for Scouts who satisfactorily fulfill these additional religious requirements. The Award is not granted until the candidate has attained to First Class or higher rank as a Boy Scout, or has served at least one year as an Explorer, and has passed a satisfactory examination conducted by his Pastor and Scout officials.

John is at present attending the 1955 World Jamboree in Canada. He has also received the Life Scout Award. He graduated from high school this spring and plans to attend Grand View College in the fall.

Any Scout or Explorer of the Lutheran faith who is a registered member of a Scout Unit may, upon the recommendation of his Pastor and Scout officials, be enrolled as a candidate for the Pro Deo et Patri Award.

The award requirements include:

I. Christian Faith, as taught in Luther's Catechism.

1. Knowledge of the Commandments.
2. Knowledge of the Creed and the Lord's Prayer.
3. Knowledge of the Sacraments of Baptism and the Lord's Supper.

II. Christian Life and Practice.

1. Give evidence of daily Bible reading and private prayer.
2. Evidence of regular Church, Sunday School and Youth Group attendance.
3. Knowledge of several prayers for Church and home worship, books of the Bible, selected Scripture passages, such as Beatitudes, Twenty-third Psalm, and selected hymns.

III. Christian Witness.

1. Secure new members for Sunday School and/or Youth Group such as Luther League, Walther League, Young People's League.
2. Evidence of systematic giving in support of your local Church.
3. Support of the missionary, and other activities of your Church body.

IV. Christian Worship.

1. Knowledge of Church Liturgy. The Common Service or Order of Worship used in Scout's congregation.
2. Know significance of the altar and its furnishings.
3. Knowledge of the Church Year.

V. Christian Service.

1. 150 hours of service to Church and community in at least three different service hour activities.
2. Complete a special project such as constructing a miniature altar, model church, Sunday school furniture, map of mission fields, church colleges or institutions, etc.; writing an essay of adequate length and quality on the Bible, The Apostles, The Reformation, The Life of Luther, History and Activity of Local Church, Principal Beliefs of My Church, or any other subject assigned by the Pastor.

AELYF Doin's

Enumclaw, Wash.—The young people have participated in two D-E-A-LS (Devotions, Eats, Amusement, and real Living). Between 60 and 100 young people from the various churches of Enumclaw and Buckley have attended these meetings which are sponsored and planned by the youth groups from the two towns. Paul Nussle, Student Pastor at our church in Enumclaw, was the speaker at the second D-E-A-L at Lake Meridian on July 28. More big D-E-A-LS are being planned.

Ringsted, Iowa—The LYF met August 8, at Hands Park where they enjoyed a swim, a wiener and marshmallow roast, and a campfire with singing and devotion.

Danevang, Texas—A member of the Friends of Youth Committee, Mr. Lawrence Petersen, has been helping with the athletic activities of the LYF. Under the direction of "Coach" Petersen a creditable volley ball team emerged and a softball team is now being organized.

Lutheran DP Orphan Graduates High School With 75 Track Medals

Albert City, Iowa — (NLC) — Many Europeans who came to the United States wonder why Americans have to get into a car every time they move as much as a few blocks. But Harry Blusys, a Lithuanian orphan resettled under the auspices of Lutheran Resettlement Service, went farther than just wondering.

When Harry, who was brought to the United States in 1949, enrolled in Albert City High School he snubbed the school bus and persisted in running the three miles from the farm of his foster parents to school.

It might have appeared odd. But it paid off. This spring, when Harry graduates from the school, he will take with him 75 first place track citations, three-fourth of which were earned in record breaking relay races for the schools Hurricane team.

In a two-column feature story on "the American from Lithuania," the Storm Lake Pilot Tribune stressed that Harry "seldom ran in individual races, but has put school prestige first and has been happy to join his teammates in making up fast and powerful relay teams. He has been a team athlete all the way, and has been an ideal student as well, excelling in scholarship and citizenship."

The newspaper report added that presently Harry, who leans toward agriculture as a life's vocation, is considering athletic scholarships offered by Iowa State College, Kansas University and other leading schools.

Sports and scholarship are not the only fields in which Harry, the formerly displaced orphan has excelled. Reports from the Lutheran Welfare Society on the adjustment on resettled orphans indicate that after some minor initial difficulties the boy who came to the United States at the age of 14, has made a remarkably good adjustment in the home of his foster parents and also in church. He has been president of the Luther League at Our Saviour's Lutheran church, and served as treasurer of the Sunday School.

In a report on Harry Blusys, filed with Lutheran Resettlement Service in 1953, Miss Dorothy M. Davison, supervisor at the Lutheran Welfare Society of Iowa, pointed out that "Harry never missed Sunday school or church."

At about the same time his foster parents, Mr. and Mrs. Earl Russel, who own a farm here, said that "we feel he is our boy and not a DP or welfare child."

Harry was born in Klaipeda, the Lithuanian port which was later claimed and occupied by Hitler, in 1935. When he was three, his mother died. In 1944, when the Russians swept in over the Baltic States, widower Martin Blusys took Harry and his three

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Our Women's Work

Editor

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

Minutes of the 1955 WMS Business Meeting

The annual business meeting of the WMS of the American Evangelical Lutheran Church met in the public school in Kimballton, Iowa, on August 13 at 6:30 p. m.

The meeting opened with the singing of the hymn, "As Wide as the Skies," Mrs. Aksel Holst gave the opening prayer. Mrs. Ida Egede extended a welcome to all present. The secretary's report of last year's annual meeting was read.

Pastor Axel Kildegaard thanked the WMS for its support of the Seminary expansion program. He told us about the improvements which are in progress for the expansion of the Seminary facilities. He stated that the \$5,000 which the WMS has pledged to the Seminary project has helped to make it possible for the synod to purchase the Young People's Home in Des Moines. This building which is located very close to the college will be remodelled to house seminary students and their families.

Ballots were distributed and the following officers were elected: Miss Emilie Stockholm, president; Mrs. Arnold Sorensen, assistant secretary.

Copies of the treasurer's report were distributed and a discussion followed. The report showed \$3,009.68 in the Seminary Fund. As the goal of \$5,000 had not been reached it was decided to make this our project for next year.

Ellen Knudsen discussed the Women's Page and asked for interesting articles for the Page.

Esther Utoft told about the Women's Retreat held at Tyler in April. The meeting was an inspiration to all who attended; plans are under way for next year's meeting. Reports were given from several district representatives or their alternates. Mrs. Edwin Hansen told about the first Women's Retreat in District 2. Mrs. Seeley Knudstrup expressed her enthusiasm for the meeting.

Mrs. Jens Kjaer thanked for the gift to the Seattle Congregation. It brought encouragement to the congregation which had worked so hard to build their new church.

Mrs. Harold Petersen, Askov, thanked for the gift to Child's Friend. She stated that with the rising costs of printing the Child's Friend is always in need of support.

Mrs. Ida Egede thanked for the ten years she has served as president of WMS. A rising vote of thanks was given Mrs. Egede for the years she has worked so enthusiastically for WMS.

Mrs. Alf Utoft, Sec.

The WMS Meeting, National Convention Kimballton, Iowa, August 13, 1955

The Women's Mission meeting at the National Convention was inspiring and informative. After the opening hymn, "Thy Blessings Fill Our Earthly Needs," Mrs. Alfred Sorensen read I Peter 4:10 and led the group in prayer. A vocal solo, "My Task" was sung by Robert Mortensen, of Cedar Falls, Iowa.

The National WMS President, Mrs. Ida Egede, gave a welcome to all in attendance. She said that during the busy days of our homes and daily lives, it is hard to hear the still, small voice of God. But our ears can be tuned to listen, and our hearts consecrated in service when we are present in the Church. The WMS work has grown because consecrated workers in our churches have gone to work.

The machinery of the WMS is very simple, not a highly organized structure. Our goal of \$5,000 for the Seminary (though not entirely realized) is being carried on with the hope of going far beyond the initial figure. The offering of the evening was given to the Seminary Fund.

A ladies' group from Kimballton sang "O Bread of Life." The hymn that the WMS has chosen as theirs, "Lord I Wish To Be Thy Servant," was then sung.

The speaker of the evening, Rev. Robert Fallgatter, of Wilbur, Washington, centered his words around the Luke text, out of context: "Render an account of your stewardship." He gave a background description of the work of founding churches in the west, using Wilbur, Washington, as his example.

One distinct difference between the work in the mid-west and the west is that the mid-west churches have been active and growing throughout the growth of their community. The west was populated first and the church brought in for their need at a later date. Recent progress shows that the church is trying to keep up with the people.

In this, our most materialistic era, men and women must come to realize that our ownership of life is not absolute — God is the sovereign owner. They who feel that God is the sovereign owner, will realize to surrender their lives to God. He expressed his sincere appreciation for the support the WMS offers young ministers, the Home Mission projects, and the Seminary, and asked for their continued prayer and assistance.

Greetings from the Seamen's Mission in New York were brought by Rev. Jorgen Jorgensen. He explained that the Seamen's Mission is not doing a rescue or mission work as such, but that it is trying to be a Church and home away from home for the Danish sailors who come to New York. Heretofore they have not had their own Church and home building. By December this hope will be realized, as they will have their own building in downtown Brooklyn. This will consist of a reading and worship room with altar and library, recreation room and two apartments. He gave a special greeting from the Hans Brink Jensens.

The offering prayer and benediction were given by Rev. Charles Terrell of Newell, Iowa.

May we go forth from this convention time with added zeal to meet the needs in our individual congregations and pledge full support to all Women's Mission projects throughout the Synod by our prayers and gifts.

Dorothy Andersen.

WMS Constitution

ARTICLE I

The name of this organization shall be: Women's Mission Society of the Danish Evangelical Lutheran Church.

ARTICLE II

The purpose of this organization shall be to promote the mission activities of the Danish* Lutheran Church in America, with special emphasis on the home mission work and support of the theological seminary.

ARTICLE III

All persons friendly to the Danish* Church are invited to participate in the activities of this organization. All contributions are voluntary and shall be sent to the treasurer.

ARTICLE IV

The Executive Board of the organization shall consist of 5 members: President, Vice President, Secretary, Assistant Secretary and Treasurer. They shall be members of the Danish Lutheran Church. They shall be elected alternately for a term of two years at the annual synodical convention, the president and the assistant secretary being elected one year, and the three other members the following year. There shall also be an Advisory Board, consisting of one member from each of the nine districts of the synod, and one from Canada, to serve for a term of three years.

* Should be changed to "American."

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Delegate Decisions

A Summary of Actions of the 78th Convention

AELC, Kimballton, Iowa, August 10-13

1. Heard Synod President Alfred Jensen open the convention, after stressing the importance of seeking out the will of God and allowing the Holy Spirit "to speak through us."
2. Authorized a record total of 285 votes, with delegates from all districts, plus over fifty pastors, (compared with last year's total of 243 at Cedar Falls).
3. Sang a special hymn of praise and thanks for a blessed year, and joined in a special prayer of thanksgiving. Then underscored the necessity for personal consecration and public devotion as a firm foundation for the outward evidences of Christianity, as seen in new buildings, expanded institutions, etc.
4. Urged all congregations to adopt an effective home mission program.
5. Advised Bethany congregation of Trufant, Michigan, and Ingeman's congregation of Moorhead, Iowa, to dissolve their organization so that their members may become participants on a more active scale in nearby congregations.
6. Accepted St. Mark Evangelical Lutheran Church into membership in the synod, and rejoiced in the progress of this Home Mission of Circle Pines, Minnesota.
7. Noted with sorrow, (in a Memorial Service) the passing of Pastors J. J. Lerager, and E. N. Nielsen, and Mrs. Mary Andersen and Mrs. M. K. Ravn.
8. Gave thankful recognition (and greeting) to retired Pastor P. Rasmussen, of Alberta, Canada.
9. Recommended that wherever possible congregations offer to pay the costs of Social Security benefits for their pastors.
10. Encouraged congregations now considering relocation, (specifically, Watsonville, Calif.) and in this connection **authorized the Synod Board to lay plans for a drive for \$50,000 for the Church Extension Fund to be begun as soon as possible.**
11. Added two new board members, (a vice president and a trustee) to the Synod Board by voting favorably on the constitutional changes which authorize this augmentation of the Board and which were passed at the 77th Convention last year. (See election results printed elsewhere in this issue of LUTHERAN TIDINGS.)
12. Officially changed a Board's name to: The Board of Ordination.
13. Authorized the Synod Board to arrange for future conventions when no invitations have been received prior to or at current conventions, and incorporated such authorization into the By-laws. (No invitations were received this year.)
14. Urged the Nominations Committee to attempt to see that all areas of our Synod be represented in Synod work by nominating candidates from distant as well as nearby districts.
15. Expressed gratitude for the sacrificial labors of Dr. Alfred Jensen in the past year, and implemented this by increasing his salary \$400 per year, (partially to cover Social Security costs.)
16. Approved a goal of \$15,967 for Lutheran World Action for the coming year. (Up from \$15,200, which was oversubscribed last year.)
17. Urged all congregations to participate actively in such causes as All-Lutheran Food Appeal, the Refugee Program, and L.W.R. Clothing Collection. Also see report of Resolutions Committee printed elsewhere in this issue.
18. Approved participation of the N.L.C. in "Lutheran Film Associates" (which now is considering producing a film on the life of Johann Sebastian Bach).
19. Granted a \$50 "cost of living" bonus to all pensioners.
20. **Voted down the proposal to affiliate our Synod with the ULCA.** (A majority were in favor, 157 to 124; however, 190 votes were needed for passage.) Also voted that the matter be brought up again at the 79th Convention in 1956.
21. Voted unanimously to accept the invitation of the ULCA to participate in talks with Augustana Synod and others "looking toward organic union."
22. Noted with gratitude the greatly increased enrollment at Grand View College and Seminary for the coming school year, and then **authorized the School Board to undertake a drive for \$200,000 with which to build a Science Building and a Gymnasium,** (which will double as an auditorium seating approximately 1,000).
23. Noted with satisfaction that the remodeling for Seminary facilities had been completed and the fund of \$15,000 had been received, and approved the purchase of the Des Moines Y. P. S. Home for housing for married students.
24. Authorized the Liturgy Committee to make a temporary printing, for convenience's sake, of the Orders of Service.
25. Asked the Synod Board to consider plans for a new Old People's Home in Tyler, Minn., now under discussion, and reacted favorably to plans for a like home to be built in Askov, Minn.
26. Approved record budgets of \$77,780 for the synod, and \$126,000 for operation of Grand View College, plus \$12,200 for the Seminary.

Editor's Note: The above gleanings from the Minutes include the Synod convention actions and the school "Corporation" actions. They are not official, but are printed here for the convenience of delegates and readers of LUTHERAN TIDINGS.

Report From Manistee

Our Savior's Lutheran Church of Manistee is located on beautiful Lake Michigan in the heart of the cherry and peach orchards. All around us lie resort regions. Many lovely picnic areas are at our disposal so when the summer approaches our thoughts turn to picnics. On Sunday, June 26th, our Sunday School started the picnics at beautiful Orchard Beach. In July the Women's Circles and Ladies' Aid had their picnic meeting at Fifth Avenue Beach. The Choir Guild sponsored a church picnic that same month at Orchard Beach and the Altar Guild met at Nina Lorenz's cottage at Red Park.

In January we had our annual church meeting climaxed by a family fellowship supper and evening together. This was sponsored by the Shadow Circle, one of the women's circles. There are three circles, the Shadow, Rainbow, and Sunshine, to one of which all the women of the church belong. Each circle meets as a group with their own chairman and two or three times a year joint meetings are held to talk over collective and individual group projects. The three circles have as their chairman, Mrs. Madsen. One of the projects this year was to have each circle sponsor one family fellowship evening.

The Senior Choir has been under the capable leadership of Thelma Paulson, supervisor of our grade school music. During the illness of the organist, Miss Lois Petersen assisted with the choir and was substitute organist. Our Choir Guild gave an Appreciation Party at the Parish Hall on May 18th for Thelma Paulson, Lois Petersen and the organist, Thora Hansen, for their work with our choir in the ministry of music.

Our Sunday School has been well attended. Elected at the annual meeting of the church as Sunday School Superintendent was Norman Mathieson. He has been assisted by the following staff of faithful teachers: Rita Norden, Irene Hansen, and Patricia Criswell. Assisting with the music was Mrs. Anna Nielsen.

The Altar Guild sponsored a Silver Tea one Sunday afternoon in May in the Parish Hall which was beautifully decorated with irises and white and purple lilacs. The tea table was covered by a lace cloth and graced by a lovely centerpiece of tulips and lilies of the valley. The program consisted of a group of songs sung beautifully by a girls' quartette of the High School and vocal duets sung by June Lundbom and Thelma Paulson. It was indeed a lovely afternoon.

On Pentecost Sunday three young girls were confirmed. The festive service opened with a processional led by the Choir in their black robes, followed by the confirmation class in white robes. The class consisted of twin sisters, Jane and Jean Rogers and Emily Wehrmeister.

Another festive Sunday for our congregation was on June 5th. On that Sunday, we had as our guests six children of Mr. and Mrs. Anton Larsen. Three of the children were unable to be present. On this occasion carillon electronic chimes and a beautiful pair of brass candelabra were dedicated, given by the children in loving memory of their parents. Special songs were sung by the choir and the organist provided appropriate music on chimes and organ. After the service a fellowship dinner was served to the Larsen family and members of the congregation in the Parish dining room. Bouquets of yellow roses, Japanese irises and yellow buttercups graced the tables. Irving Jolly, vice president of the church council acted as toastmaster and in behalf of the council and congregation graciously accepted these gifts. Various members of the Larsen family and the congregation responded with fitting remarks. The delicious dinner was sponsored by the Sunshine Circle.

We also had the pleasure of a visit from our District President, Rev. Edwin Hansen, in February, and our Synodical President and his wife spent a day with us this spring.

At this writing, (July) there are two of our young people going to attend the camp for Young People at a lake north of Menominee the latter part of this month. Rev. Lund is providing the transportation. Four of our women attended

our District's Women's Retreat at Bass Lake, Greenville, Michigan, the first week in July.

Since January we had two baptisms, namely, Wayne Sell, infant son of Mr. and Mrs. Charles Sell and James Hansen, baby son of Mr. and Mrs. Lynn Hansen. Also accepted into membership was Mrs. Kavulic.

Mr. Hans Nielsen who would have been ninety years old in September passed away after a few days illness. He was buried from the Johnson-La Valle funeral home with Rev. James Lund officiating. He leaves his wife, Anna, and three children, Agnes, Dagmar and Viggo. We shall miss him for in spite of his years he attended church regularly and took part in church activities.

One by one our old members are being called "Home." That is to be expected in a church as old as ours, and we miss these familiar faces who were the pillars of our church; but we are also happy that new faces, younger faces, are taking their places and taking over where the older members left off, bringing new and refreshing ideas into God's work.

Convention Announcement District IX

The annual convention of District IX, AELC will be held at Wilbur, Washington, on Saturday and Sunday, September 24 and 25. The theme will be "I Will Build My Church." The meetings will begin promptly at 9 a. m., on Saturday.

Each congregation is requested to send one delegate for every 20 voting members or fraction thereof. It is expected that the pastors of the district will be present.

We are coveting God's blessings upon the occasion and pray that our meeting may be to His glory and to the extension of His Kingdom in the Northwest.

Harold E. Olsen.
District President.

Trinity Lutheran Church, Wilbur, Washington, cordially invites all pastors and members of congregations in District IX to attend the annual convention September 24-25, 1955.

Registrations are to be sent to Mrs. B. S. Hansen, Wilbur, Washington, or Pastor Robert K. Fallgatter. In order to plan housing and meals, we must ask that all registrations be in by September 15.

Roderick W. Daniels, Pres.
Trinity Lutheran Church
Wilbur, Washington.
Robert K. Fallgatter, Pastor.

WMS Constitution

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ARTICLE V

Application for aid from this organization shall be sent to the president and acted upon by the executive board. Since 1943 the district representatives have been elected by the district meetings instead of at the national convention.

RULES OF WMS

1. The aim of the society is: According to ability to support the mission work of the Danish* Evangelical Lutheran Church of America wherever such support is needed.
2. Any Christian woman who contributes toward this aim is a member of the society.
3. The Board of the Society consists of 5 members: President, Secretary, Treasurer, and the two other members.
4. The Board is elected at the annual meeting, which is held during the annual convention of the Danish* Evangelical Lutheran Church of America.
5. Contributions are sent to the treasurer.
6. Applications for aid is to be sent to the president of the society and the board then decides what help can be given in each case.

* Should be changed to "American."

The Real Question

Ed's Note: Pastor Valdemar Jensen, author of this piece, was in Kimballton ready for action when he was suddenly stricken with a heart attack the night convention was to open. This article was prepared some time ago, but crowded out by other material. A postscript has been added, written since the heart attack, in the form of an open letter to Enok Mortensen referring to Pastor Mortensen's article in the August 5 issue of LUTHERAN TIDINGS.

As little as possible will I touch upon points of disagreement between Pastor Einar Farstrup and myself. (See his article, LUTHERAN TIDINGS, No. 22). Our disagreements can so much more easily be disregarded as we, I am certain, are in full agreement on the real question at issue. For what is the real question?

Is it whether our synod budget would be bigger if we affiliated with the United Lutheran Church in America? That could not in a church be the real question.

Is it whether or not by affiliating we would come to enjoy a larger Christian fellowship? Who but a few ministers would come to experience that larger fellowship? My experience in one ULCA convention is that there is not there the intimate fellowship that exists among us. There cannot be. They are too many.

Is the real question to get into more intimate touch with those with whom we might share our Christian inheritance from the congregation of believers in Denmark? This inheritance is now so little appreciated among our own leaders that what is left of it would surely be lost in the life stream of development in the ULCA, were we to affiliate now. Our base of operation is at present in a too precarious condition. The realization of the light on the Word of God in His sacraments, which has come to shine for believers in Denmark, is now so dim among us that we need first of all to appropriate to ourselves what we under God may be the instruments of giving to others.

No! None of all these is the real question. The real question is that unity of all believers for which Jesus prayed and, I believe, is still praying. Will we by affiliation with the ULCA on their terms, further that unity? I am sure that not only Pastor Einar Farstrup, but all, are agreed with me that this is the real question — are agreed that if affiliation will further that unity, then we must affiliate; and if it will not, then we must not affiliate.

And I believe that our agreement goes further. I believe we can say also with each other: The unity for which Christ prayed must necessarily rest upon God's Word. No other foundation will suffice. For no other foundation for the church of God on earth can any man lay than that which is

laid, which is Jesus Christ present here in his Word and Spirit now, after his ascension. If we have Jesus' Word now, we have Christ; if we have not his Word, we have neither Christ, nor his Spirit. For the Word is the Spirit's most perfect body.

But we do have his Word. When Christ was leaving the earth to go to the Father, he said to the Father: "I have given them the Words which thou gavest me; and they have received them...." And as if to make sure that unity is possible only in God's Word, he repeats: "I have given them thy Word," and only then does he pray for unity among them.

So, the real question for us, for the ULCA, for all believers, is: What is that Word of God which Jesus gave his disciples, thus laying himself as foundation for unity among them?

The ULCA believes that it is scripture. I suppose their theologians would say that the words of which Jesus spoke the last evening have been preserved for us in scripture. For this reason they say that scripture is the Word of God. And since they let this statement stand alone without definition or further explanation, the necessary inference is that there is no other Word of God on earth today.

But what does scripture itself say about this? For instance, when Peter says to his Master: "Lord, to whom should we go? You have the Words of eternal life", what does he mean? Can he mean words which Jesus had spoken, some of which have been preserved in the New Testament? If so, then which are these words? Will it be John 3:16? If so, then that word and not the Word of Faith should be used in the washing of regeneration and renewing in the Holy Spirit. For we are all agreed, are we not, that that is where we are given eternal life.

Or does Peter mean definite Words by which Jesus gave and implanted eternal life? If not, then how could Jesus say later to the eleven: "Already you are made clean by the Word which I have spoken to you"? To find the answer to this last question, consider for a minute how each believer is made clean today. Not by the Words from Jesus' mouth preserved in scripture, but by the covenant Word of God connected with the water in baptism, which in its entirety is not at all found in scripture, though implied on almost every other page of Acts and Epistles.

We of that church which hails from Denmark know what that Word is. God be praised, and God be manifold praised, we know. For not only do we hear it repeated at every baptism as the Word of the Covenant, but we repeat it as a confession at every service in the churches of our synod. And we repeat the covenant Word in its entirety. Not only the confession of faith in the triune God do we repeat, but also the renunciation of the devil and all his works and ways.

Now, judge for yourself, who are following the indications of scripture

most closely. Is it they who would make scripture the foundation of the church, but in their confession omit the renunciation? Or is it we who take note of what scripture seems to indicate on this matter?

For instance, when Paul speaks to King Agrippa, he does not say that the purpose for which the Lord sent him to the Gentiles was, that they might turn to the light and to God. He says that the purpose was that they "may turn from darkness to light, from the power of Satan to God." Does it not seem that scripture here indicates both the renunciation and the Faith? Paul knows that the Lord wants the enemy pointed out by name, so that we may recognize and know him. Nor does he forget this when he writes to the Colossians that "the Father ---- has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son."

And, by the way, how does Pastor Einar Farstrup come to doubt that I hold scripture to be the Word of God in the same sense as does he and the scripture theologians? None of them will say that we are born anew by scripture. The special sense in which they hold that scripture is the Word of God is merely a lack of having seen what Grundtvig saw under the direction of that Spirit that guides unto all the truth. And especially, Pastor Einar Farstrup should have no occasion to doubt my position as to the Bible. Who in our church has defended scripture as I have against theologians who, while they used the whole confession as public service, attacked the integrity of scripture in their teaching, and were in doubt as to whether science or revelation were to be highest authority in matters of revelation? Since before Pastor Einar Farstrup was born I have defended the integrity of scripture against allcomers. (Not implying any fault in Pastor Farstrup that he was born so much later than I.)

But let me not digress. The question — the real question: How will we now present ourselves as willing instruments to further unity among all Christians, and now especially among Lutheran Christians?

It is said of the first Christian generation that they were one heart and one soul. The unity for which Jesus prayed has, then, at one time been realized on earth. When was that? Was it when scripture had been set forth as the common foundation for all Christians? Our Christian scriptures were at that time not even in existence. What, then, did these Christians have in common as a Word from God? They had a Word of God implanted in baptism as a seed in their hearts. Jesus says so when he explains the parable of the sower: "The seed is the Word of God." (Luke 8:11) And to raise a perfect barrier against the misunderstanding that any and every little minister's words from the pulpit might be the seed, the Word of God, he adds "He who sows the

good seed is the Son of Man." (Math. 13:37)

Who, now, can explain this seed away to mean anything but the Word connected with the water in baptism — the implanted Word which James urges Christians to receive in meekness?

But if the Word connected with the water in baptism was the fundation for the unity among those Christians whom all succeeding Christian generations must strive to emulate, then why should we join the ULCA in setting forth **scripture** as the foundation for unity among Christians today?

We of the now American Evangelical Lutheran Church have been shown the better way. When in Denmark the Word of Faith again came to light as the Word of Life, which makes the washing of regeneration as new birth; then that same unity which prevailed among the first Christians was seen among Christians of our time. They sought out the needy and helped them, some with milk in the morning, some with flour for bread or wheat for sowing. The poor helped the poor and there was rejoicing in heaven, as the proverb runs. I have seen men and women's eyes glow in telling of their experiences in those days.

At the same time the spiritual gifts came down in streams from heaven in a new song. For God had vouchsafed a new revelation of the old foundation, and the old songs no longer sufficed as candlesticks for the new light from heaven. And so we got the hymns to The Word, the hymns to the Holy Spirit, the hymns to the Church, the bride of the Lord. The sorrow was stilled; laughter was heard for weeping.

These things have happened. The fruits are ours. We are in possession of spiritual riches above any other church in the land. God give us to be faithful in the service of others with what has been given to us.

Let us keep our eyes steadfastly upon the real question.

Valdemar S. Jensen.

July, Des Moines, Iowa.

IN THE BEGINNING

To Enok Mortensen:

Friend:

In the beginning of the Danish Lutheran Church in America they came over as ministers who wanted to come, whether Lutheran-Grundtvigian or Pietists. The Board in Denmark for American Mission was mainly Grundtvigian. Therefore it could and was expressed at the sending out of a certain contingent, that their mission might even include spreading the knowledge among Americans of the Word of God in the sacraments.

It was Lutheran Grundtvigians who started our church and gave it its form. This may be known even today by their declaration that in this church there was to be room for all three shades of Christians from Denmark: The high church men, the Pietists, and the

Grundtvigians. If the Pietists had had any influence in giving the church its shape, would they have risked such a declaration? Or would they have endeavored, as the ULCA is doing today, to hedge us in under the declaration: "Scripture is the Word of God and only rule of faith and practice."?

I have lived this. I am of the same age as our church. And though I do not remember the birth of either, my father was present at both. And he lived it so that we children came to live it. For this we thank him and our Father in heaven.

V. S. J.

August 20, 1955
Kimballton, Iowa.

ULCA Pastor Suspended Another up for Heresy Trial

Milwaukee, Wis. — (NLC) — The Rev. George P. Crist, Jr., pastor of Bethlehem Lutheran church at Durham, a Milwaukee suburb, has been suspended from the ministry for heresy.

Dr. Paul Bishop, president of the Northwest Synod of the United Lutheran Church in America, notified the 33-year-old clergyman that he "no longer is recognized as a minister or pastor and is disqualified from preaching, teaching and performing ministerial acts."

The suspension of Mr. Crist was recommended by a seven-man trial committee which found him guilty on nine counts of deviating from church doctrine, including abandonment of fundamental principles of Lutheran Scriptural interpretation, the denial of the Virgin Birth of Jesus Christ, the physical resurrection of Jesus, and the historical authenticity of Biblical miracles.

The trial was the first in the 60-year history of the Northwest Synod, but it was announced here that another similar trial would follow within 30 days.

An investigating committee of the synod voted unanimously that a friend of the suspended pastor, the Rev. John Gerberding of Holy Cross Lutheran church at Menominee Falls, another Milwaukee suburb, must stand formal trial on specific counts of doctrinal deviation.

The committee arrived at the decision after it had questioned Mr. Gerberding for five hours but it did not make the specific charges against him public. The 33-year-old clergyman himself told newsmen that he was "prepared to discuss with authorities the manner in which Scriptures can be read."

Mr. Gerberding who was a classmate at Northwestern Lutheran Seminary and a close friend of Mr. Crist, sat through the latter's trial giving his friend aid and encouragement. Like Mr. Crist he denied "that the Bible must be received in a very exact and

precise way" and declared that the Lutheran Church "has no cut and dried manner for receiving the Scriptures," newsmen who saw him after the committee's vote reported.

Speaking before the investigating committee had voted, Dr. Bishop told reporters that no attempt was made to find fault but the synod was trying to reconcile the belief of the young pastor with what the Church believes.

It was noted here that the suspension of Mr. Crist was temporary, until the trial committee which found him guilty meets again in October to rule on the penalty or until the synod itself acts on his case at its convention next May.

The penalty in this case could range from a public rebuke to defrocking of Mr. Crist, but according to rules, a two-thirds vote of the synod is required before a pastor found guilty of heresy can be publicly censured or suspended from his ministerial duties. There must be a four-fifths vote of the synod to depose him from the ministry.

While the trial committee recommended temporary suspension, it also proposed that Mr. Crist and his family be given adequate support. Dr. Bishop explained here that the synod's full executive committee would decide on such support to Mr. Crist during his suspension at a meeting in Minneapolis on August 20th.

Still pending is an investigation of heresy charges against a third young minister of the synod in the Milwaukee area. He is the Rev. Victor K. Wrigley of Gethsemane Lutheran church at Brookfield, a close friend of both Mr. Crist and Mr. Gerberding.

District IV Annual Convention

The annual convention of District IV of the American Evangelical Lutheran Church will be held at Newell, Iowa, September 23-25. The meetings begin Friday at 2 p. m.

All congregations are urged to send as many delegates as possible — one for every 50 voting members of the congregation.

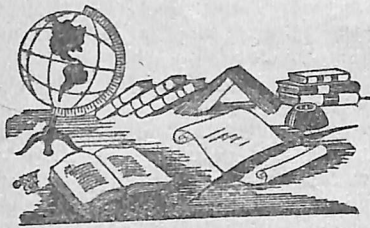
May I also ask all officers of the District and committee representatives to be ready to report on their activities.

Sincerely,

C. A. Stub, District President.
Route 4, Cedar Falls, Iowa.

Nain Lutheran Church of District IV extends a cordial invitation to Pastors, delegates and friends to attend the annual convention, September 23 to 25. Please register in advance with one of the following:

Viggo Jensen, Pres.
Newell, Iowa.
Herluf Pedersen, Sec.
Newell, Iowa.
Rev. Charles Terrell,
Newell, Iowa.



OPINION AND COMMENT

Refugee Report

Total arrivals announced this week under the Refugee Relief Act is 1,485, according to the Lutheran Refugee Service, at 235 Fourth Avenue, New York 3, N. Y. Assurances have been received for 4,378. Persons and congregations interested in acting as sponsors should write the above headquarters for information. During the past week, 102 more assurances were received, but this number is far short of the requirements.

The Dying Synod

During the convention discussion on "affiliation" we heard it frequently stated as though it were a commonly accepted fact that unless we affiliate we will die. We cannot hope to continue going it alone, etc. etc. This became tiresome talk, especially when there are so few facts on which to base such remarks. By and large, the ministers who favored affiliation were men in their prime, men in the most influential period of their lives. It was the older men who seemed more cautious, and the young ministers. Without tying ourselves down, and speaking only very loosely, it seemed to us as though that great "second generation" group of men — the ones who so vigorously rebelled against the "old country" — were those who have the least faith in our Synod. The very old and the very young did not speak in terms of the "impossibility" of our Synod surviving. Let us look at the record briefly. The affiliation movement began some seven years ago, but it did not, we assume, begin overnight. If we add seven years more, we arrive at the year 1940 or 1941 as a vague starting point. During this 14 or 15 year period we ought to be able to find some evidence of our synod dying. Yet, what are the facts? In 1940 our synod numbered 5,839 members. Today we have 7,787. Hardly the picture of a dying synod. We have lost a few churches to other synods, (but very few through out-right dissolution); others have merged two or more congregations into one. Portland, Maine, and Moorhead, Iowa, are instances where we have lost ground. But what about the resuscitated work in such places as Wilbur, Washington; Enumclaw, Washington; Newark, New Jersey; Waterloo, Iowa; Watsonville, California. What about the booming work in such re-located congregations as Racine, Seattle, Detroit, Muskegon? What about the work in Raritan near Perth Amboy, where a new Sunday school building built three or four years ago is already too small? **Are these the death throes of a dying synod?** Ten years ago our budget was \$23,650. This year it nears \$80,000. Inflation does not account for all of that tremendous difference. Is it not true that in all districts we can point to places where new life has begun, where new strength is in evidence, where a rejuvenating spirit seems to be taking over? In our Synod as a whole the same spirit is working,

and it does inestimable damage to speak in defeatist tones of the inevitable demise of a Synod that is really only beginning to wake up and flex its muscles. Cedarloo and Circle Pines are only a beginning. Enough of this gloomy nonsense about "our dying Synod."

Parliamentary Tricks

The abortive effort to call up the affiliation question for "reconsideration" almost led to a divided convention. (It is ironic that this division should crop up over a question of "union.") Fortunately, the motion "to reconsider" (i. e., vote over again), was soundly beaten, and had the support of probably not more than one-fourth of the delegates. Legally, it is possible to reconsider; according to Robert, whose rules we purport to follow, such action must be taken on the same day or the next day following the first vote. This is required for the protection of those who leave the floor after a vote, and who may very well leave the city, (as was the case with some delegates here). It is possible to call for a "reconsideration" within a few minutes of the first vote, and this is often done as a parliamentary trick by which a majority may protect itself against a minority who may be in power later. (It is not legal to vote to reconsider more than once.) In the case in point, the chair ruled that the motion to reconsider was in order, even though the first vote was taken on Thursday and the new motion came up on Saturday. During Friday, it is true, the convention was in session as the Corporation, but for at least an hour the convention itself was also in session, on Friday — ample time for anyone to bring up a motion to reconsider. It seems clear that the intention of the Rule is that reconsideration must take place within 24 or 36 hours of the first vote. We think the chair ruled wrongly on this point; the motion to reconsider makes it possible for a meeting to correct "hasty action," and it does not seem to us that the vote on affiliation could be considered as "hasty action" nearly so much as could any vote to reconsider. That would have been "hasty action" indeed! Another point which we thought dangerous procedure occurred early in the discussion on affiliation, when the chair ruled that the motion to affiliate required only a majority vote — that it was the constitutional changes necessary which required a two-thirds vote. There is a sleeper involved here. It is possible that the constitutional changes might some day be made, apart from any discussion of affiliation. If this should be done, then such an important question as affiliation could be decided by a bare majority at any subsequent convention. Does this make sense? Is it common sense that it requires a bigger majority to change a word or two in the constitution than it does to decide such an important question as affiliation? The convention thought otherwise, and quickly overruled the chair — one of the really rare occasions when the chair has not been sustained. We hope we can keep all our conventions free from the taint of trickery. To our knowledge, this is the first convention in our history when even the shadow of suspicion has been seen.

A Close Vote

We had hoped that the affiliation vote would not be close. It would have been easier had the vote been

(Continued on Page 15)

Contributions Toward the Santal Mission

July, 1955

For General Budget:

In memory of Geo. Beyer, Dwight, Ill., by Harry von Qualens -----	\$ 5.00
Glenn Wangers -----	2.00
V. C. Beyers and family --	5.00
Victor Sondergaards and Clarence Petersens -----	5.00
Albert Beyers and Henry Beyers -----	3.00
Peter Reimars -----	2.00
In memory of Elmer Jacobsen, Kimballton, Iowa, A. C. Jorgensens and Niels Boelths, -----	3.00
In memory of Alfred Nissen, Kimballton, Iowa, Mrs. Line Bonnesen and Hans Nielsens -----	2.00
In memory of Axel Sorensen, Chicago, Mrs. Andrew Jorgensen -----	1.00
In memory of Niels Hansen, Sparta, Wis., by Roy Holdts, Erwin Johansens, Roy W. Petersens and Mrs. Oleeta Holdt, Einer Holdt and Chris Thorsmark, all of Luck, Wis. -----	3.00
Mrs. Minnie Mathisen, Des Moines, Iowa -----	5.00
Danevang Danish Ladies' Aid -----	6.36
Anton Bergs, Chicago, Ill. -----	2.00
First Lutheran Sunday School, Alden, Minn. -----	8.65
St. John's Sunday School, Hampton, Iowa -----	13.50
Rev. John Christensen, Ludington, Mich. -----	15.00
Mrs. White, Ludington, Mich. -----	15.00
In memory of Niels Jensen, Hampton, Iowa, by Rev. H. Juhls and Dagmar Miller --	2.00
In memory of Edward Petersen and Frank Petersen, Cordova, Nebr., by the Chris Nelson family -----	2.00
In memory of Mrs. Verner Petersen, Hampton, Iowa, Herluf Hansens, Floyd Olsens, Marius Hansen, Hans Egedes, A. B. P. Millers, Ezra Millers, Anna Sorensen, Mrs. Andrew Jorgensen, Mrs. Lillian Baxter, N. C. Rasmussens, Holger Rasmussens, Ted Dohrmanns, Mrs. Alfred Kibsgaard, Randal Nelsons, Niels Lunds, H. C. Hansens, Peter Fabers and Folmer Jorgensens -----	11.00
In memory of Niels Jensen, Hampton, Iowa, Jens G. Jensen, Mrs. Erickson, Mrs. Martha Christensen, Mrs. Arthur Jorgensen, Peter Fabers, Kenneth Nowells, Floyd Olsens, Herluf Hansens, Marius Hansen, Geo. Dockwells, Chris Christiansens, Arlo Jensens, Cleo Palmers, Ezra Millers and Leo Millers -----	9.50
Jens N. Jessen, Gayville, S. D. -----	400.00
For Children: Greenville D. V. B. School -----	

(Trinity) -----	62.68
West Denmark Sunday School, Luck, Wis. -----	25.00
Bethesda Sunday School, Newark, New Jersey -----	48.00

For Ribers' Work:

Bethesda Sunday School, Newark, New Jersey -----	46.00
Total for July -----	\$ 702.35
Total since January 1 ----	\$5,464.52
Acknowledged with sincere thanks.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa
Pardon me—\$14.00 additional Ribers donation is to be deducted from general budget.—D. M.

Acknowledgement of Receipts from the Synod Treasurer

For the month of July

Toward the Budget:

Congregations:	
Seattle, Washington -----	\$ 68.75
Omaha, Nebraska -----	120.00
Askov, Minnesota -----	53.70
Menominee, Michigan -----	39.09
Germania, Michigan -----	159.00
Racine, Wisconsin -----	181.93
Salinas, California -----	240.00
Minneapolis, Minnesota -----	401.50
Ludington, Michigan -----	176.75
Hay Springs, Nebraska -----	434.00
Muskegon, Michigan -----	200.00
Exira, Iowa -----	329.73
Brush, Colorado -----	84.00
Los Angeles, California -----	100.00
Bridgeport, Connecticut -----	75.00
Wilbur, Washington -----	465.50
Troy, New York -----	109.00
Juhl, Michigan -----	166.75
Tacoma, Washington -----	35.00
Waterloo, Iowa -----	640.62
Detroit, Michigan -----	206.80
Solvang, California -----	389.45
Annual Reports: -----	39.00
Kirke og Folk: -----	155.50

Lutheran Tidings:

Subscriptions -----	25.75
Congregation: St. Stephen's, Chicago, Ill. -----	2.00
In memory of Mrs. Maren Andersen, Omaha, Nebr. ---	5.00

Pension Fund:

Congregations:	
Minneapolis, Minnesota -----	1.50
Los Angeles, California -----	10.00

Pastor's Dues:

Rev. Richard Sorensen -----	68.50
Rev. Marius Krog -----	54.00
Rev. Erik Moller -----	36.48
Rev. Harold Olsen -----	10.00

Chicago Children's Home:

Congregations:	
Ruthton, Minnesota -----	6.95
Alden, Minnesota -----	24.57
Previously acknowledged ----	21,718.34

Total to date ----- \$26,834.16

Received for Items Outside of Budget: Lutheran World Action and Relief:

In memory of Mrs. Mabel Knoff, Moorhead, Iowa ----	\$ 10.00
Pastor Heide, Racine, Wis. --	5.00

Congregations:	
Seattle, Washington -----	6.00
Menominee, Michigan -----	9.00
Racine, Wisconsin -----	40.00
Salinas, California -----	60.00
Minneapolis, Minnesota -----	96.75
St. Stephen's, Chicago, Illinois -----	16.00
Alden, Minnesota -----	195.00
Exira, Iowa -----	80.00
Brush, Colorado -----	29.00
Los Angeles, California -----	12.00
Bridgeport, Connecticut ----	128.00
Juhl, Michigan -----	39.75
Byram, Connecticut -----	38.00
Solvang, California -----	350.00
A Friend in South Dakota --	600.00
Previously acknowledged ----	4,066.70

Total to date ----- \$ 5,781.20

Respectfully submitted,

Charles Lauritzen, Treas.

American Evangelical Lutheran Church

Opinion and Comment

(Continued from Page 14)

much more divided than it was — 55 per cent for, 45 per cent against. It is uncomfortable to be part of a minority whose opinion prevails. Someone pointed out that if 33 persons had changed their minds, the vote would have reached the two-thirds needed. This is undeniable. But it must be remembered that far fewer than that number could have changed their vote the other way, and then a majority would have been **opposed**. If 17 persons had voted affiliation down, then less than 50 per cent would have been in favor. The requirement for two-thirds vote makes sense; there are reasons behind it.

Two Years Before the Masthead

The present editor is starting on his third year this month, and it might be well to pause momentarily at this point to thank the many contributors who have been kind enough to write for LUTHERAN TIDINGS, thereby making the editor's task easier and the paper more interesting. Please keep the contributions coming, and whenever possible, send pictures of local activities. Any clear snapshot will do; professional photos are not necessary.

Paging Youth

(Continued from Page 8)

other children, all of them girls, westward on a flight into Germany.

The father was a former Lithuanian distance runner and soldier. But at the time of the flight he was ailing. He managed to take his children westward into the relative safety of a displaced persons camp, but a month before Christmas in 1945 he died, leaving the four children completely orphaned.

Four years later the four children, Harry and his sisters, Greta, Ona and Lina, arrived in New York as displaced orphans under the auspices of Lutheran Resettlement Service. Two months after they had landed in New York, the children were sent to Iowa, where the Lutheran Welfare Society found different but near-by foster homes for them all.

OUR CHURCH

Marquette, Nebraska. On Saturday and Sunday, September 17 and 18, St. John's Evangelical Lutheran Congregation will celebrate the seventy-fifth anniversary of its founding. Friends are cordially invited to share the festivities. (Kronborg) Harris A. Jespersen, Pastor.

Minneapolis, Minnesota. Pastor Ove Nielsen recently underwent an eye operation, a cornea transplant, and is reported to be doing well.

Dalum, Canada. Pastor Peter Rasmussen recently underwent an operation in a hospital here, but is now recovered. His wife is at present in a hospital with yellow jaundice.

Bridgeport, Connecticut. Pastor E. N. Nielsen, retired, who had formerly served a congregation here, is dead. Dr. Alfred Jensen, his cousin, went East to conduct the funeral services. Pastor Nielsen died August 1.

Brooklyn, New York. Pastor Jorgen Jorgensen was married early this summer (May 28) to Miss Vilma Sams.

Hampton, Iowa. Pastor Gudmund Petersen recently started preaching services for a group of people in the nearby small town of Thornton.

Santal, India. Harold and Mary Riber on July 6 welcomed their fourth child, John Luther.

Tyler, Minnesota. The congregation of the Danebod Lutheran Church has decided to ask the Village of Tyler for admission of the church property into the corporate limits of the village. The main purpose is to make it possible for the church property, including the college, to be connected to the village water supply. Mr. and Mrs. Chris Nielsen, for many years the familiar

caretakers of Danebod, have resigned to move to Des Moines.

Omaha, Nebraska. Pastor Marius Krog is currently undergoing a series of three minor operations, and is hospitalized (with leaves and passes, army-style) during the month of August. He first entered the hospital for a checkup in June.

Bryn Mawr, Pennsylvania. Pastor Enok Mortensen is at present attending the first International Conference on the Folk School ever held in this country at Harcum Jr. College here.

Seattle, Washington. The relocation of St. John's Church here would seem to have been a wise move. According to statistics in the church bulletin, attendance at the new location during the past three months has been triple that of a comparable period in previous years, at the old location. Eleven new adult members were welcomed during the past month.

Remarks

While I find Harold Petersen's sociological applications of the rich man—Lazarus parable to be striking I must add my personal understanding of the story. To me the rich man and Lazarus constitute one person and I resemble him. I am a wealthy man, for I have absorbed many great books, many songs, many proverbs, I have assimilated much nature. I am respected by some and have contacts. I have a family and a garden. I share language, memories, and problems with a people, besides enjoying a Danish heritage. Yes, I am a rich man, but in relationship with God I am entirely destitute. Not one whit of my wealth will escape his judgment. Never did I say or do anything that was not tainted. There was self-assertion in my motives and in God's realm there is only love.

I cling to my wealth, leaving my poor Lazarus outside the door. I have heard about a Francis, a Bhava and others who ventured out to live with their Lazarus, becoming thereby powerful and joyous, but if I should walk with those people on the street there would be an imp whispering to me that I am quite a daring man.

It is not a closed secret to me that my chance for eternal life lies with Lazarus but it is easier to give a sermon about it than to live it.

"I am sick and tired of being an isolationist", writes Enok Mortensen. Who isn't? — and I would join the Catholic church if it would release me from loneliness. To join another Protestant church would be foolish, for I know that individualism is as pronounced in there as in our own. Could I lose myself in the strong "Folkelig-hed" of India I would go there. I know there is no timely escape from isolationism. It is a state of mind, which I share with Protestants, Catholics, Hinduists and Communists and only the absolute love power of God can do anything about it.

You go to the doctor at the age of 70. He makes no statement but you

know what the verdict is — a worn and slipping nerve system. There is no medical cure. So it is with isolationism. There is no medicine. We shall have to rely on God and with him lose ourselves in a death in order that we may enter the new realm of the holy spirit.

Aage Moller.

Carl P. Højbjerg Endowed Memorial Scholarship Fund

Soren Knudsen, Cozad, Nebr.	\$ 3.00
Henry Jensen, Cozad, Nebr.	1.00
Carl Smith, Cozad, Nebr.	3.00
Andrew Boilisen, Cozad, Nebr.	2.00
Ferd. Petersen, Cozad, Nebr.	3.00
Hans C. Foged, Cozad, Nebr.	2.00
Alfred Hanborg, Cozad, Nebr.	2.00
Anders Andersen, Cozad, Nebr.	2.00
O. L. Lindgren, Cozad, Nebr.	1.00
Geo. Viig, Cozad, Nebr.	1.00
Herman Hansen, Cozad, Nebr.	3.00
V. P. Hald, Cozad, Nebr.	5.00
Fredsville Ladies' Aid, Freds- ville, Iowa	5.00
Rev. Ottar Jorgensen, Minneapo- lis, Minn.	10.00
Rev. Alfred Jensen, Des Moines, Iowa, in memory of Mrs. Al- fred C. Nielsen	10.00
Deloris and Ronald Jespersen, Danevang, Texas, in memory of "Tante"	3.00

\$ 56.00

Previously acknowledged ----- 930.00

To date ----- \$986.00

Erick Johansen, Treas.

Tyler, Minnesota.

P. S. As you will note we are still a long way from reaching the \$5,000.00 goal set for the C. P. Højbjerg Endowed Memorial Scholarship Fund. This is an appeal to some of you good people who received an undying spark from our departed friend. A desire to grasp the values that never die and behold the visions that never vanish.

We know that the demands are many and varied. But some of us probably forget to give a just share of our income to the things that really count in life.

The north central part of our county was just visited by a tornado that destroyed buildings and crops on many farms. The Tyler community escaped the ravishing storm this time and we farmers still have a bountiful crop in view.

Mainly through the efforts of Jens S. Bollesen (a good friend of Højbjerg and Grand View College) we had a good response to the above Fund at Tyler.

Undoubtedly there are still many friends of Højbjerg who wish to contribute to this G. V. C. Scholarship Fund. Responses have come from several of our congregations, often through the efforts of some individual. Contributions to date have varied from one to a hundred dollars. Send your donations to undersigned at Tyler, or Alfred C. Nielsen, 2103 Glenbrook Dr., Des Moines, Iowa. Erick Johansen.

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 20, 1955

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

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