

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Søren Kierkegaard

—:—:—:—

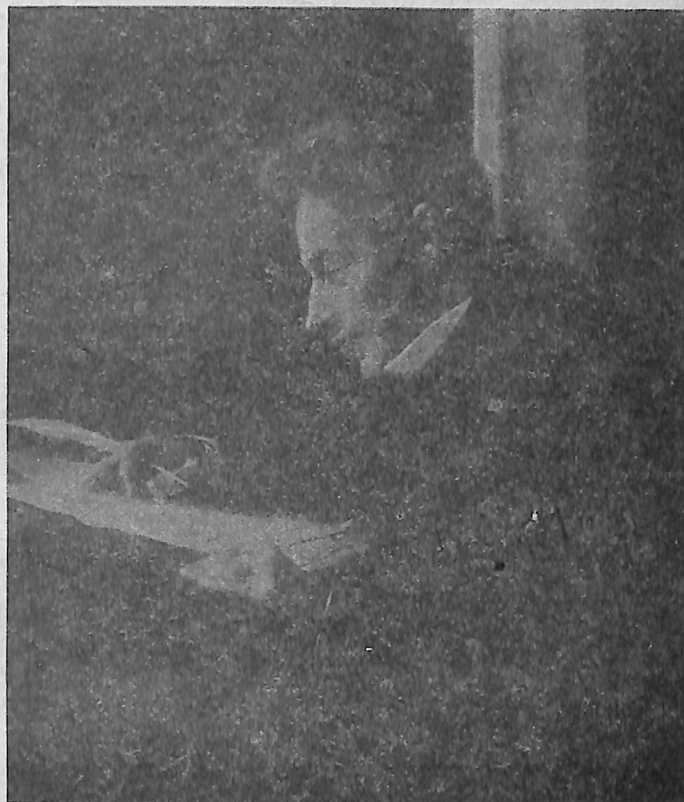
Died One Hundred Years Ago


NOVEMBER 11, 1855

—:—:—:—

A Monograph by

DR. JOHANNES KNUDSEN



OVEMBER 11, 1855 a man died in his native Copenhagen, forty two years old. He was very much alone, for although he had amazed and impressed his contemporaries with volume after volume of penetrating religious and philosophical writings, he had also shocked and angered them by his recent attacks upon the church and official Christianity. His lonesomeness may seem tragic, but it was in character, for he had considered himself to be "the exception." Whether it really was tragic can best be determined on the background of what he was and what he did.

It would matter little to Kierkegaard that the world celebrates his name and his thought at the one hundredth anniversary of his death. If anything he would be amused at the irony that the great critic, the man who considered himself an exception and who by the very nature of his emphasis upon the indi-

(Continued on Page 3)

The Procession of Life

Axel C. Kildegaard

DEAN, GRAND VIEW SEMINARY

Luke 7:11-17

Out of the city of Nain she walked, heavy of foot and heavy of heart. She walked the way of loneliness, walked the way of death. Her friends sought to console her. "After all," they said, "you have your memories." But memories are a small comfort. Even wonderful memories can torment. The past had known wonderful days; days of laughter, of dreams, and of hope. But then there had been a tomorrow, a tomorrow that was centered about her son. What comfort are memories when life is gone, when laughter, dreams, and hope have turned to dust? These only tortured her now. Her son was dead.

But there was another procession that day on the way to that same city of death. There was a man and there were those who had left everything to be with Him. They talked as they walked together. He had words that were of life. He was on the way to becoming their life.

Both processions were intent upon their own concerns. Jesus and those who walked with Him discussed and shared with one another. The world and its need were upon their hearts. But God's boundless love was in their souls. And the widow — her eyes were transfixed upon the coffin which bore her son. The heaviness of sorrow was upon her heart. The chill of death was in her soul.

The two processions met. In faith there can be only one conclusion. Life overpowers death. Luke's account which as all the Gospels in a testimony of faith gives us again the Gospel which is our strength and our hope.

For countless millions down through the life of the Church this has been a true story because they have known its truth. They too have walked in the procession of death. They have had their memories. They were created in the image of God. But as they had lost that life with which they had been blessed, the memory had become a cruel torture. As they denied the possibility of growth, their lives had become stunted and warped. Loneliness had replaced joy; despair had crowded out hope. Complete unto themselves, they had turned their backs upon life. Now they knew that through their sin they had been recreated in the image of the beast.

But in sorrow and in worship they had found their way to the outskirts of Nain. There they found the Christ. There they were restored as they also heard the command to arise and live.

Others have found no truth in the story. Death they too have known — and loneliness, and hell. But content with the beast, they sought not the evangel. In their ridiculous blindness, they did not as much as long for the light. For them there was no truth in the story, no encounter with the pro-

cession of life. The most vital question of this day as it comes to us, as individuals, as a people, and as a church is: Is there, can there be truth in this story for us?

We too, as all men do, have walked and do walk in the procession of death. We have our memories of days that were alive. Our nostalgia, as well as our fear and our loneliness, weighs upon us. Is there a future for us as a people, as a Church? We are so small; we lack pastors; we have blundered so often. Some are content to die — and do so blindly choose. Is there no tomorrow for us?

But the procession of life also awaits our need. Only in our worship can we take that path which will lead to that encounter. No magic event or force can rescue us, our people, our Church, out of our need, out of our smallness of heart and mind. But God's grace shared in the life of our congregations can make this a true story for us.

Do we need pastors? The seminary won't supply them. The seminary is only the tool of the Church. The men we need can only come out of the life and the worship of the congregation. It is there where He is encountered; where words of life may be heard.

Do we need vision and hope? The bifocals of theological disputes and organizational manipulations won't clarify our vision or bring hope into focus. But eyes opened in worship to the reality of Christ will see those opportunities and responsibilities on every side of us which were previously hidden. To those people who gather in joy about those gifts which God bestows, there comes also that energy wherein vision and hope are fulfilled.

And when Jesus had taken that young man out of the very grip of death, He gave him back to his mother. The dreams, the hopes, and the memories of yesterday might now be realized. Even the new life is in historic continuity with the old. If this story is to become true for us — it will not be in denial of our past. God gives us back to that purpose in which our life has its roots — and its destiny. If there was truth and life in our yesterday — so He intends there to be tomorrow. Not the same, perhaps — life must never be the same. But in continuity, in new growth, in new glory.

Can it be true for us? Is the Gospel true? If Christ is not risen from the dead, then all our work is in vain.

Editor's Note: This sermon was delivered at the Convention of the Iowa District, September 25, at Newell.

Lutheran Tidings-PUBLISHED BY THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3579 to ASKOV, MINNESOTA.

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.

SØREN KIERKEGAARDBy **Johannes Knudsen**

(Continued from Page 1)

vidual could have no followers, should now be proclaimed by reverent philosophers and theologians, and that he should be honored by the very church whose nature and function as an institution on earth he mercilessly excoriated. But thus it is, and it is of tremendous importance for the vitality of Christianity that the incisive writings of the brilliant but gloomy Danish philosopher never be forgotten and that the profound testimony of this humble and pious sinner be always heard.

To write an article about Søren Kierkegaard is an impossible task which is bound to failure. The most that can be hoped for is that an interest may be stirred. Fortunately the bulk of his work has now been translated to English and many books and essays concern themselves with him. In a way this is a modern miracle. Twenty years ago he was little known in our country. It was in 1935 that Professor Eduard Geismar came to this country to give the Kierkegaard lectures which stirred so much interest and which helped make known the analysis and translation work done by Professor Lowrie at Princeton and Professor Swensson at Minnesota. Now one can hardly open a theological journal without seeing the name of Kierkegaard.

* * * * *

One hundred years ago the city of Copenhagen was an incredibly crowded nest of humanity, with crooked and cobbled streets, with potential progress and patinaed tradition at tension, with the profound and the practical rubbing elbows, but with a vibrant flight of the spirit hovering above its snarled old roofs. Snuggled down in this nest and considered rare and odd by their contemporaries were three men whose names and work are honored by the world today, Hans Christian Andersen, the story teller, N. F. S. Grundtvig, the bard and prophet, and Søren Kierkegaard, the philosopher. Wonderful, wonderful Copenhagen!

Kierkegaard lived most of his life in the house where he was born. It is now gone, and thousands of busy townspeople and tourists pass the site daily without knowledge of its significance. Two blocks away the massive tower of the cathedral shadows the university. A radius of a hundred yards would suffice for the daily world of the young student and writer, with the palace, the parliament, and the opera a few minutes on foot away. An exodus carried him to Berlin, and a rented coach took him to the lakes and forests of northern Sjælland, but it was the streets around Gammelortv which most often saw his frail and hunched figure as he hurried along under a stovepipe hat or a wide umbrella, peering myopically at the world through thickly ground lenses.

Financially he was independent. He was supported by his father, a wealthy wool-merchant, and the legacy of the wool business enabled him to take care of his needs and to publish his books as long as he lived. It is an interesting coincidence, or perhaps a necessary circumstance of his life, that the last "Kroner" of the capital exactly sufficed to pay the expenses of his funeral.

The legacy from his father consisted of more than finances, however. An introverted nature, a sensitive conscience, and a strong sense of guilt haunted him as his inheritance. The fact that his father as a forlorn child had damned God, and that he as a man had broken the sixth commandment, was supplemented by carefully harbored secrets of his own and became (perhaps) the thorn in his flesh which stung him all his life. Guilty-not guilty became the persecutory challenge which drove him to years of speculation upon the nature of man and of God. Normal living was denied him. He was betrothed to a lovely young girl, but in self-torturing agony he forced her to part with him, and he became a victim of his own self-analysis and vacillating complexes.

Psychologists have claimed that he was mad. They have found strong departures from the emotions of normality and speak in terms of psychoses. But who can determine the normality of a genius, or of a saint, or even of a sinner. If Kierkegaard was mad, his madness was that of Hamlet with his deep brooding about "the slings and arrows" and the quick action of released frustration. Or that of Paul, like whom Kierkegaard was "a fool for Christ," as Pelikan puts the analogy. Unlike Hamlet, however, his action was not one of the sword but of the pen, which is mightier. Tome after tome emerged from the presses, paid for by the capital of the legacy, penetrating psychological, philosophical, and religious analysis, profound and humble devotional tracts, blistering, annihilating attacks. If this be madness, let us be grateful that he was not sane, for the monotony of normality could not have forced the flame of his spirit to such intensity of thought or expression. But the stream that flowed from his pen was not erratic in form. Forceful and limpid prose, more beautiful by far than many a master's verse, a tribute to the malleable qualities of his native language which cradles a subject like the caressing waves of a fiord round one of the many Danish islands. The great Danish philosopher had the leisure, the skill, the passion, and the provocation to write so that even spoiled actresses in Hollywood read him with wonder a hundred years after his death.

The provocation! The provocation was God. In

1955 is a double anniversary year, in that it has marked 100 years since the death of Kierkegaard, and 150 years since the birth of Hans Christian Andersen, the two most widely-read Danes of all time. Kierkegaard has been called the progenitor of all existentialist thinkers. During August an International Congress of Kierkegaard researchers was held in Copenhagen, and the Danish Post Office will issue a special stamp on Nov. 11, the date of Kierkegaard's death. The Danish Søren Kierkegaard Society will publish a new yearbook: "Kierkegaardiana," and a special pamphlet has been prepared (24 pp, illustrated) by the Danish Foreign Office, (obtainable free by writing Danish Information Office, 588 Fifth Ave., N. Y. 36, N. Y.) To this new literature on Kierkegaard we are happy to add Dr. Knudsen's readable and informative piece in this issue. Dr. Knudsen is Dean of the Graduate Division, Chicago Lutheran Theological Seminary, Maywood, Illinois.

—The Editor.

the first round it was sin, but the provocation of sin became, as it must, the provocation of God. Provocation is not the beginning, however. The fire of youth is inspiration, and what can inspire more than beauty, the beauty of nature, of art, of woman. Beauty need not fade, but many a man discovers in his life the word with which it rhymes, which is duty. Duty need not be unpleasant; its values are measured in other terms than pleasure. Certainly, it can give satisfaction as well as uneasiness and drive. But, related to God, all pleasure and satisfaction of duty fades away and insufficiency remains. The insufficiency of duty become guilt sub specie aeternitatis, or as we believe it must appear to God. Thus Kierkegaard explored what he called the "Stages of Life's Way," not requiring that they follow one another in a schedule but exploring them as the sweet and the bitter essences of life. Of these essences he had himself tasted intensely or experienced vicariously, and for him they ended in the provocation of guilt before God.

The age had taught him that man could grasp God, officially through the church, expansively through the flight of the soul, precisely through the mastery of the intellect. Kierkegaard rejected all these with annihilating viciousness. Man can never grasp God! With terrier-like tenacity he seized especially the throat of the strutting spectre of intellectualism which claims to know God through the means of logic and reasoning. Intelligence and intelligent statement form a compelling human necessity which clarifies and explains, but the victory of intelligence will always be a defeat before God. To regard it as a victory before God is a denial of God as God.

When man reaches the inevitable conclusion that he is guilty, and only guilty, before God, he has reached the limits of his own religiousness. This negative realization is a positive result. But the blow of realization turns man to despair as he, in fear and trembling, faces the incomprehensible fact of the creator and judge. Thus he ends in the complete negativeness of judgment, were it not for the fact that, again incomprehensibly, God has given him His love in Christ. This gift need not be; in fact it cannot be. Yet it is. It is the great paradox of God's reality and God's grace. The truth of this man cannot grasp, but in the leap of faith he can become part of its reality. Life is as terrifying as a voyage upon 70,000 fathoms of water in a frail boat, yet it is as secure as the trusting infant in the loving arms of its mother.

Kierkegaard rebelled against all guarantees, particularly the guarantee of the church. No one can guarantee God, and when the church poses as guarantor, it is a fraud. The issue of life and of death is one which each person must face alone. That this is true, no one can deny. No testimony of history, no comfort of numbers, no testimony of agreement can obviate the fact that we must meet our maker alone, or that the grace of God becomes real

to us as individuals now, in our present situation. This is where the key-word "existential" comes in. Not once upon a time, not in the future, but now, to me.

So intent was Kierkegaard upon the centrality of this fact that the dimension of history was seen only in its negative aspects. He was even driven, in the frenzy or argument, to deny that Christianity had ever existed — if we by Christianity mean the grasping of God's way. He failed to see the positive value of God's continuing work in the church, which was Grundtvig's answer to the existential problem. Perhaps he was irritated into this blind spot by his reaction to Grundtvig's loquacious repetition of the theme. His justified stress on the responsibility of the individual created another blind spot. He could not see, as he had not experienced, the significance of the church as the people of God. For him the church was pompous deception, and what he saw as a spade he called a spade, to the irritation and anger of those who were hurt.

The lonesome sufferer, he who understood literally the word about carrying the cross and who invited the torture of taunt so that he might not imitate the fraud of comfortable dignitaries who posed as witnesses to the truth, is he not to be pitied rather than to be praised? Oh, what counts our pity, even though his need and our magnificence justifies it? Kierkegaard had made the leap of faith. His tortured soul had found the incomprehensible and inexplicable comfort of God's love in Christ. Before this reality we can only be silent — and pray that God's love might be as real to us.

There is perhaps no surer mark of folly than to attempt to correct the natural infirmities of those we love. The finest composition of human nature, as well as the finest china, may have a flaw in it; and this, I am afraid, in either case, is equally incurable; though nevertheless, the pattern may remain of the highest value.

—Henry Fielding.

Kierkegaard can not be followed. He lacks the dimension of community. But he shall ever be a witness to the truth, and he shall never cease to be the gadfly that stings us bitterly in our complacency. His tragedy remains, for measured by the rule of Christ all human life is tragedy and suffering. But in the tragedy there is triumph. The love of God in Christ encompasses us in our suffering and brings us the victory and the joy.

Student Group Elects Lutheran as Chairman

Tiffin, Ohio—(NLC)—Norman A. Hjelm, a third-year student at Augustana Theological Seminary in Rock Island, Ill., has been elected chairman of the United Student Christian Council, which is composed of 14 denominational and church-related student organizations.

Mr. Hjelm is the immediate past president of the Lutheran Student Association of America, representing some 40,000 Lutheran college and university students.

Herluf Jensen, son of Dr. Alfred Jensen, president of the American Evangelical Lutheran Church, is executive secretary of the USCC, a post he assumed in the fall of 1954.

LWA Receipts at \$1,652,866 56% of Goal in Eight Months

New York—(NLC)—Nearly 56 per cent of this year's Lutheran World Action goal of \$2,962,000 was raised during the first eight months of the appeal, it was announced here by the Rev. Rollin G. Shaffer, promotion secretary of LWA.

Cash receipts for Lutheran World Action through August 31, reported from the eight church bodies participating in the appeal, amounted to \$1,652,866 or 55.79 per cent of the goal for the year, he said.

Compared with the previous year, the contributions through August 31 were larger in cash by nearly \$120,000, but since this year's goal is higher than last year's, the eight-month giving was smaller percent-wise than in 1954. By the end of August last year, 58.90 per cent of the total had been received.

Of the \$2,962,000 anticipated from the 1955 Lutheran World Action appeal, the National Lutheran Council expects to spend \$865,000 for interchurch aid, service to refugees and support to minority churches in countries which still suffer from war effects as well as behind the Iron Curtain, Mr. Shaffer said.

In addition, \$325,000 have been earmarked for the gathering, processing and distribution of clothing, food, medicines and other supplies by Lutheran World Relief, and \$150,000 for Lutheran Refugee Service's resettlement program which is shared with the Lutheran Church-Missouri Synod.

Also, according to the 1955 program, \$290,000 of the LWA goal will be spent for spiritual service to men and women in the armed forces, and \$750,000 will be given to Lutheran mission fields in Tanganyika, Indonesia, New Guinea, Jordan, Syria, Hong Kong, Malaya, South and Southwest Africa and Borneo. Another \$110,000 have been earmarked for the development of Lutheran congregations and schools in Latin American countries.

Smaller amounts of LWA money have been earmarked for cooperation with other Protestant denominations, to support the American Bible Society, for emergency activities on the American Mission field, especially for the ministry to migrant people and those in large temporary communities.

Likewise, funds from the 1955 appeal will be used

AELC Pictured in New Booklet on America's Lutheran Groups

A chapter on the AELC appears in a handy new guide to the Lutheran bodies of America. Entitled AMERICA'S LUTHERANS, the 64-page booklet is being published by the Wartburg Press and will sell for 50 cents. Author of the AELC chapter is Prof. A. C. Kildegaard, dean of Grand View Seminary, Des Moines. (See page 2)

Contents of the booklet first appeared in ONE, youth magazine published jointly by four Lutheran groups. The reprint volume is edited by the editors of ONE.

Each of the 16 Lutheran bodies is pictured — 10 of the larger bodies in individual chapters. Six smaller groups are discussed in two chapters. Every church is described by a representative of that group. The National Lutheran Council, Synodical Conference and Lutheran World Federation also are featured.

Pictures, diagrams and charts appear on nearly every page. The latest available statistics (as of January 1, 1955) also are included.

Written in popular style, each chapter pictures briefly, yet completely, the distinctive spirit, history and work of the group being discussed. The authors are synodical officials, editors and professors, all highly respected in American Lutheranism.

AMERICA'S LUTHERANS may be ordered through any of the Lutheran publishing houses or supply stores in the United States and Canada.

Stand on the wrong side of the tapestry — a confusion of colors, knots and loose ends. But, be assured, on the other side there is the pattern. Without faith, you are as stained-glass windows in the dark.

—Anon.

for international Lutheran cooperation in the field of theology, and to develop a fund for the financing of the 1957 Assembly of the Lutheran World Federation which will take place in the United States, Mr. Shaffer added.

The complete financial reports, as of August 31, follows:

Church Body	Goal	Cash Received	Per cent	Per cent
			Goal 8-30-55	Goal 8-31-54
United Lutheran Church in America -----	\$1,390,384.00	\$ 856,419.71	61.59	64.21
Evangelical Lutheran Church -----	594,926.00	250,282.02	42.06	47.67
American Lutheran Church -----	528,990.00	275,005.00	51.98	60.63
Augustana Lutheran Church -----	334,431.00	225,000.00	67.27	59.66
Lutheran Free Church -----	43,935.00	9,845.88	22.41	30.42
United Evangelical Lutheran Church -----	32,404.00	14,058.63	43.38	53.54
Suomi Synod -----	22,020.00	8,579.96	38.99	23.31
American Evangelical Lutheran Church -----	14,910.00	5,791.20	38.84	37.50
Undesignated -----		7,884.37		
TOTAL -----	\$2,962,000.00	\$1,652,866.77	55.79	58.96

The Long Journey

Years ago I read of the death of a doctor in a town. The newspaper came out with the simple headline: **THE DOCTOR IS DEAD**. Everybody knew. It was **the** doctor.

The same with old Mrs. Mortensen (really old, almost 100 years) in Salinas. The newspaper might well have headlined: **THE GRAND OLD LADY IS DEAD**. Everybody would know.

Her name was "Julianna" Mortensen*. She reminded us (without our knowing why) of many telling words, linking us somehow or other (herself the descriptive link) to: **The White Oaks of Jalna** (was there a grand old lady in those tales?): **Vi Venter Paa Skib** (wasn't there a Julianna in that book?) and of course we always thought of a **Queen Mother** when we were ushered into her presence; we had a feeling, we told her, of being given an "audience" and that we should back out of the room, bowing. This delighted her. To the last she was quick and bright and fond of a quip or a joke.

What a treat it was to come up the ranch driveway, turn around in the big open yard by the barns (a 20 mule team could easily have turned in that space) and go through the white gate and the rose-arched doorway into the warm, rich rooms so like the **BETTER HOMES AND GARDENS** she sometimes read (and shame on that magazine for not publishing the picture of that old subscriber with their magazine in her hand). Her strong vibrant voice would call out "Men lille Børn, dog. . ."

And we would find her either in the living room or kitchen, her hand already outstretched to grasp ours in a strong commanding grasp, her voice with its beautiful peasant dialect still, after almost 100 years, so redolent of Langeland and Lolland, bidding us welcome. Instantly she was ready for conversation, avid for news. How goes it with our church, with the synod, what did we hear from various congregations, ministers? How goes it with world politics? What did we think of this, of that? She crowded us with urgency. Speak, speak! Tell me!

If she received us in the living room she wore her jewels, her scarf tied always in a fine bow at her throat, over her knees an afghan; she became part of the rich pattern and brocade of her chair.

But in the kitchen she was at the heart of the ranch life. There her feet were cozy in bedroom slippers resting on a "skammel", and about her were strewn magazines, books and papers; great activity and the winds of the world swirled around her.

She kept track of farm prices, new farming methods; I am sure the "boys" (middle-aged men themselves) found it best to report to her or come to her for advice; her grandchild, Julianne, must keep her **en rapport** with her music, her school activities. There was nothing too trifling for the old lady to know, if she could not go out into the world the world must come to her.

She kept track of all the ministers throughout the synod, too! You didn't know it, but you were her children, too. She spoke of ministers she had known 50 or 60 years ago with the same interest with which she bespoke the young ministers: *Hvad blev der af ham? Var han i jeres tid?* (Too often he was **not** in "our time.") It was the only time we could feel young, in the long span of her memory) Or: *Kender I den unge Præst? Mons tro han bliver til noget?* For she had no patience with anyone not setting a mark. We must amount to something, stand up, progress, say some-

*Her name was Julie, but when her first and only granddaughter was given the two names, Juli-ann, the old lady also became Julianne for me, — perhaps, subconsciously, because it is the name of a queen.

thing! Yet she was kind. This one or that one had "meant well" or "poor thing he tried!" And she would shake her head vigorously, her voice dwindling away in a fading requiem. In a minute she would pounce upon something more definite, something to give her direction, a signpost of person or activity. Work for the night is coming.

We saw her last at the district convention in Salinas. As usual we stayed at the Mortensen ranch, as usual we were in and out, breathlessly, dashing off to lectures, to meeting (for conventions, like nature, abhors a vacuum) and when we were packed and ready to leave for home Ann brought us to her mother's room. Her mother was deep in bed, a tired old queen asleep. We begged Ann. . . but no, her mother would never forgive her, a proper goodbye must be observed. "Mother dear", she said, and instantly the old lady was awake, alert to what was happening, her hand out, drawing us to her again. "Aa, men lille børn dog, jeg har jo ikke haft godt af jer i denne tid!" How we laughed at her thriftiness. No, of course, she had had no good of us; it was not enough to have given us lodging and food, a more robust exchange must be made, permanence in friendship be re-established. If the benefit did not come by the way she must wrest it from circumstance itself.

The soft lush land of Langeland and Lolland to the raw pioneer days in the new world. But conquering that wild west had made her strong as she had made that world strong; it had been disciplined, made orderly and fruitful; now the place with its miles of white fence, its white buildings and green fields had an air of repose about it. Yet in the affluence and success of that great rich ranch she had time and desire to "wait for a ship." Her church and her synod were not forgotten, ever. She was with both in spirit, wanting them cared for, kept strong.

Strength was her keyword. How like her to say, when she knew the end was but hours away "Promise me to keep strong, promise me not to give way." For how close Ann and her mother had always been. And she would have been proud of Ann that day, Ann's strength and calm would have suited her.

She was not known only for her hundred years, she was known for

being Julianne (and the old Danish pronunciation suited her best: Yulianna).

In her casket she was still indomitable, you knew she would go on, she would, as Faulkner said "prevail."

At her throat were her pearls, she wore a grand old lady's black velvet dress with white ruching at neck and wrists. But she was an effigy of herself; we had the feeling that she had left all this gentility with impatience and gone on to other worlds, other work, ready and full of years to take on yet another life.

Ellen Nielsen.

Fresno, California.

CONDUCT AND MANNERS

In stating prudential rules for our government in society, I must not omit the important one of never entering into dispute or argument with another. I never saw an instance of one of two disputants convincing the other by argument. I have seen many, on their getting warm, becoming rude, and shooting one another. Conviction is the effect of our own dispassionate reading, either in solitude, or weighing within ourselves, dispassionately, whatever we hear from others, standing uncommitted in argument ourselves. It was one of the rules which, above all others, made Doctor Franklin the most amiable of men in society, "never to contradict anybody." If he was urged to announce an opinion, he did it rather by asking questions, as if for information, or by suggesting doubts.

—Thomas Jefferson.



Julie Mortensen

Well Remembered

A long and useful life came to a peaceful close in the passing of Mrs. P. N. Fenger, an Askov resident for many years, who died at the Woodrest Nursing home in Long Lake, near Anoka, death resulting from heart disease. She would have been 92 years of age next month.

Leaving Askov four years ago to enter "Valborgsminde", Danish Old People's home in Des Moines, Iowa, Mrs. Fenger returned here occasionally to visit her old home and to greet her friends in this community. She suffered a broken hip in a fall this summer and with her advanced age it was difficult for her to be up and around. She was taken to the nursing home two weeks ago for better care and her strength gradually grew less until the end came.

To Askov in 1913

Laura d'Origny Kirketerp, the daughter of the Rev. and Mrs. Carl Kirketerp, was born October 16, 1863, in Uldum Præstegaard, Denmark. She grew to womanhood in that country, and on December 29, 1894, was married to Dr. Palmer N. Fenger. The family came to the United States in October, 1903, Nysted, Nebraska, being their first home. Two years later they moved to Luck, Wisconsin, their home until 1909 when they went to Cedar Falls, Iowa, and in 1913 they came to Askov.

Dr. Fenger passed away in a Duluth hospital November 18, 1926, and a son, Gunnar K., died several years ago at the age of 46. Mrs. Fenger leaves another son, Dr. Ejvind Fenger, Minneapolis; and three daughters, Agnete, Philadelphia; Ingrid, Bemidji; and Bodil, Mrs. Arthur C. Eckborg, Chicago, Ill.; four grandchildren and two great-grandchildren.

Great Love for Music

Mrs. Fenger was a country doctor's helpmate and as such found many occasions to lend assistance with his numerous patients, a skilled hand when needed, a sympathetic word to the ill and infirm, and a warm meal and help for the busy doctor on his return home from a trying trip. She also found time to help with many of the community's musical programs, and social gatherings at the Fenger home where good music was enjoyed and appreciated.

As a member of the Bethlehem Lutheran church, Mrs. Fenger took an active interest in its programs, the Sunday school and the Ladies' Aid. She also took part in other activities in earlier days, but her great love was for music, many of Askov's young people finding their introduction to the piano or organ under her skilled fingers. An accomplished musician she could still entertain her friends with piano selections until the last years of her life.

Mrs. Fenger was laid to rest in the beautiful Askov cemetery following services in the Bethlehem Lutheran church with the Rev. Harold Petersen, local pastor, in charge, assisted by the Rev. Ottar S. Jorgensen of Minneapolis. Mrs. Paul Jensen, accompanied by Mrs. Har-

old Petersen at the organ, sang the Danish hymn, "Under dine Vingers Skygge," and the congregation sang "Abide With Me" and "Til Himlene rækker din Miskundhed Gud." The pallbearers were Carl Miller, Niels Miller, Christian Hansen, Wayne Jacobsen, C. Richard Pedersen and Arnold Sorensen.

Reprinted from the Askov, Minn., "American"

(Even at her advanced age, she exhibited unusual vigor. During her last years at the Home in Des Moines, whether the weather was hot or cold, she took a daily constitutional walk after her noon rest. And every Friday evening, her piano playing accompanied a violinist (Aksel Schmidt) in a concert at Valborgsminde.)

Farewell Party Given For Rev. John Enslemann

Bringing to a close five years of service as Pastor of the Grayling Evangelical Lutheran Church in Grayling, Michigan, and the Messiah Lutheran Church of Roscommon, Michigan, Rev. John Enslemann preached his farewell sermon on Sunday, September 11th. The churches were decorated with garden flowers, and a large congregation was present at both services to hear him.

During services in the Grayling church, Rev. Enslemann also officiated at a baptismal service, and in the presentation of the Boy Scout Award "For God and Country" to Charles Garland, a member of the congregation.

That evening members of his two churches gathered at Danebod Hall in Grayling for a farewell party in his honor. Approximately 120 guests were present to enjoy the 6:30 o'clock ham dinner served by the three Ladies' Aids of the churches.

Following dinner a short program was given in the auditorium, which also was decorated with bouquets and baskets of flowers. Mr. Herbert Pruehs of the Messiah Lutheran Church acted as Master of Ceremonies, and the following program was given, coupled with group singing.

For Messiah Lutheran Ladies' Aid—Mrs. Herbert Pruehs.

For Messiah Lutheran Congregation—Mr. Lawrence Gulick.

For Grayling Junior Ladies' Aid—Mrs. Robert Sorenson.

For Grayling Senior Ladies' Aid—Mrs. Wilhelm Raae.

For Grayling Lutheran Congregation—Mr. Wilhelm Raae.

For Methodist Memorial Congregation—Rev. R. C. Puffer.

Others who spoke words of appreciation and farewells were Charles Garland of near Roscommon, on behalf of the Boy Scouts. Mr. Wesley Kumpula of the Grayling congregation and Mrs. R. C. Puffer of the Methodist church also added short talks, as well as Mrs. Chris Staugaard of Detroit, who with her hus-

band are summer residents near Grayling, and have been regular in attendance at church services. Rev. Enslemann responded very nicely, and gave a short resume of his work here, expressing the earnest hope and prayer that the two churches might soon receive a full-time pastor in his place.

The program closed with the singing of "Blest Be the Tie that Binds" and Benediction. Visiting followed.

It is with deep regret that his two congregations, as well as the communities in general, bid farewell to Rev. Enslemann. He has not only been active in affairs of the church, but has also endeared himself to the Boy Scouts, among whom he was a faithful worker, and to his radio audience who have heard him at morning devotions from time to time over Station WATC at Gaylord. He has also been active in promotion of the Grayling Memorial Recreational area, which is just nicely getting under way. All good wishes follow him to his new field of endeavor, in Badger and Lake Norden, South Dakota.

A Prayer for Jewish Evangelism Sunday

Dear Lord, Thou has taught us that Thy kingdom comes to lost men through redeemed men. We thank Thee for the priceless gift of Thy salvation and offer ourselves to Thee as instruments for bringing the news of Thy redeeming grace to others. We pray for the people of Israel, for we know it is Thy will that they should receive the salvation brought to the world by their own Messiah.

We pray that we who see and know the Light of the world may be led in our efforts to help our Jewish friends receive their sight spiritually. Put it on our hearts to include the people of Israel and their spiritual need in our thinking as we plan and carry out the work of our church. Help us to pray for them in our homes and in our churches, seeking wisdom and guidance from Thee in reaching them.

Help us to understand their unbelief but still more to trust the power of Thy Word over unbelief. May we never retreat into our own Christian circles only to glory in what we have. Give us compassion in place of prejudice, and understanding which is more than tolerance. Give us the out-reaching view, that we may not isolate ourselves from those who need Thee most. Use what we have and what we do and show us what we should add to our home and church-life in order to win our Jewish neighbors. May they sense our earnestness in the Christian faith, our interest in others, and our welcome to those who surround our churches. For the sake of Christ our Redeemer we pray. Amen.

(The 18th Sunday after Trinity is being observed as Jewish Evangelism Sunday. The above prayer was prepared by Miss Rebecca Millunchick, of the N. L. C. staff.)

Paging Youth

American Evangelical Lutheran Youth Fellowship
Editor: Ted Thuesen, 55 Roseville Ave., Newark 7, N. J.

Calling All AELYFers!!!

COME TO THE
NATIONAL
AELYF CONVENTION-WORKSHOP

NOVEMBER 4, 5, 6
TYLER, MINNESOTA

THEME — "Our Citizenship Under Christ"

Who May And Should Come —

All district officers, two representatives from each local Fellowship, all pastors, all Friends of Youth committees, **anyone interested.**

Costs —

Total cost for registration, meals and lodging for the week-end (Friday afternoon through Sunday noon) \$7, which includes the registration fee. If anyone comes for a shorter period of time, they will be charged for individual meals.

Registration —

A registration fee of \$1 per person should be sent to Rev. Enok Mortensen, Tyler, Minnesota, by October 15, if at all possible. All who plan to attend should register. The registration fee will be returned if you find it impossible to attend.

What To Bring —

Sheets, pillow cases, blankets, A WORLD OF SONG, a NEW TESTAMENT, a spirit of sharing, and your ideas and questions.

Qualities of Fun Set Forth at Conclave of Youth

"Have fun but be selective in your recreation" was the advice the Rev. Harner Middleswarth of Philadelphia gave the 3,000 young people attending the national Luther League convention of the United Lutheran Church at Ann Arbor, Michigan, in August.

"Recreation is big business today," he said. "Promoters and agents of commercialized recreation too often work under the idea that 'business is business.' The Christian has a duty to be selective and should work to save those who cannot help themselves from pernicious forms of amusement.

"Recreation should enrich life, not just exhaust the body and the purse. In this day of increased automation there are increasing numbers of unwanted and unassimilated youth with too much leisure time. They offer a terrific challenge to the youth of the Church," declared Pastor Middleswarth.

Motion pictures and songs that distort religion came under fire from the convention. The delegates firmly adopted a resolution "disapproving the use by the motion picture and song industries of biblical and

religious material when there is distortion of its intended purpose — to convey the Word of God."

This youth group expressed its opposition to universal military training decrying the "emphasis of many governmental leaders on the idea that permanent military power is a solution to international tension."

Taking the positive point of view, the delegates endorsed the efforts of the United States government to "make world peace through increased love and understanding of other peoples rather than chiefly through reliance on the deterring effect of military or economic power."

Luther Leagues which had entered into interracial areas to promote integration of various classes and races of people received praise also.

—From "A Mighty Fortress."

Lutheran Scout Award Given to Michigan AELYFer

Another AELYFer has received the PRO DEO ET PATRIA AWARD for Lutheran Boy Scouts and Explorers.

This time the award went to **Charles R. Garland**, First Class Scout of Roscommon, Michigan, Post 44, and a member of Grayling Lutheran Church. Charles received the medal and citation at the morning worship on September 11, the last Sunday that Rev. John Enslemann was at Grayling. Three of Charles' fellow Explorers were also present. His mother pinned on the medal.

It is reported that Charles has gathered the offering for two years in the Grayling church. He had to drive ten miles to church and his pastor reports that if he was not able to be present, he always let the pastor know in time to make other arrangements. Charles also made a miniature copy of the altar and wrote an essay on King David. He was confirmed in the Grayling church two years ago.

The requirements for the PRO DEO ET PATRIA AWARD were printed in PAGING YOUTH in the August 20 issue when it was reported that John Johansen of Newell, Iowa, had received the award.

Children Still Choose Jesus as Literary Hero

Jesus is still the undisputed favorite literary hero of children, this in spite of current fads for books about horses and Davy Crockett, reports a noted author of literature for juveniles.

All the Davy Crockett books ever sold won't nearly match the number of books about Jesus which have been published in the last generation, is the further declaration of Dr. Mary Alice Jones of Nashville, Tennessee.

The director of children's work for the Methodist Board of Education, Dr. Jones herself has written 20 religious books for young people, with a circulation of seven million copies in ten languages.

"I'm a Davy Crockett fan myself," says Dr. Jones, an alumna of Davy Crockett Elementary School in Dallas, Texas, "but Davy is just a 'passing phase' compared to the surging circulation of children's religious books."

—From "A Mighty Fortress."

Our Women's Work

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

A Tribute

The children are in bed — the last verse of **Evening Star Up Yonder** still lingers in the air. And all through the day while doing the endless, age-old womanly routines of laundry, cooking and cleaning, I have been looking forward to this quiet hour, hoping that inspiration would come together with the peace of evening.

The hour is here, and I am here, but inspiration has gone over the hill. How does one write a tribute filled with warmth and humor, avoiding the old paper-thin phrases about "fellowship" and "unselfish dedicated service," saying what should and must be said and yet attracting the reader (without whom the only value in saying it is lost, after all).

This should be done. Because that is the kind of tribute Mrs. Ida Egede deserves. For ten years, as president of the Women's Mission Society, she has been the main link tying together the united work of all the women of our synod. Hers has been a key position as the head of all our women's groups. Time and again she has represented us with dignity and grace at inter-synodical meetings of church women.

Mrs. Egede has put in countless hours of hard work for WMS. She has corresponded voluminously with any and all who have come to her with a concern for WMS. I daresay if all her WMS correspondence were laid end to end, it would reach all the way to the Santal Mission field and be well on its way back! And she has worked with warmth and energy and determination.

Her leadership has been informed, extremely fair-minded, and gracious. This does not mean that we have all worked in perfect agreement and concord with Mrs. Egede, nor would that be necessary or even desirable. But those of us who have worked with her on the WMS board have often been amazed at her good judgment, her ability to keep posted, and her enthusiastic encouragement to each of us.

As is perhaps usual in our synod, the visible rewards which Mrs. Egede received during her ten years as president were not great. The honor and glory were apt to be overshadowed by forgetfulness or criticism; the salary was non-existent and secretarial help was equally so; the power was in most cases only as much as her pen could wield. But Christian service comes in response to God's wonderful gifts, and Mrs. Egede is a Christian woman who lives under the compulsion of such a response.

Mrs. Egede is a strong-minded woman. As such, she is one of the many who help to make the work in our synod interesting and alive. We thank her again for the ten years she gave so willingly to the work of the Women's Mission Society, and we look forward to the many times that she will help us in the future.

Mrs. Axel Kildegaard.

WMS District III Meets at Trinity in Chicago

Our meeting was called to order by Mrs. Minna Holgaard of Clinton, Iowa. After singing "Hark the Voice of Jesus Calling," Mrs. Holgaard read the scripture passage from Philippians 4:13, "I can do all things in Him who strengthens me," and this was followed by a short devotion and prayer.

Mrs. Esther Petersen was elected secretary for the meeting in the absence of Mrs. Eva Nygaard.

The minutes of last years' meeting were read and approved.

A letter from our new WMS president, Miss Emilie Stockholm, was read and as she was present she was given the floor. Miss Stockholm asked that the questionnaires which she had mailed out to the various groups be fully answered and promptly returned.

Several suggestions of changes in policy and of the constitution were voiced.

Mrs. Holgaard called upon representatives from the various congregations to tell about the work in their particular group. Chicago (Trinity) reported about an Indian evening, when typical Indian food was served and the program was given by an Indian couple who are studying in Chicago. They had also distributed Lenten self-denial boxes and the proceeds had been sent to the Santal Mission. Chicago (St. Stephen's) reported that many projects had aided their collection to the Mission. Racine had had interesting mission meetings and had sponsored a dinner and party for their Sunday school teachers and choir members. In Dwight the ladies had had a Smorgasbord and rummage sale, and the three groups within their church had held four union mission meetings during the year. Menominee, Michigan, had sponsored a talent show and used the "put one dollar to work" idea. Marinette women had earned their mission money by putting on bake and rummage sales. In Clinton a mother-daughter banquet was held and someone had decorated the mission boxes with pictures of the Ribers and Muriel Nielsen.

Mrs. Holgaard reminded us that stewardship means more than our monetary gifts, that we should give freely of our talents as well.

It was decided to send our representative, Mrs. Holgaard, to the Women's Institute, to be held in Des Moines, Iowa, in November, and to ask the various groups in the district to share this expense. It was voted to give our offering to the Grand View Seminary Fund. The offering amounted to \$54.

We closed our meeting by singing, "O Zion Haste." May God grant us enthusiasm and willing hands for His cause in the coming year.

WMS Meeting in District VI

The WMS district meeting was held at Lake Norden, Saturday, September 24. Rev. J. Enselmann led us in devotion after we had sung, "Savior, I Follow On."

Mrs. Enok Mortensen presided at the meeting in the absence of the district representative. A letter from our WMS president, Miss Emilie Stockholm, was read and discussed. It was decided that the evening's collection should be used to pay our district representative's expenses to the Women's Institute in Des Moines, Iowa, and that the rest be given to the Seminary Fund.

Mrs. Mortensen reported that the Women's Retreat in Tyler had been very successful. Encouraging reports with good suggestions for money-making projects were given by representatives of the various groups. It was urged that the women take part in the World Day of Prayer services and that they have a special WMS program each year. After discussing the questionnaires sent to us by Miss Stockholm it was agreed that a pamphlet suggesting material and topics for program planning in our women's work would be very welcome and useful.

Milda Feldtmose,
Secretary of the meeting.

Impressions of the Synod Convention

By Grace Hansen, Newark, N. J.

Looking in the atlas, we were amazed to find that Kimballton, Iowa, is a very small town. In fact the 1950 census stated the population to be 438. Our first thought was "How can such a small town handle a synod convention of nearly 400 delegates and guests?" "Where will everyone sleep — in the chicken coop?" "How can they do the work — seems like every single individual in town would have to help?" Again we were amazed to find every detail worked out to the best advantage and every service you could think of was provided.

As we drove into Kimballton — nearly passed through it — we could see that Kimballton is a small town, with

(Continued on Page 12)

Am I My Brother's Keeper?

Dr. Paul C. Empie
Executive Director, NLC

It's always a thrill to welcome friends! In your name I greeted 73 friends of yours just recently. They were new neighbors — refugees sponsored by Americans through the Lutheran Refugee Service and brought by special plane* directly to Chicago. All were farm families, headed for homes in the Middle West; all were Lutherans; all were excited and happy! As usual, the children stole the show, but I'll not soon forget the father who told me grimly that he was from Odessa, or the faces of a young couple who said their long trip to freedom had started one hundred miles east of Warsaw! Trouble? We don't know the meaning of the word!

How I wish every member from our church bodies could have joined the reception line. It would have answered for each of them the question frequently asked, "It is worthwhile to go through all the trouble and effort necessary to bring a refugee family here?" Of course it is! After all, you have a lot at stake in the matter. You weren't aware of it? Then let me explain.

Are you an American? Then the reputation of your country needs your support. The wording of the Refugee Relief Act of 1953 was so restrictive that our government was suspected in many quarters of bad faith, in that it announced lofty aims and then enacted a seemingly unworkable law to fulfill them. The law is difficult, but not unworkable. Initial operations were inexcusably slow, but the processing of cases has now been accelerated. This plane load of newcomers brought the total of LRS-sponsored arrivals up to 734, and we estimate that 4,000 of our brethren will have arrived by the end of 1955. So you see, your help can still tip the balances from failure to success, and justify the faith in the United States so deeply cherished in many parts of the world.

Are you a Lutheran? Then the reputation of your church is at stake. We got off to a good start, but in recent months have fallen behind other Protestants, working through Church World Service, and Roman Catholics, in the giving of assurances. Our brethren in distress abroad naturally look to the Lutheran World Federation and to the Lutheran Refugee Service in the U.S.A. for special assistance. They have every right to do so, if we claim to give more than lip-service to the duty to do good "especially to those of the household of faith." Don't think for a moment that I'm like a college cheer leader whipping up enthusiasm to "beat the other team." The whole power and impact of our Lutheran witness is involved. The spotlight is on us; if we are indifferent or selfish in the face of higher levels of love and sacrifice attained by other groups, disparaging conclusions are automatic and unanswerable. It will hurt!

If we are Lutherans, then of course the basic Christian issues are uppermost. "Am I my brother's keeper?" If God loves equally my refugee brother and myself, and places upon us both the duty of cross-bearing, how best can I convert my acceptance of security and abundance into a demonstration of essential Christian witness? Of course this question involves all aspects of Christian service, but **at this moment**, aiding our refugee brethren is a particularly crucial test.

We preach that there is no such thing as absolute security; people do better to trust in the love of God and His Church than in governments or systems. All right, now the world watches to see our words transformed into deeds. Is it true that "love never fails," or is religion indeed the "opiate of the people?" Giving the assurances for refugees doesn't prove that we're Christians; but failing to give them when we could if we wanted to, would be at least one sign of weakness or failure in our attempts to walk "in His steps." Certainly, on the whole, the obligation of our churches in this matter is clear. Carrying our share of the load will strengthen the impact of Christian witness.

The time factor is now the decisive one. The Lutheran Refugee Service has been authorized to spend \$1,000,000 in this program, whether the outcome will be 10,000 or 20,000 brethren brought to our country depends upon you. We need 7,500 new assurances within the next twelve months. The persons you sponsor will arrive. The Lutheran Refugee Service will back you up in adjustment problems. Your investment will reap dividends in the form of Christian brethren who will bless God for your love. Not every case will be perfect. Refugees are human! But remember Him Who said that there is no special virtue in loving those who love you; His followers must do **more** than non-Christians!

Send in assurances **now**, and some day welcome a new neighbor yourself. It's a rewarding adventure in cross-bearing!

District V Convention

District V Convention will be held at St. Peder's Church in Minneapolis on October 14, 15, and 16. The meeting will open Friday afternoon at 2 o'clock and close about 5:30 Sunday afternoon. Delegates are requested to bring a report of the work and activities in their respective congregations during the past year. Each congregation is permitted to send one delegate for each 25 voting members. We hope that all the congregations within our district may be well represented at this meeting.

Harold Petersen,
District V President.

Members of the churches of District V and friends are most cordially invited to participate in the District Convention to be held at St. Peder's Church in Minneapolis, October 14-16. Registration may be addressed to Miss Kathryn Nielsen, 4609-43rd Ave. So., Minneapolis 6, Minnesota, or to the pastor, Ottar S. Jorgensen, 3149-35th Avenue South, Minneapolis 6, Minnesota.

We would be pleased to have your enrollment one week prior to the convening of the convention.

For St. Peder's Church,

Ottar S. Jorgensen, Pastor.
Olaf R. Juhl, President.

* By arrangement with the Intergovernmental Committee for European Migration trans-ocean fares are approximately the same whether the carrier is plane or boat.

World-Wide Refugee Problem Continues

New Fears Stalk Refugee Camps in Austria

New York—(NLC)—Renewed fears are stalking refugee camps in Austria, according to reports received here from Lutheran World Federation refugee workers.

Despite Austrian government promises to abide by the Geneva convention, granting refugee asylum, the latter fear pressure from local authorities and still envision forced repatriation back to homes behind the Iron Curtain.

Reporting from Lutheran World Service headquarters at Salzburg, Gertrude Sovik, senior LWF resettlement worker in Austria, said many refugees believed in rumors that "anyone who doesn't become an Austrian citizen by the end of this year will be returned to his native land."

A Soviet demand that refugees from Austria be repatriated was included in the Austrian State Treaty draft last spring but was deleted on Western insistence. The Austrian government promised to protect refugees also after the withdrawal of allied occupation forces.

However, according to Miss Sovik's report, the worries among refugees were renewed by newspaper attacks upon the inmates of Camp Asten, largest foreign refugee camp in Upper Austria.

Copies of an Austrian newspaper branding Camp Asten "a thorn in our flesh," were distributed free among the inmates of that camp near Linz, and a free distribution of the self-same issue, containing the vitriolic attack, was repeated for three days running.

The article charged that the existence of Camp Asten "endangered property, created insecurity and added to the financial burdens" of Austrians in its vicinity and throughout the country; then went on to accuse camp inmates of murder, rape and all sorts of crimes including the "breeding of poisonous snakes" within the camp area.

Ever since 1945, the camp was a "source of public disgust" against which nothing could be done "because higher powers protected this thorn in our flesh," the newspaper charged.

However, it added that "we have now arrived at the point where the population's just demands for liquidation of the camp and its foreigner economy can no longer be suppressed."

The newspaper claimed that only some 20 per cent of the 6,974 foreign refugees in Austria were actually refugees from political persecution. The rest were "no-gooders and scoundrels" taking advantage of post-war developments "to vegetate on account of the Austrian people," it said.

Although Miss Sovik's report gave no indication that the attitude taken by this newspaper would represent official Austrian thinking, she implied that many refugees believed such was the case. She said, even those who believed the government would fulfill its pledges still feared they would not "get a square deal" from local authorities, after the imminent withdrawal of allied occupation forces.

LWF Backs Major Program for Refugees in Hong Kong

Geneva—(NLC)—What started out as a simple "food and clothing" relief activity last year for the destitute refugees in Hong Kong has developed into a five-point medical and social welfare program with a budget of more than \$100,000 annually, according to a report received here from the Rev. K. L. Stumpf, director in Hong Kong for the Lutheran World Federation's Department of World Service.

With an estimated 677,000 refugees crowded into the little British colony, of whom 120,000 live in extremely unhealthy "squatter's huts," continued and increasing aid from voluntary and governmental agencies is essential for their existence.

In cooperation with the Lutheran missions in Hong Kong and their 23 Lutheran centers, LWF/WS goods and services are made available to the needy without regard to race, creed or nationality.

Five types of relief and rehabilitation aid to the Chinese refugees in and around Hong Kong are described in Mr. Stumpf's report: Free medical services, grants for self-support projects, student relief, resettlement assistance, and distribution of contributed goods and clothing.

One of the outstanding programs is that of medical aid which began last September when seven doctors, two dentists, two opticians and five leading hospitals were contracted to serve LWF-WS patients. The Lutheran World Service office pays a special low rate for their services, which are free to the refugees.

Not including consultations, 4,116 patients were treated through July of this year. Of these, 167 were hospitalized. Contacts with recovering patients are maintained by two nurses who make daily rounds among refugee patients.

English, Typing, Shorthand, Mechanical Engineering, Radio, Photography and Piano classes are subsidized by the LWF/WS office to help refugees learn a trade whereby they can support their families.

The Self-Help Committee sponsors a special and popular tailor-training class which has graduated 20 students to self-support. The committee has also set up a fund for qualified workers to obtain aid for establishing small businesses or purchasing new equipment. In a ten month period, 50 families have been given grants or loans by this committee, which considers 25 applications per month. Another 220 families were given emergency cash assistance, mostly for repair of damaged huts or payment of rents and other vital debts. The Self-Help Committee's program will be enlarged in the coming year as more funds are available.

CURRENT REPORT

Refugee Assurances January 1	2220
Assurances received last week	84
Total Refugee Assurances	4758
Total arrivals	1805

Refugee Boat Brings 318 Lutheran New Neighbors

New York—(NLC)—Lutheran Refugee Service received the largest single new neighbor group arriving on one boat under the U. S. Refugee Relief Act when 318 Lutheran-sponsored immigrants stepped ashore from the USAT Genl. Langfitt here on September 26.

In the group, 300 were Lutheran-sponsored refugees arriving under the U. S. Refugee Relief Act, and the remaining 18 were Lutheran-aided immigrants under the regular quota immigration system.

According to Lutheran Refugee Service director, Dr. Cordelia Cox, the new arrivals brought the total of Lutheran-sponsored RRA immigrants to 2,105, of whom 2,044 have arrived since January 1, 1955.

Dr. Cox expressed hope that the number of arrivals under the Lutheran program may reach 4,000 before the end of this year. She added that she hoped most of the 15,000 whose resettlement is planned by Lutheran Refugee Service may be in the United States before the end of next year.

In October Lutheran Refugee Service expects a group of 66 new neighbors to arrive on a special all-Lutheran plane, scheduled to fly directly from Munich, Germany, to Detroit, Michigan, Dr. Cox said.

She said the passengers of this plane, tentatively expected to land in Detroit on October 19, will be resettled in Michigan and adjoining states. It will be the second all-Lutheran plane chartered in cooperation with the Intergovernmental Committee for European Migration. The first landed last summer in Chicago after a 25-hour flight from Munich.

Dr. Cox said she was "very happy the production of Lutheran assurances is picking up" as only six months remained in which "we can be sure the assurances will really help our people."

Lutheran Refugee Service will continue to accept assurances after April 1, 1956, but has no guarantee that such late job and housing promises can be properly processed before expiration of the Refugee Relief Act, Dr. Cox concluded.

District II Convention

The Michigan District will meet for its annual convention at St. Peter's Lutheran Church, Greenfield at Pembroke, Detroit, October 7-9. The opening meeting begins on Friday evening and the closing one is scheduled for Sunday afternoon. All pastors are expected to attend and each congregation is requested to send its full quota of delegates, one for each 25 voting members or fraction thereof. All members or friends of our Michigan congregations are welcome to share our fellowship.

Please send in your reservations as early as possible to the local registration committee mentioned below. See you at Detroit!

Edwin E. Hansen, District President.

St. Peter's Danish Evangelical Lutheran Church of Detroit, Michigan herewith extends a cordial invitation to all pastors, delegates and members of District II of AELC, to attend the District Convention to be held in Detroit, October 7-9.

Jens Feldborg, President.
Svend A. Jorgensen, Pastor.

Impressions of the Synod Convention

(Continued from Page 9)

only one main street where all the business establishments were located. So different than our cities here in the East. One interesting point was a new modern bank building with the name "Landmands Bank." That is the only bank in America with a Danish name, we were told. There was one restaurant where we had a delicious meal — the size of servings, wow, and two scoops of mashed potatoes with lots of gravy! Then there was a drug store with the barber shop in one corner (one chair), a little department store, a feed store, Chevrolet dealer, a furniture store which had the largest selection of rugs in many a mile, and a few various other types of stores.

One block up from town, the church and parsonage is located. The church is a comparatively new structure, very attractive and well planned. The meetings were held there, but the seating capacity was not adequate for the entire delegation, so a television camera was installed in the balcony, and a television set was connected in the basement hall. All the proceedings were thus received on the closed-circuit television set. (Pastor Strandkov, when announcing this set-up, made a slip. He said "short"-circuit television!)

The registration room was in the schoolhouse, which is situated across the street from the parsonage. Various committees held their meetings at the schoolhouse. There was a lounge there too, and a little book store, where all kinds of books and pamphlets could be purchased. The branch post office — a shoe box — was located in the school also.

In the center of town was the town hall. This was an important meeting place, especially at meal time, for dinner and supper were served here every day. Every one present was seated, except on the week-end when more guests were present. Then a second sitting was served. All the meals were delicious, satisfying and served promptly. The table decorations were different every day, some individual pieces made by hand, which took fore-thought and planning.

The young peoples' society had a refreshment stand on the lawn in back of the church, and they did a thriving business. They had two large coolers and a freezer for pop (soda), bars (popsicles), blocks (square dices) and so on. Afternoon coffee was served on the lawn every afternoon. By the way, the weather during the whole week was just beautiful — couldn't ask for more comfortable weather any time. (Read in the Des Moines paper about the wet stuff here in the East.)

Maybe I should mention that breakfast was served every morning in the church basement, cafeteria style, and a choice of three items every day. As I said, every detail was thought of and organized so well.

I guess every home in town opened its doors for guests, and we were one of the few who had to go out of town. We stayed with very cordial people in the next town, three miles away. They never lock their doors out there, so we could come and go whenever we desired. On Sunday, to accommodate everyone, the church in this town of Elkhorn opened its doors for a service. There was a Danish and English service in the Kimballton church as well.

As far as workers go, I know many people worked every day, but it was announced that ladies from Des Moines came down to serve meals one day, and on a couple of other days ladies from other parts of the state were there to help. Pastor Strandkov said the job of planning seemed insurmountable, but that the committee had wonderful cooperation. That they must have had.

One of the highlights at such a meeting is the chance to meet many people. Among the many new friends, we met our old friends Rev. Verner Hansen, Rev. and Mrs. Harry Andersen and Rev. Calvin Rossman whom you also know. They send their regards to everyone.

As Arnold said, every member of the church should have an opportunity to go to a synod convention. It is inspiring, educational and a spiritual uplift, and we are thankful for the opportunity we had to attend.

To The Editor . . .

Patience

Affiliation was defeated at Kimballton, but the issue is not dead. The convention voted specifically to bring it up again in 1956. This places our Church Relations Committee in the embarrassing position of having to negotiate once more with ULCA for "terms," and for this reason there are some who think we missed an historic opportunity when we voted at this convention not to affiliate. They may be right, but I don't think so. Certainly if the men who represent ULCA are the Christian gentlemen we say they are, they aren't going to turn their backs on any request we come with now. Is Christian patience unlike Christian forgiveness limited to seven years? It may be that the "terms" will be different the next time we vote on this issue. So be it. But let it not be said that we exhausted our patience, nor that ULCA exhausted hers. "The mills of God grind slowly, but exceeding fine."

Pastor Peter D. Thomsen.

Greenville, Michigan.

Nationalism and Affiliation

It should be taken for granted that the decision on affiliation would be a Christian question only. Nevertheless, it has constantly been presented in this way: If the members of the church would just become Americans, then the affiliation would be accomplished.

This I think is a wrong deduction, and a wrong accusation against those who are opposed to affiliation. Let me state an example of this. I have heard from a pulpit an appeal to the congregation in this manner: "Why let your heritage from your background stand in your way?"

There is no doubt in my mind that this attack on nationalism has created an unfair opinion in the young people's minds, and has created a division in the church. This has been used to influence affiliation.

I note in the last LUTHERAN TIDINGS that Rev. Holger O. Nielsen used very strongly the word Isolation. Did not Christ say "Where two or three are gathered together in my name, I will be present"? Is that not enough? What else matters? Was Grundtvig not isolated? For years, denied the use of the press? Bishop Mortensen, together with fifty ministers, declared his teachings, and songs, nil and without life. Today Bishop Mortensen's name is hardly known to the layman.

We have always lacked a simple conception of Grundtvig's teachings. However, there is one thing he underlined so strongly that it stands out as one of the firm beliefs in our church. And this is it: Only when man is free can the Holy Spirit enter his soul. How could Grundtvig ever belong in the big Lutheran Synods, when as Vendelboe Nielsen, in his article pointed out, the Board elects itself, and therefrom appoints chairman, etc., down the line. It was this kind of slavery that existed up to Grundtvig's time; it was this he fought

so bitterly against. Thank you, Mr. V. Nielsen, for bringing this point to light.

Is it not correct that if an individual emerges, in a struggle of the soul, that is the time something is tested and a creation can come about? We are fighting for our spiritual life, not the national life. I look at our Synod in the same way. The big synods will never be hard-pressed, and therefore nothing will ever happen.

If the big synods in the U. S. continue in this centralized way, we will soon have the same conditions as in Europe in the 1700's.

We have a **mission!** — to hold forth the torch of the free spirit! — the same that Grundtvig fought so hard to bring to the Danish people. Only our people are Americans. This is what I believe is our mission, but we will never accomplish this by affiliation. Grand View is the center of our Spirit; and never, for the sake of getting more students, must it be sacrificed to a larger Synod. That indeed would be isolation and death.

Christian Warthoe.

Proof

Perhaps our editor did not write with excessive vigor in his editorial concerning the convention proceedings. Nevertheless I admire his vigor, and hope it does not become bogged down in the Los Angeles smog. But our Venerable Veep also wrote with a good deal of enthusiasm in his comment on the editorial. Our Vice President had some good advice concerning such matters as missions, and in cautioning to be not hasty in reconsideration. However, some of the arguments that he marshals in favor of affiliation are not the conclusive proofs that they might be.

I am especially interested in the statistics from 1910 which would make it appear that our numerical progress in the last 45 years has not been overwhelming. I do not have the yearbook giving statistics from 1910, but I do have the yearbooks from 1909 and 1913. In 1909 and 1913 our statistics were not given in terms of baptized membership. The words were "Antal Mennesker i Menighedener," which translated is "number of persons in the congregations." In 1908 there was just a few short of 21,000; in 1912 there were less than 18,500. (Statistics are always for the previous year.) This would appear to be a serious decrease. The church statistician, and he was a minister too, had an explanation for it. He wrote, in Danish of course, to the effect, "The church statistics for this year are wanting, but the fault is not mine. It is instead those ministers and congregations which have failed to send me the needed information. For that reason I have not attempted any totals this year, since they would be misleading." It seems that they had problems then, too, even with statistics.

If all the statistics had been given I would not have been impressed. In 1912 there were 105 congregations listed. Of these 22 gave no statistics or very meager information. Fifty-two congregations gave their membership statistics

in round numbers. It is quite clear it was not an exact count (and there are still some that are not).

It is of further interest to note that of the 105 congregations there were 39 who gave nothing to the synod budget. Only 60 congregations gave more than \$20 to the work of the synod. In reading other details of the congregations listed it becomes quite clear that many of the 119 or 105, take your pick, were not promising, even then.

I am of the opinion that the last ten or fifteen years are much more indicative of our possibilities than a comparison that reaches back forty-five years.

Nor do I feel that we as a group have been as sectarian as our vice-president indicates. We have been very willing to learn from others, and we have not felt that we alone knew what the Word of God was and is. I have met many Lutherans from other synods who were more than confident of their position. Not long ago I met with a group of Lutherans who insisted that it was not a true communion service if grape juice were used. They did not indicate whether or not the wine had to come from Palestine.

Speaking of sectarianism, I do not know if the following quotation from THE NORTHWEST LUTHERAN JOURNAL is in that category. "We are Lutherans and always want to be Lutherans first and last because there is no substitute for our Lutheran faith. The Lutheran church welcomes the most studious investigation. It asks no favors, it fears no foe. Our Church has been able to satisfy people of average age for over 400 years. Our teaching and practice needs no substitute or information other than we have always taught from the Bible, 'the whole Bible and nothing but the Bible,' which is our church's slogan." Whatever this is, it frightens me as much as our own brand of isolation.

Well, the purpose of this little pep talk is to point out that in our discussion for and against affiliation we have really made use of a good many assumptions. These assumptions are surely not limited to one side or the other. But we have assumed a little too readily that all our problems and ills would be corrected the moment we affiliate.

We have missed some opportunities; we have had difficulty making the transition to an American church; we have been asleep, comfortably so, at times; we have also had an inferiority complex, and still have it. But we have also assumed a good deal when we have spoken of what affiliation will do for us.

Let us document a little more clearly, if not carefully, what affiliation will do for us in terms of presenting what we have, or creating a stronger fellowship, or that we shall be more efficient, or that our congregations will be inspired.

This is not to say that we can not benefit if we affiliate. The gain, however, is not automatic. The argument to me has often gone begging for lack of conclusive proof.

Ronald Jespersen,

Pastor, Danevang, Texas.

Lutheran News From Around the World

DANES APPOINT FIRST "BLOCK CLERGYMAN"

Aalborg, Denmark — (NLC) — Bishop Erik Jensen of Aalborg has appointed a young clergyman to give spiritual care to some 3,000 people living in a new housing development on the outskirts of this city.

The clergyman, quickly dubbed "block pastor" by the population, is expected to maintain contact with the people in the development not only through usual pastoral techniques but also by taking part in tenants' associations and other group activities, the Church News From the Northern Countries reported.

It added that the "block ministry" is considered the best way to reach religiously indifferent people in Denmark's growing cities, and that appointments of "block pastors" are expected in Copenhagen and other cities as well.

Bishop Jensen, who pioneered the idea, was previously secretary-general of Copenhagen's Church fund and thus gained wide experience in work among city dwellers.

According to the Church News, the Aalborg development will eventually get its own church, but to start with the "block pastor" will concentrate on contacting his "parish" and use the development's recreation center for gatherings.

ACQUITTAL VOTED IN SECOND MILWAUKEE HERESY TRIAL

Milwaukee, Wis. — (NLC) — The Rev. John Gerberding, 33-year-old pastor of Holy Cross Lutheran church at Menomonee Falls, was cleared here of heresy when a seven-member trial committee unanimously voted acquittal on seven charges and dismissed an eighth charge.

The second heresy trial in the 60-year history of the Northwest Synod of the United Lutheran Church in America, it followed closely after the first trial, in which a friend of Mr. Gerberding, the Rev. George P. Crist, Jr., 31, was found guilty of deviation from church doctrine.

Mr. Crist was suspended from the ministry until the trial committee meets again in October to rule on the penalty or until the synod itself acts on his case at its convention next May.

Last week Mr. Crist's congregation at Bethlehem Lutheran church of Durham accepted the trial committee's verdict and voted 62-13 to suspend Mr. Crist as its pastor.

Mr. Crist revealed to the press that the Northwest Synod had offered him \$500 to tide him over "until he finds other employment." The offer was made upon the recommendation by the trial committee to give Mr. Crist and his family "adequate support until the final verdict." The family includes Mrs. Evelyn Crist and three children.

Mr. Crist, who was accused on fourteen

charges of heretical teachings, was found guilty on nine counts including abandonment of fundamental principles of Scriptural interpretations which guided Martin Luther in the Reformation; the denial of the Virgin Birth and the physical resurrection of Jesus Christ.

Mr. Gerberding, who is a close friend of Mr. Crist and sat through the latter's trial to aid and encourage his friend, was believed to be accused of similar deviations from church doctrine.

However, the exact charges against Mr. Gerberding were not made public. The accused told the press that, among other things, he was alleged to have denied the divine authority of the Holy Scripture "contrary to the witness of the Scripture to itself and contrary to Lutheran confessions."

Otherwise reports on Mr. Gerberding's trial only indicated that the charges "centered on alleged failure to accept the literal interpretation of some passages in the Bible, particularly involving the Virgin Birth and the Resurrection of Jesus Christ."

Unlike Mr. Crist, Mr. Gerberding exercised his right to name three of the ministers on the seven-member trial committee. He chose the Rev. Richard Gaenslen of Milwaukee's suburb Calhoun; Dr. John Rilling of Minneapolis, Minn.; and Dr. George Forell of the University of Iowa's department of religion.

The committee released no details on its deliberations but made it known that, in spite of the unanimous acquittal on heresy charges the young pastor may face disciplinary action by the Synod. It did not disclose what the action might be.

Action on heresy charges against a third young pastor in the Milwaukee area is still pending. Accused of deviation similar to that held against Mr. Crist and Mr. Gerberding is the Rev. Victor K. Wrigley of Gethsemane Lutheran church at Brookfield. He is a close friend and a class-mate at Northwestern Lutheran Seminary of the two who have been tried.

According to available reports, Mr. Wrigley has been questioned by top officials of the synod but no formal accusation of heresy has been filed against him.

The two trials that have been held, but especially that of Mr. Crist, have created wide attention and resulted in nation-wide publicity and discussion of the issues involved.

Mr. Crist himself has taken issue with some of these reports in a letter to the editors of "Time" magazine, in which he stressed that he had "not set out to teach doctrine in conflict with Lutheran doctrine."

"In the trial I flatly denied most of the charges, e. g., that I deny the Resurrection, teach a non-Lutheran doctrine of baptismal regeneration," he declared. "I

have attempted what every preacher must attempt, to interpret the doctrine, to translate it into today's language and thought forms. That I have often misfired and goofed there is not the slightest doubt..."

Mr. Crist branded impressions that the investigation of his teachings was not a trial but an attempt to reconcile his views with those of the Church as "false," and explained that in regard to the Bible he had "not attempted a so-called naturalistic explanation."

"I have merely asserted what seems a normal and natural assumption, that the accounts as such are relative, historical, open to investigation and therefore subject to a variety of interpretations and opinions," he said.

Stressing that "Luther recognized this," Mr. Crist went on to charge that "those who have raised the issues have insisted on my holding their opinions, not on the level of faith and religious significance, but on the level of the text itself, that is on the level of the historical relative."

"To ask for 'reconciliation' here is to ask for intellectual and spiritual suicide," the suspended pastor concluded.

Mr. Crist was said to have been offered the pulpit of the Unitarian Church at Mukwanago, Wis., but declined because, a press report quoted him as saying, "I'm still goofy enough to think that I'm a Lutheran."

DR. CHARLES S. JOHNSON TO LECTURE IN SCANDINAVIA

Dr. Charles S. Johnson, President of Fisk University, Nashville, Tennessee, will lecture in Scandinavia this fall under the auspices of the American-Scandinavian Foundation, it was announced today, Wednesday, September 21, by Raymond Dennett, Director.

Dr. Johnson has received an invitation from the University of Stockholm to give five public lectures starting Sept. 26 under the general heading of "The American Negro in the Last Half-Century," after which he will deliver lectures on the same topic at the Danish Students' Association in Copenhagen on October 10. He has also been invited to lecture by the Norwegian-American Association, the Student Association at the University of Oslo and plans a special lecture on the legal status of the Negro to students of political science at Oslo University starting October 11, and at the Academic Society in Bergen, Norway, on October 14. Dr. Johnson plans to devote a considerable portion of his lectures to changes in the Negro's legal, educational and social status since 1900. Special attention will be paid to the progress and problems of desegregation in American schools.

In announcing that Dr. Johnson's tour was made possible by a grant from the Ford Foundation, Mr. Dennett stressed the need which he feels exists in Scandinavia

for a better understanding of the status of the Negro in the United States. "Scandinavians are increasingly curious about this aspect of our national life," he said. "They are often increasingly critical. We feel that Dr. Johnson, an outstanding Negro authority on race relations, is singularly qualified to provide perspective on this problem to our Scandinavian friends."

In addition to his presidency of Fisk University, Dr. Johnson served as Director of the Institute of Race Relations, Swarthmore College, from 1933-1938; as the American member of the commission appointed by the League of Nations in 1930 to investigate forced labor in Liberia; as a member of the U. S. delegation to the first UNESCO Conference held in Paris in 1946; as Director of the race relations program of the American Missionary Association from 1943-1948 and as co-director of the Julius Rosenwald Fund race relations program from 1942-1948. He is the author of "The Negro in American Civilization" (1930), "Economic Status of the Negro" (1933) and of "Patterns of Negro Segregation" (1943).

The American-Scandinavian Foundation, a cultural exchange organization, is responsible each year for bringing over approximately 500 Scandinavian fellows, students, industrial and agricultural trainees for study in the United States, and arranges for the exchange of a number of lecturers between the two areas.

66 AGED TRIESTE REFUGEES RESETTLED IN SWEDISH HOMES

Geneva, Switzerland—(NLC)—Three years of cooperative effort between the Lutheran World Federation and the Church of Sweden has resulted in the resettlement in Sweden of 66 aged, handicapped and sick refugees from camps in Trieste.

The LWF Department of Lutheran World Service announced that the last 14 of the aged refugee group were brought to Sweden in September. Placed in old people's homes of the Swedish Church they will be cared for the rest of their lives.

Most of the 66 are invalids and over 50, thus belonging to the "hard core" of refugees for whom most immigration schemes offer no opportunity as they are unable to support themselves, said the announcement. In Sweden they will be supported by church organizations and additional grants from the LWS, it added.

It was explained here that LWS had been particularly interested in finding homes for these "hard core" people before the refugee camps in Trieste were taken over by the Italian government and the refugees were dispersed throughout Italy, making it harder to help them.

The Church of Sweden and two Swedish refugee aid committees have been "extremely active in helping the LWF to find solutions for disabled refugees," the report stressed.

Most of the 66 now securely placed in

Sweden originally came from the Baltic States and areas of Russia and were stranded in Trieste at the end of World War II. Some are Lutherans, but most belong to the Orthodox Church, the LWS explained.

The Swedish Church has acquired and rebuilt an old mansion near Kumla to place 20 aged Orthodox refugees there in access to a church of their faith nearby Stockholm. For the general spiritual care of the aged refugees in Sweden the church has called the Rev. Carl Gustaf Tholin into full-time service, the LWS reported.

The Luther Film Again

"Martin Luther" has been banned from theatrical showings in Brazil, it was announced this morning (September 7) at the quarterly meeting of the Board of Directors of Lutheran Church Productions, Inc., sponsors of the feature-length motion picture.

This is the fifth foreign country to ban this documentary film on the Protestant Reformation, Robert E. A. Lee, executive secretary of Lutheran Church Productions, said. Previously, the governments of the Philippines, Peru, Egypt and the Province of Quebec would not permit theatrical showings.

At the same time, Mr. Lee told the meeting that "reception to our plan of selling 16-mm. prints of this film to churches, schools, libraries and others, has exceeded our expectations. Several hundred orders for prints were received prior to the official announcement of the sales plan last September 11, and many leaders of the church film distribution industry have praised this unprecedented action."

The Brazilian ban was imposed by the government's chief of the Censorship Service of Public Entertainments who cited a law which states that a license to exhibit will be denied whenever the showing will be "offensive to community or religion."

Although a like ban in Quebec resulted in 11 Montreal-area churches showing the film simultaneously to more than 25,000 in capacity-filled churches last summer, Mr. Lee remarked that "if additional attempts to secure permission for theatre showings fail, we will then have to turn to other means of getting this important motion picture to the people of Brazil."

In his report to the Board of Directors, Mr. Lee said that theatrical showings in America were terminated August 31 and that **more than 20,000,000 Americans had seen the film** produced by Lothar Wolff of Louis de Rochmont Associates.

"Despite the demand for theatrical showings which would have kept the film in theatres for several years more," Mr. Lee said, "we felt that the time had come to make 'Martin Luther' available to churches and schools for extensive and frequent use in their educational and inspirational programs. After all, this was the original purpose of the film

— to provide a dramatic and forceful teaching aid that church leaders repeatedly said was urgently needed.

"It was only after the motion picture was completed that it was decided to show it in the nation's theatres so that the story of the Protestant Reformation could be carried to millions of people who might otherwise never understand the issues and the importance of that momentous era in human history."

The successes enjoyed by this first church-sponsored feature film in theatres surprised the motion picture industry. Through its unique and novel distribution plan, it set box office record after record as it was exhibited in more than 4,000 different places. It has also been shown in 27 foreign countries and has been translated into 12 languages.

This new adventure for the "Martin Luther" film — sale of 16-mm. prints — has never before been attempted with a feature-length motion picture.

"There will be no rentals of 'Martin Luther,'" Mr. Lee stated. "We feel that our sales plan will not only put more prints into circulation and benefit more churches, but through permanent ownership, it will enable the churches to realize the full educational and inspirational potentialities of this story of the Protestant Reformation."

During the initial period of this distribution plan, the 4,000-foot film is being offered for sale at \$150 per print. This offer expires November 30, and unless sufficient orders are received to justify the low price, the cost will have to be adjusted.

According to Mr. Lee, the film may be shown as often as desired. He pointed out that "Martin Luther" can serve churches in a number of ways each year, including showings at church school classes, assemblies, men's and women's society meetings, fellowship meetings, conventions, meetings for new members, and to shut-ins.

Concerning the Synod's Constitution

The Kimballton convention instructed the Synodical Board to appoint a committee of five to study and make such necessary revisions of the constitution as it deems necessary and report to next year's convention. The committee members are as follows: Dean Axel Kildegaard, Des Moines, Iowa; Rev. Einar Farstrup, Solvang, California; Mr. Folkvar Knudsen, Chicago, Illinois; Mr. Edwin Pedersen, Luck, Wisconsin, and the chairman.

We urge our pastors and lay people to send by mail to the chairman such suggestions, additions and changes as they wish to have incorporated in the Synod's constitution. The committee has its first meeting in November.

Holger O. Nielsen, Chairman,
1410 Main Street,
Cedar Falls, Iowa.

OUR CHURCH

Des Moines, Iowa. The second Synodical Women's Workshop will be held at Grand View College and Luther Memorial Church, November 11, 12 and 13. The program will be printed in a later issue of LUTHERAN TIDINGS.

Seattle, Washington. The congregation here has purchased a copy of the Martin Luther film, a gift of two young members of the church. Plans are to show the film October 26, 27, 28 and 30. Twenty-one persons have been added recently to the membership of the church, 11 adults, 2 young people, and 8 children. A reception was held October 2 for them and for the others who have been added to the rolls during the year. **Dr. Jens C. Kjaer**, who is a Chaplain in the U. S. Army Reserves, was promoted to the rank of Lt. Colonel early this summer. He has been in the armed forces since September 4, 1942, when he was commissioned a First Lt. During World War II he was on active duty for four years.

Salinas, California. Pastor Arthur Frost, who was attending the Fall Meeting in Solvang the October 2 week-end, was taken to a Santa Barbara hospital midway in the conference. Pastor Frost has not been well since early summer, when an automobile struck the rear of Pastor Frost's car, suddenly and jarringly. A nervous condition has resulted.

Circle Pines, Minnesota. The congregation in this home mission field has announced the acceptance of its call to Pastor Harris Jespersen, now at Marquette, Nebraska.

Hampton, Iowa. Pastor Ottar Jorgensen has been invited to be guest speaker

at the fall meeting here October 9 and 10. Pastor M. C. Dixen, Executive Director of the Santal Mission, will conduct services in Minneapolis in Pastor Jorgensen's place, on October 9.

Cozad, Nebraska. Dr. Otto Hoiberg, University of Nebraska, will be guest speaker here at the Harvest Festival, October 9.

Bronx, New York. The congregation here now conducts its services, in Danish, in Our Savior's Church in Brooklyn, with Pastor J. H. Jorgensen of the Seamen's Mission in charge. Our Savior's congregation is being served by Pastor Norman Bakken of the Lutheran Free Church.

Kimballton, Iowa. Pastor Sedoris McCartney was invited by the Good Fellowship Group here to address it at a potluck supper, to tell of his experiences in Japan, and to show pictures. Pastor McCartney is a missionary to Japan now serving our congregations of Oak Hill, and St. John's, of Exira, Iowa.

Contributions to the Santal Mission

September, 1955

General Budget:

Melvin Johnsons, Ruthton, Minn.	\$ 5.00
In memory of Jens Petersen, Clinton, Iowa, Mrs. K. Knudsen, Des Moines, Iowa	1.00
In memory of Mrs. Chris Jensen (Caroline), Des Moines, Iowa, from friends at "Valborgsminde", Des Moines, Iowa	8.75
In memory of Mrs. Chris Lauritsen, Hampton, Iowa, H. C. Hansens, N. C. Rasmussens, Peter Fabers, Dick Fabers, Peter F. Nielsen, A. B. P. Millers, Hans Egedes, Mrs. Peter Ostergaard, Mrs. Andrew Jorgensen, Holger Rasmussens, and Jens G. Jensen, all of Hampton, Iowa	7.00
The Toft family, Camanche, Iowa	5.00
In memory of Mrs. Chris Jensen (Caroline) from H. C. Hansens, N. C. Rasmussens, Holger Rasmussens, Edward and David Rasmussen, all of Hampton, Iowa	5.00
In memory of Mrs. Fenger, from Mrs. L. C. Pedersen, Circle Pines, Minn., and Dagmar Miller	2.00
In memory of Mrs. Wm. Johnson, Plentywood, Mont., from Mikkel Poulsens, Plentywood, Mont.	2.00
In memory of Mrs. Lawrence Paulsen, Askov, Minn., Mrs. L. C. Pedersen	1.00
Rev. Walter Browns, Ruthton, Minn.	2.50
Hope Lutheran Congregation, Ruthton, Minn.	38.00

Mr. and Mrs. T. G. Jensen, Kimballton, Iowa	25.00
In memory of Jens Gregersen (formerly, Askov, Minn.) from Halvor Gregersens family, Mulino, Oregon	4.00
Friends, Mulino, Oregon	40.00
In memory of Clara Petersen, Owen, Wis., Owen Business Men's Club	10.00
Mrs. Jess Bundesen, Harvey Weddigs, Mrs. Prudence Turney, Chas. Schmokers, Mr. and Mrs. Foster Wells, Rolland Haires, Shurleighs, Mrs. Ella Snyder, Marius Miolunds and Marie, and Ben Brucherts, all of Owen	20.00
Arthur Jensens, Eau Claire, Wis.	3.00
Magnus Christensens, Chicago, Ill.	5.00
Mrs. Etta Johnson, Minneapolis, Minn.	10.00
Mrs. Thora Madsen and Raymond, Minneapolis, Minn.	1.00
Mrs. Hazel Altenburg, Owen, Wis.	5.00
Mrs. Harry Craig and Ruth, Mrs. Grace Huneyager, and James Jacobsens	3.00
Chris Frosts, Mrs. Robert Johnsen and Florece, Anders Olsens, Einer Larsens, Mrs. Cordlia Miller, Mrs. Ruth Hawks, Viggo Rasmussen, Edgar Alberts and Ronnie, Herb and Lil Haire, Mrs. Helen Thorson, all of Withee, Wis.	15.00
Trinity Lutheran Sunday School, Ludington, Mich.	15.00
Mrs. Anna Thuesen Nielsen, Newell, Iowa	2.00
Miss Andrea Andreasen, Ringsted, Iowa	5.00
North Sidney Mission Group	25.00

For the Ribers' Work:

In memory of Missionary R. R. Rosenlund, Carl Eriksens, Des Moines, Iowa	5.00
In memory of Jens Haue, Minneapolis, and Soren Andersen, "Valborgsminde", Mrs. A. C. Nielsen, Des Moines, Mrs. Hans Farstrup, Exira, Iowa, and Mrs. Fenger, Askov, Minn., from Carl Eriksens, Des Moines, Iowa	5.00
Rev. Ronald Jespersens, A thank offering, Danevang, Texas	10.00

For a Boy in School:

Mrs. Clara Keller, Viborg, S. D.	25.00
Nazareth S. S., Withee, Wis.	23.00

For Lepers:

Eline and Laura Jensen, Chicago	10.00
Total for September	343.25
Total since January 1	7,505.30

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

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.

I am a member of the congregation at _____

October 5, 1955

Name _____

City _____ State _____

New Address _____

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