

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Challenge to Congregations



LUTHERAN World Relief's annual Thanksgiving Clothing Appeal will be held from November 20 to 27, it was announced by Bernard Confer, executive secretary of LWR, the National Lutheran Council's material aid agency.

"In our complex world the simple deeds often carry special significance. To him who goes cold, a clothing gift makes an effective witness. Given to a needy person without asking for anything in return, clothing makes plain our Christian concern," he said in an appeal to all Lutheran congregations.

The appeal urged congregations to "challenge your people to extend the hand of love in lands where people suffer," and "make your church a depot for gathering of the gifts through Thanksgiving week in November."

The Board of World Relief of the Lutheran Church-Missouri Synod is also urging Missouri Synod congregations to gather clothing at the same time, and it is hoped that Lutherans of all denominations will cooperate in making joint shipments to LWR warehouses to move the gifts as economically as possible, Mr. Confer pointed out.

Like in previous years, LWR will pay the freight on full carload lots of used clothing, and many state and local organizations are sponsoring cooperative drives with a view to shipping one or more boxcars to a LWR warehouse, the executive secretary explained.

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Dedication Address

Peter Rasmussen

We have here in West Canada, what we call Lutheran Welfare Society. We operate two old people's homes, one in Calgary, called "Bethany," and one in Wayne, called "Bethel." Our congregation at Dalum, as well as people outside the congregation, have supported the work splendidly especially the one in Wayne nearby, and I have also had services once a week for the old folks, whenever able to.

Now we are going to build a new nursing home in Calgary costing approximately \$50,000 (with assistance from the government).

On June the 26th, in the afternoon, ceremonies were held at the site of the new chronic hospital which will be erected on the grounds of the society's location.

As an honorary member of the board, I was asked to speak at that occasion, as well as other men, and I spoke as follows:

Mr. President, members of the board, honorable guests, ladies and gentlemen:

I am glad that I am here today. I am thankful for the invitation; I appreciate very much the opportunity to speak a few words at this occasion. I would like to refer to a prologue of the great Norwegian poet, Bjørnstjerne Bjørnson. Only a few lines. "There was a deep ravine between two of the mountains" "What if we were to clothe the ravine side?" said the juniper one day to the oak. But the oak never answered.

"What if we were to clothe the ravine side?" said the juniper to the fir on the other side of her. "If anyone is to do it, it may as well be we," said the fir. He looked across at the birch. "What do you think?"

"In God's name let us clothe it," said the birch. So they took it upon themselves to clothe the ravine side. The juniper led the way.

Then they met the heather. Juniper was about to go by, "No, let's take the heather too," said the fir. So the heather went with them. Before long the juniper began to slip. "Catch hold of me," said the heather. Juniper did so.

And where there was only a tiny crevice, the heather put in a finger, and where the heather put in a finger the juniper worked in her whole hand. On they climbed upward, the fir slowly following them, and the birch laboring after. "But, it's God's work," said the birch.

Then came their difficulties, but at last they succeeded and here is the result. "Oh look! look! If there is not a great woods of firs and heather and juniper and birch upon the common there waiting for us," cried the birch shaking her leaves in the sunlight till the dew drops trickled off. "Yes," said the juniper, "that's what comes of persevering."

I have had the privilege to notice the development of this project from the very first and smallest

**At the ceremony of turning of
the sod for the new chronic hos-
pital in Calgary, Alberta.**

beginning. I want to mention a few things as a background for what has been done. First I will mention the necessity. Some men saw the necessity of doing something for the old people. But that is not enough. The same men had faith,—they were sure that something could be done. But the greatest power behind the project is the love.

It was started in faith, it has been nourished by love, and God's blessing has rested upon the work in days gone by. It has been a rallying point for so many people. You know that even as Christians we are divided in different groups and synods, and do not always go together as well as we should. But here was something that we could help in even if we did not belong to any group. All the time I attended the board meetings I felt assured that there was hope, love and enthusiasm that we should go forward with the work.

And now at this milestone I would like to remind you of a word from the old Testament: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen thy cords and strengthen thy stakes." Isaiah 54,2. We all understand the figurative language. It simply means this: "Go forward with the work."

CHANCE

Kircher, the astronomer, having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error. He placed a handsome celestial globe in a part of the room where it could not escape the notice of his friend, who, on observing it, inquired whence it came, and who was the maker.

"It was not made by any person," said the astronomer.

"That is impossible," replied the friend.

"You will not," said Kircher, "admit that this small body originated in mere chance, and yet you contend that those heavenly bodies to which it bears only a faint resemblance came into existence without author or design."

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Reformation Sunday

OCTOBER 30, 1955

James A. Pike

THE Reformation, which is commemorated this week, was not the occasion of the invention of a new religion. It was a time when, by the leading of the Holy Ghost, prophetic voices underlined for their time great original Christian convictions which are the wellspring of our Christian life. We can never hear these convictions repeated often enough. They are good news for men of our age no less than they have been for the men of every age, and it is for the proclamation of this good news — and for the living of it together — that the Church exists — today as of yore.

They say that most public speeches consist of "viewing with alarm" and "pointing with pride." And it so happens that these are two ways of making evident the power of the Gospel. We can show what is wrong with man, and with society in general, when it doesn't have the Gospel. And since there is plenty that is wrong with us and with our common life — and because we haven't put first things first, this approach is a valid one and a true one. But in our quite proper concern for what is wrong we sometimes forget how much is right, how much of order and decency and love is constantly being displayed in our common life. And the recognition of this is also an avenue to understanding the Gospel. And this is the approach I wish to use in this brief message.

Let us count our blessings. Most of us are living our lives in peace and freedom, enjoying the fruits of our endeavors, sustained by a variety of voluntary associations with each other which provide livelihood, recreation, health. Not only is the ordinary course of wholesome living made possible, but the emergencies of life are generally met — again through voluntary agencies of our own making. We all too readily take these things for granted: we overlook the glory and wonder of the day-to-day plain goodness shown in individual lives, in family life, in our community life.

It has often been pointed out that this sort of thing isn't news: if a man leaves his wife and runs off with someone else, it's news; but when a man night after night returns from his day's labor to his home and family, it isn't news. When a man is attacked on the street by a thug, it's news; but the much more common experience — that we walk the streets in assurance and safety, often without a policeman in sight — isn't news. And yet, taking history as a whole, and the world as a whole today, these good things are news. Generally men have had freedom or order, but not both in abundance. Our having them both is no accident. What has enabled our people, by and large, to live cooperatively together with a minimum of force from above? Ethics, some will say. Surely; but I ask this question, where do the ethics come from and why have so many **wanted** to keep the ethics? It's something deeper than ethics; it's the very root of

the ethics. It's a set of convictions about things: it is nothing else than "the faith once for all delivered to the saints."

Most visitors to New York City have seen the magnificent Cathedral of St. John the Divine (Protestant Episcopal) — the largest church in America, seating about 15,000. Dr. Pike is Dean of the Cathedral.

Most important are three of these convictions:

First, God has made us in His own image — as co-sharers in His creative, ordering work. And thus He expects great things of us. The fact of His **judgment** of us — strange as it may sound to say so — is part of the good news. That God judges us means we are important to Him; we matter in the eternal scheme of things. This is the basis of human dignity and the wellspring of integrity. When there is a policeman in every heart, we don't need one on every block. There are only two ways to keep a lot of people working together — either they are whipped together from the outside or they are held together from the inside. The latter has been our way. I believe it was William Penn who commented, "To avoid tyrants, obey God." Of the Puritan forefathers it has been said, "They feared God so much, they feared nothing else."

Especially did the Reformation highlight a man's direct responsibility to God for the conduct of his life — a theme our Bibles stress over and over again.

Second, God not only judges us; He redeems and heals us. He accepts us when we are unacceptable; He meets us as we are. In His Son Jesus Christ He has entered our estate, shared our hurts — for our salvation. And men's grateful response ever since has been to do this very thing for others. This is why with the Christian era came concern for the outcast, the sick and the weak, the wrong and wronged of the world. All our social service institutions rest historically and logically on this concern of which God Himself is the Author, this concern which He has revealed in Jesus.

Especially did the Reformation highlight the fact that man's standing with God is God's gift, not man's earning — and emphasize what has always been the dynamic of Christian ethics: we should be good to each other because God is so good to us.

Third, God wants us to work out our salvation **together**. It is He who has set us in families and communities, and our growth in interrelatedness, our involvement with each other, is part of the grand purpose of creation. Not isolated, self-sufficient "rugged individualists," but mutually dependent men, each contributing according to his gifts, are the fulfillment of God's purpose. He is known as Holy Spirit — holy "esprit de corps" if you wish — speaking and working through the fellowship of men. So all that interlaces our lives for good is of God.

Especially did our reforming fathers stress the corporate responsibility of men for their common

life and assure us of the inspiration of the Holy Spirit in the work of the fellowship.

In short, the blessings of sound community life rest on a view of what man is meant to be which in turn rests on what God is and does. He is Creator and Judge; as made in His image we are meant — without force, but freely — to rise to the dignity of creative responsibility. He is Redeemer and Healer; as made in His image we are meant to redeem and heal those in need around us. He is Inspirer and Ground of Community; as made in His image we are meant to be builders of a community among men.

So, Father, Son and Holy Spirit — one God — is the Source of our blessings of free, constructive ordered life in community. And this faith in what He is and does with us and through us is "the faith once for all delivered to the saints."

Now some of you are doubtless thinking at this point that there are a lot of good men who don't hold this faith, a lot of good men that don't go to church. That's right, there are. But these men are living off the income of a Christian endowment without contributing to the capital. They are good because their grandfathers feared God. And in many aspects of our society we are seeing the demonstration of Elton Trueblood's fine definition: Ethics is cut-flower religion. Cut-flowers look fine for a while, but when too long cut from their roots, they wither.

There was a time in recent decades when it looked as though these roots would die — from the inattention of men preoccupied with the cut-flowers. But we can rejoice that it is now evident that the tide has turned. More men and women in this land are part of the Christian cause today than at any time in our history, and more than ever before gather together eagerly to hear the good news which is our health and the salvation of our common life. One of the signs of the times was the landmark statement of President Pusey of Harvard a couple of years ago repudiating the negative attitude of his predecessors toward supernatural religion and calling for "fresh and convincing . . . leadership in religious knowledge, and even more in religious experience" — which he set above "industrial might" and "more research facilities" as the important thing for our time.

If the Churches which share in the heritage of the Reformation are to take full advantage of this turning of the tide, it is not sufficient that they speak the Gospel of judgment and grace to those outside; they must look at their own life and work critically and seek the grace of regeneration for the Church itself. Such self-criticism and renewal should be the constant hallmark of any Church which regards itself as "Protestant." Martin Luther did a crucially important thing when he brought to the fore again the doctrine of justification by grace through faith which had become submerged by the medieval system of "merits:" but even more basic than this was the fact that he transcended the situation that the Church was in, looked critically at it, and was a means of judgment upon it. Out of this more fundamental thing came the particular reforms; it, rather than any special doctrine is "the Protestant principle," to use Paul Tillich's phrase. Thus a Church is not truly

Challenge to Congregations

(Continued from Page 1)

He added that last fall Lutherans of Omaha, Nebraska, led all other groups by sending five boxcar loads of clothing to LWR warehouses.

The total 2,511,703 pounds gathered last Thanksgiving was about four per cent less the result of the 1953 Thanksgiving appeal, Mr. Confer went on, asking all congregations that "the challenge of this Samaritan program be brought to church members with renewed vigor."

"We need to make clear in unmistakable terms that the Compassionate Savior lives today," he said. "We Americans have a special responsibility toward our needy world neighbors. In no country are the physical essentials of life more plentiful than in ours. We can give thanks to God by sharing with our fellow men."

A leaflet distributed to promote the Thanksgiving clothing appeal highlighted needs of refugees and other needy people served by LWR gifts in Korea, Berlin, Formosa, the Holy Land, Yugoslavia and Hong Kong.

It also featured a statement by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and of Lutheran World Relief, stressing that LWR has clothed or fed literally millions of sufferers.

However, Dr. Fry went on in his statement, "to my mind LWR's most valuable feat has been the way in which it has personalized the harrowing distress overseas for us American Lutherans. By bringing Mr. and Mrs. Smith, Americans, into living touch with the Schmidt family of German refugees, through a gift of used clothing or a few bushels of wheat, it has made us healthier in soul and mind."

"Physical remoteness quickly becomes spiritual distance too. That is poisonous! The principal reason why most of us close our hearts against brother human beings in cold and hunger is not because we are cruel or callous. It's because we feel so helpless and far off. Thanks to Lutheran World Relief, we are there!" Dr. Fry concluded.

The leaflet, entitled "You are There . . .," also listed used clothing items sought for overseas shipment, namely, suits, overcoats, trousers, overalls, dresses, skirts, caps (no hats, please!), gloves, mittens, sweaters, robes, mufflers, underwear, stockings, sturdy ready-to-wear shoes, blankets, bedding, layettes, infants' wear and cloth remnants for sewing.

Such gifts gathered in local congregations will be received at seven LWR warehouses, including the main LWR warehouse at Phillipsburg, N. J., and depots at New Windsor, Md.; Nappanee, Ind.; Minneapolis, Minn.; San Antonio, Texas; Los Angeles and Modesto, Calif., Mr. Confer announced.

Protestant simply because it has had a reformation, or arose out of the Reformation: a church is truly Protestant when it recognizes that it **always needs** reformation: to be Protestant is to see the Church as under judgment — and this means the Church today as well as in Luther's day.

For Migrant Workers

Norwegian Neighborliness — With A Latin Touch

by Betty Westrom

JOSEPH Hestad is the name you read on the rural mailbox. It isn't surprising to see this solid Norwegian name in Minnesota's Red River Valley, where virtually every mailbox bears the name of some hard-working Norwegian farmer.

But it is a little startling to drive into the farmyard and see a red and white sign with the words: "I Juan 1:7. La Sangre de Jeus-Cristo Su Hijo nos limpia de tado pecado." A Bible verse in Spanish!

You notice other "Latin" touches in the white farm house — the Spanish plaques on the walls, the "Living Spanish" record album on the kitchen cabinet, the Spanish language hymnbooks on the piano.

You shake hands with Mrs. Hestad, a tall, lean woman with her graying hair coiled tightly around her head in braids. There's something about her brisk, matter-of-fact manner which assures you that Marie Hestad is not just a middle-aged farm wife learning Spanish in a whimsical fling at self-expression.

Visiting with her, you learn to know a remarkable woman who has found fulltime adventure in being a good neighbor. Kindliness had always been as natural to her as breathing. She and her soft-spoken husband, Joe, had served as "stand-in parents" for several children sent to them by the state welfare department. Indeed, they had even adopted one of them — a boy named Jimmy. But until the Sanford Haugens came to visit in the village of Shelly in 1948, Marie Hestad had never thought too much about the Texas-Mexican migratory farm laborers who work in the Red River Valley each summer.

She had seen them in the sugar beet fields, bending over their hoes, their broad-brimmed straw hats shading their faces from the summer sun. She had noticed their families in the evenings, clustered around little shacks covered with asphalt siding. But she had never thought to ask anyone, "Where do the Mexicans go to church?"

The Haugens, lay missionaries for the Latin American Lutheran Mission, told her about their work among the Spanish-speaking people in Laredo, Texas. Knowing that she was a devout and articulate Christian, they suggested that she give spiritual help to the migrant workers in her own area.

"But I don't speak Spanish," she protested.

The Haugens pointed out that some of the people speak English and that others may be reached through Spanish hymn records, Bible pictures, and Spanish language literature.

Mrs. Hestad prayed about it, and was quickly convinced that God wanted her to do something for her Mexican neighbors. She acquired a portable record player, some records with Spanish hymns and Gospel messages, and Spanish religious literature. Then she began her work, using every spare moment

to drive around the countryside, stopping to visit at the migrant homes.

Some of them were quartered in old school houses or granaries. Others were in reconverted chicken coops or in flimsily-built shacks. Housekeeping, for the migrant women, meant cooking on a smoky wood range or kerosene stove, heating water on an out-door bonfire, finding space for a large family in one or two small rooms.

But everywhere she went Mrs. Hestad found a welcome. Usually her first contact was with the children playing out in the yard. Many homes were opened to her because she first stopped to smile at a brown-eyed youngster holding a dirty teddy bear.

"Weren't you afraid at first?" you ask.

"Not at all," she answers simply, "because I felt that God had called me into the work."

She found the Mexican people — adults and children — warmly responsive to the flannelgraph pictures of Bible stories. She saw them listen in quiet reverence to the hymn records. Although most of the people are nominal Roman Catholics, having been baptized in that faith, they do not have a vital connection with the Roman Catholic Church. Eagerly they accepted the little booklets labeled San Mateo, San Marcos, San Lucas, and San Juan — the four Gospels translated into Spanish.

She recalls one young father who for almost a year gave no sign that he was taking seriously her message; but at the end of the year showed her a battered copy of San Lucas, explaining that he had it almost memorized.

The Mexican people learned to love the woman who would leave the dishes in her own sink to come and visit them. They enjoyed addressing her by the Spanish name, "Maria"

It was "Maria" who gave the Mejorado family a package of dahlia seed to plant among the pinto beans around the foundation of their house. It was "Maria" who brought to other families used clothing donated by church members in the Valley. It was "Maria" who for a number of weeks did the laundry for the de la Garza family because the mother and baby were sick. Later, when the baby was baptized, Mrs. Hestad was asked to be godmother.

Marie Hestad has learned something of what it means to be a migrant farm worker. She sees the women making tortillas over a hot cook stove after a full day's work in the beet fields. She sees how whole families work out in the fields long hours each day to fulfill the contract. Their hands grow sore

Miss Westrom is a writer for the Division of American Missions, of The National Lutheran Council.

from the hoe as they work, thinning and weeding the beets.

Although wages are moderately good in the fertile Red River Valley, where they work from May to July, there are other periods in which there is no work. They "follow the crops," going from state to state in trucks, as rootless as tumbleweed. They harvest corn in southern Minnesota, cherries in Michigan, tomatoes in Ohio, cotton in west Texas.

In all these places they are strangers. Few of the children are able to keep up in school because they are only in their Texas homes for from three to six months a year and don't customarily enroll in school while "following the crops."

Marie Hestad has found much to admire in the migrant people — the skill with which the tiny children take care of their baby brothers and sisters, the clean washings which hang from many of the clotheslines, the good humor with which the people face incredible hardships.

Her eyes smile as she sits at her big kitchen table recalling her experiences in visiting the migrants. Suddenly she rises.

"Come and see our chapel," she says.

The "chapel" is the Hestad garage, where Sunday worship services are held for the Mexican workers. The simple meeting place is filled with wooden benches and kitchen chairs. There is a small reed organ for the music, and a framed Bible verse in Spanish hangs on the front wall.

"When there are only about 50 people at the service, we meet in here," she explains, "but when the crowd gets bigger we go outside. On the third of July we had 175 people out for the service."

On a table at the back of the garage is a big loudspeaker.

"Joe runs the public address system," Mrs. Hestad says. "We put the speaker on top of the car and stop by the fields to play hymns for them as they work."

Besides helping the people in their immediate area, the Hestads have encouraged other Lutherans in the Valley to join in the migrant work. They were directly responsible for the beginning of inter-denominational Protestant work in the town of Ada.

Although the Sanford Haugens had come to the Red River Valley for several years on deputation visits, 1955 is the first year in which they spent the whole summer doing actual mission work among the Texas-Mexicans who came to the Valley.

"Here come the Haugens now," Mrs. Hestad says as a car comes into the farmyard. "I'm sure they'll like to have you go with them out to the Mexican homes."

Sanford Haugen is a broad-shouldered giant of a man who worked on his father's farm near Crary, North Dakota, before he became interested in full-time Christian work. Then he went to work in a Lutheran orphanage in San Antonio, Texas. It was at the orphanage that he had his first contact with

the Mexican people, and it was there also that he met his wife, Florence.

In the back seat of the car are their three children — Howard, 6; Daniel, 5; and Naomi, 2. As the car follows the level gravel roads you notice the well-kept grain-fields, the neat farm buildings painted white. Whenever you meet another car you hastily close the windows to protect yourself from road dust.

As he drives by the beet fields, Mr. Haugen sounds the horn and waves to the migrant workers. He stops his car beside one field, and Policarpo Guerra leaves his hoe to come over to talk.

A lively worker with graying hair and a weathered face, Mr. Guerra is an energetic helper in the mission work. He explains that he had attended religious services for 15 years as a visitor, but it was only two years ago that he actually became a Christian and joined a Missouri Synod mission church in Brownsville, Texas.

Since that time he has engaged in a great deal of personal evangelism work. He buys catechisms and tracts and sends them to his friends. During the months when he is at home in Brownsville, he lives on rents collected from several modest little houses which he owns. Thus he is able to give his full time to traveling around with his pastor to various ranches, distributing tracts and inviting people to church.

In Minnesota, too, he is a tireless personal worker, button-holding his fellow workers and inviting them to church.

It is early evening as you drive into a farmyard where eight migrant families are making their temporary home. Smoke comes from the chimneys of the little white houses, and you know that supper is being cooked on the wood stoves. Tired workers have all been brought in from the fields in pickup trucks.

Children scamper into the house to tell their parents that the missionaries have arrived, then hurry back to the car to watch Mr. Haugen as he sets things up for the devotional service. The time consumed in checking the loudspeaker and setting up the slide projector gives the Mexican people a chance to finish their evening meal.

Mrs. Haugen chats easily in Spanish with the migrant housewives as they gather in the area around the car. Even the Haugen children seem to serve a missionary function. You see their blonde heads bobbing about among the brunette ones as they play with the Mexican children and their puppies. You see migrant mothers smile as two-year-old Naomi sings a Spanish version of "Jesus Loves Me."

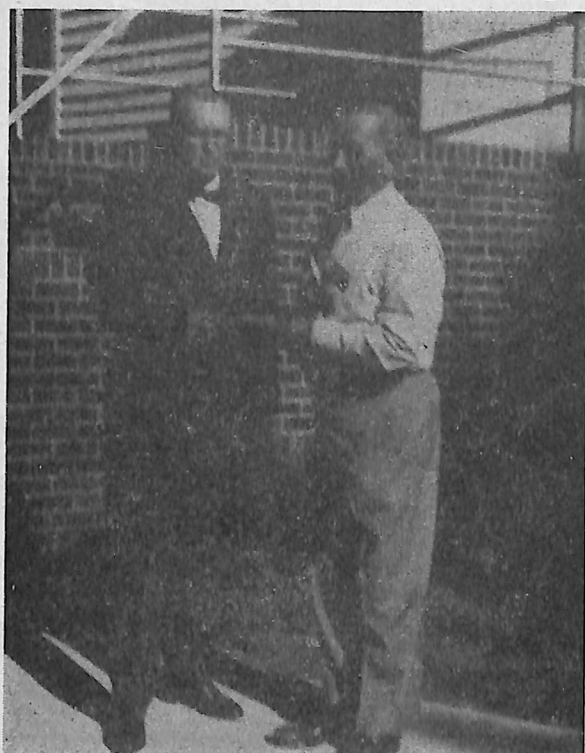
Soon kitchen chairs, wooden benches, and packing boxes have been arranged, and the families seat themselves for devotions. You are allowed to hold a sturdy, brown-eyed baby with gold rings in her ears. The young children sit cross-legged on the ground, their feet dusty from the day's play. A cool breeze brings relaxation to the men and women who have worked all day in the sun.

A lively girl graciously offers you a drink of water

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When Dwight Morrow was asked the secret of his success in dealing with others, he replied, "I never judge anyone until I discover what he would like to be as well as what he is."

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Mr. Charles Lauritzen, Synod Treasurer, (left) shown receiving a check for eight thousand dollars from Mr. Carl Olsen, treasurer of the Dansk Folkesamfund. The money is to be used in the Church Extension Fund. Current goal of the drive to raise money for this fund is \$50,000, which is to be available as a source for loans for new churches and/or rebuilding programs.

They tell you about one Mexican woman who showed hostility when they first visited her, but later observed: "My house feels cleaner inside after you have said prayers here."

The work needs tact, Mr. Haugen points out, because most of the people are strangers to the Gospel. "They want to size it up," he says. "They're not quick to move."

As you leave the Red River Valley, you carry with you many impressions of the lives of the migrants. One picture, however, you recall more vividly than any other. You remember a car parked beside a large beet field. In the car are two quiet Mexican children. The three-year-old girl watches over her one-year-old baby brother. All day, every day, while the parents work in the fields, his care is her responsibility.

Lying on the ground outside the car are a soiled diaper and an empty nursing bottle. Way in the distance, like two specks on the horizon, are their parents, hoeing beets. As you leave, the three-year-old smiles shyly and calls, "Adios," then returns to the quiet monotony of her daily 13-hour vigil.

You applaud Marie Hestad's dream of a day nursery for children like these. You hope that in another year her Christian kindness will have found a way to bring it about. And still you cannot quite shake the feeling that one day these situations may not be necessary, that migrancy itself might become a thing of the past. You wonder if there isn't a way to work it out so that migrant families can settle down in one place, learn to know their neighbors, send their children to the same school all year, belong to a church in their own community. Is there a way? You wonder.

in a tin cup, and a clean dish-towel with which to shoo mosquitoes. Several youngsters distribute hymn-books.

A Mexican man accompanies some of the hymns on a handsome 12-string guitar. For others, Mr. or Mrs. Haugen plays chords on an autoharp. The whirring of crickets also becomes a part of the accompaniment. Mexican people are fond of music, and they sing the hymns with gusto.

Insects swarm around the beam of light as a film strip is projected on the side of a house. The voice of the missionary and the Bible pictures hold the attention of the cluster of worshippers. They crowd around him at the close of the service to request copies of the Gospels.

The audio-visual equipment is packed away, the three sleepy Haugen children are deposited in the back seat, and you drive away, glancing back at the migrants. They wave after the car, calling "Gracias."

"Gracias!" . . . The Spanish thank-you. You sense that a silent "Gracias" had also accompanied each gift which Mrs. Hestad received from Texas during the winter months . . . pottery cups, embroidered linens, a bright blue shawl, a hand-tooled purse.

"Yes," agree Mr. and Mrs. Haugen, "the people are grateful."

What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea coasts, our army and our navy. These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you.—Abraham Lincoln.

CURRENT REPORT

Refugee Assurances January 1	2220
Assurances received last week	94
Total Refugee Assurances so far	4939
Arrivals last week	6
Total arrivals under Relief Act	2087

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, 55 Roseville Ave., Newark 7, N. J.

Eighth Annual AEYLF Convention-Workshop

Tyler, Minnesota

November 4-6, 1955

THEME: OUR CITIZENSHIP UNDER CHRIST

It is still not too late to make plans to attend the National AEYLF Convention-Workshop. Send your registration and registration fee of \$1.00 to Rev. Enok Mortensen, Tyler, Minnesota, at once. (The registration fee will be returned if you find it impossible to attend.)

TENTATIVE PROGRAM

Friday Afternoon

- 2:00—Opening Devotion, Rev. Walter Brown
- 2:30—"What's Up, Doc?" — Why AEYLF? (Discussion)
- 3:30—? ? ?
- 5:30—What's cookin'?

Friday Evening

- 7:00—"Fellowship"—Harry Jensen (followed by discussion)
- 8:30—Games, Rev. and Mrs. Walter Brown
- 10:00—Coffee

Saturday Morning

- 8:00—Morning Devotions, Agnete Bollesen
- 8:20—Reports: Publications, General Council of U.C.Y.M., Friends of Youth Committee Work
- 10:30—Reports of District Activities by District Presidents or their representatives. Discussion of district and local problems

Saturday Afternoon

- 1:30—Business Session. Election of Vice President and Secretary

Saturday Evening

- 6:00—Banquet, Theme: "Our Citizenship Under Christ," Ardythe Hansen in charge; Rev. Enok Mortensen, speaker.
- 8:30—Folk Dancing, Agnete Bollesen and Lavern Larkowski in charge.
- 10:00—Coffee

Sunday Morning

- 9:30—Special Bible Study Session, Rev. Harald Petersen
- 11:00—Worship Service with Tyler Congregation
- 12:00—Dinner and Farewells

How to get to Tyler:

By Auto: Tyler is located in the southwest corner of Minnesota on Highway No. 14, seven miles east of Highway No. 75.

By Bus: There are Greyhound buses arriving from the east at 1:47 p. m. and from the west at 5:17 p. m. In addition, there is a bus coming from Minneapolis to Florence (5 miles from Tyler) at about 7 p. m.

By Train: The Northwestern has a fast train coming from the east to Lake Benton (7 miles west of Tyler) at 10 p. m. and from the west at 7:10 a. m. There is a train to Tyler from the east at about 6:30 p. m. and one from the west at about noon. Let us know if we have to meet you at Lake Benton!

What to bring:

Sheets, pillow cases, blankets, **A World of Song**, **New Testament**, a spirit of sharing, and your ideas and questions.

Costs:

Total cost for registration, meals and lodging for the week-end (Friday through Sunday noon) \$7.00, which includes the registration fee. If anyone comes for a shorter period of time, they will be charged for individual meals.

Report of the President of AEYLF to the Annual Convention

I. GENERAL SITUATION SINCE NOVEMBER 6, 1954

One of the largest and most successful workshops and conventions was held at Grand View College last year. At that time two new board members were elected, your treasurer and president. Since that time, your national board has held its regular spring board meeting at Grand View College, where we planned the year's program. Among these plans was the Synod Youth Night at the synodical convention in Kimballton. All other business and planning has been carried on by mail. The board met again just previous to this workshop and convention to plan other work in the interest of our youth.

During the year, your president has had the opportunity of attending the Iowa District Winter Workshop as well as coming in contact with a few of the individual fellowships in various places. Successful summer camps were held in every district, although the Atlantic District was the only one that reported. The California District is the only district that did not hold a convention. The Atlantic and Great Plains Districts are working on developing and enlarging their camp programs.

The membership of AEYLF has been served faithfully and well by my fellow board members; by district and local officers; pastors; national, district, and local committee members, and by the editors of our publications.

RECOMMENDATION: That this convention express a vote of thanks to all who have served to further the work of God's Kingdom among the youth of our synod.

II. SYNODICAL RELATIONSHIPS

A successful youth night was held again this year, at the synodical convention in Kimballton. Our speaker was Dr. Charles Smith, professor at the Drake Divinity School in Des Moines. Anil Jha and your president also talked. Many young people showed an interest and also enjoyed the recreation following the meeting. The youth of our synod are urged to participate in this program each year.

Each year, recreation laboratories are held at Danebod and Nysted. Youth leaders, workers with youth, and older young people themselves are urged to make use of these facilities. Grand View College offers a liberal arts curriculum for all high school graduates, as well as an extension of the Christian fellowship experienced in our congregations, camps, workshops, and conventions.

RECOMMENDATION: That this convention go on record as encouraging our youth and youth leaders to consider the educational advantages of Danebod and Nysted Recreation Laboratories for specialized short courses and of Grand View College for general education.

III. THE LARGER FELLOWSHIP

Our synod was represented at the All Lutheran Youth Leaders Meeting in Chicago this year by your vice-president, Pastor Harry Andersen, and your treasurer, Agnete Bollesen. Ruth Jacobsen of Chicago also attended the meeting as an unofficial delegate. The 1956 All Lutheran Youth Leaders Meeting will be held at Grand View College in January. These meetings provide for an interchange of ideas, for a sharing of experiences, and for leadership education.

Mark Nussle of Chicago represented AEYLF at the General Council of the United Christian Youth Movement held at Lake Geneva, Wisconsin, this summer. A report of that meeting will be given at this convention and will also be printed in *Paging Youth* as soon as space is available. Financial support is also given to this interdenominational work under the National Council of Churches of Christ in the USA. A number of valuable publications are available from the UCYM office at 79 East Adams Street, Chicago 3, Illinois.

Several of our youth have registered for the God-Home-Country Award in 4-H Club work, although none have come in recently. This award was presented to Loraine Andersen of

(Continued on Page 14)

Our Women's Work

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

Many church papers come to the desk of your editor. The following is taken from The Messenger of First Lutheran Church, Sidney, Michigan, Beryl Knudsen, Pastor.

Our Church Schools

Our Church Schools are in full swing again after their vacations. So far the increased interest and attendance has been gratifying. This is a **very** important work in our church. Let us continue to do what we can to maintain the interest and increase the growth which we are presently experiencing. Our teachers are giving themselves to the work in a splendid manner. Did you know that six of our eight regular teachers have week-day jobs which take them out of their homes? Think about this the next time you feel you do not have time to accept an office or serve on a committee in the work of the church.

WMS Meeting at the District VII Convention in Brush, Colorado

The Women's Mission Society of District VII met Saturday evening, October 1, for a short business meeting with the representative, Mrs. Elna Mikkelsen, presiding.

The meeting was opened with the singing of the hymn: "Thy Word is like a garden, Lord."

Mrs. Mikkelsen read from 1 Peter, 4, 10, and led us in prayer. The report from the WMS meeting in Omaha was read.

Rev. A. Knudsen thanked the WMS for its support of Camp Nysted. Many gifts for the kitchen and dining room had been received, and enough money to buy silverware and other necessities.

The treasury showed a substantial increase from the preceding year, the income being \$711.60, (1953-'54 it was \$305.23).

The president mentioned last year's special project, to raise \$5,000 for Grand View College. The goal had not been reached, and it would therefore be continued another year.

Mrs. Sophie Dahl, Hay Springs, Neb., gave a report on the Women's Retreat in Tyler, Minn. Three members from this district had attended the meeting.

The WMS meeting in Kimballton, Iowa, during the synod convention, was reviewed by Mrs. Eileen Poulsen, Cordova, Nebraska, and a letter was read from the new president, Miss Emilie Stockholm.

Mrs. Eileen Poulsen was elected representative for District VII for the coming year.

It was decided to send greetings and thanks to Mrs. Ida Egede for her 10 years as president of the WMS.

A rising vote of thanks was given Mrs. Mikkelsen who has served three years as representative for District VII.

We closed the meeting by singing: "Lord, I wish to be thy Servant."

As there had not been time to hear reports from the various Ladies' Aids, this was done at a special meeting Sunday afternoon.

Lighted candles and white flowers on the altar, and two big baskets of bright colored gladioli made the church festive looking when we assembled for our annual WMS meeting Saturday night.

We started by singing: "Jesus shall reign." Rev. Rossman read the first seven verses of the 95th Psalm and led us in prayer. After a few words of welcome Rev. Mikkelsen introduced Mrs. Janette Gade who sang: "I am a Pilgrim." The speakers of the evening were Dr. Alfred Jensen, president of the synod, and Mr. Harry Jensen, business manager at Grand View College. We sang: "Hark, the voice of Jesus calling," and Dr. Jensen gave a short talk on MISSIONS, and also thanked the WMS for its generous support of the various causes in our synod. The church choir had chosen as its selection: "He walks beside me all the way." Mr. Harry

Jensen gave a talk on the future of Grand View College, and showed slides of the various buildings and of the proposed new ones.

An offering amounting to \$76.25 was added to the Seminary Fund.

Rev. Rossman pronounced the benediction, and the meeting was closed by singing: "Softly now the Day is ending."

Emilie P. Lerager.

Do it Now

The president of WMS, Miss Emilie Stockholm, has sent out questionnaires to all AELC Women's groups. She is anxious to have your replies before the WMS Board meeting. Please return them at your earliest convenience.

Mission Society

A PAGE ANT

by Thora E. Hansen

Introduction: WMS is the Women's Missionary Society of our synod. We shall give a brief resume of the work and how our money is used. (Some one can here elaborate on the work of WMS or it can simply be stated that WMS supports foreign and home mission work.)

A STUDENT:

I represent Grand View Seminary. What better work for WMS than to give help to the Seminary and to the young men who are dedicating their lives to the service of Christ. (Here the college song may be sung).

A PASTOR:

I represent the small congregations of AELC which are not self-supporting. WMS helps us financially so that we may have our own church and pastor as you who are fortunate enough to be self-supporting. WMS also helps in the building of new churches in our synod.

(Here may be sung "My Church, My Church.")

A SEAMAN:

I represent the Seaman's Mission of AELC. WMS supports this mission and Danish people wherever else there is need. (Song or music here.)

ANOTHER PASTOR:

I represent AELC in Canada. There are but few of us in these outlying communities, and we are struggling hard to maintain a church. We are grateful for WMS gifts.

(Music may be added or a poem recited such as "In Christ There is no East or West")

MURIEL NIELSEN:

I represent Muriel Nielsen.

(Here it would be well to have a letter from Muriel read. If program is planned far enough in advance this will be possible.)

HAROLD AND MARY RIBER:

We represent the Ribers.

(With the aid of your imagination a family scene could be shown in the form of a skit. It could show the Ribers home on furlough or leaving for India.)

Song: "Oh Zion Haste, Thy Mission High Fulfilling."

A SANTAL CHILD:

I represent the children of India. We are so eager to learn about God. And just think, \$25.00 will send one of us to school for a whole year.

(Sing: "Hark the Voice of Jesus Calling.")

This little sketch was given at Manistee, Michigan, by a group of Sunday school children, sponsored by and for the benefit of WMS. It is reprinted here by request.

Opinion and Comment

Student Boom

Grand View College this year has 256 students. Almost 100 of last year's freshmen returned for another wonderful year, and 123 new students have pushed attendance figures way up. Forty-two nurses are also taking their college work there.

Way Behind

The Synod Treasurer, as usual at this time of the year, is way behind in receipts for the cause of Lutheran World Action. At the two-thirds point in the year, we had gathered only one-third of the funds expected from us. In view of past action, however, this is nothing to be alarmed about. Most of our congregations use the last few months of the year for drives of this kind, and it is a particularly appropriate effort for the Advent season. We are confident that these late efforts will put us over the top, as has been the case in the past few years when our per capita contribution to L. W. A. has been among the highest. L. W. A. has been in existence for over fifteen years, and about eighty millions have been raised for church needs and social causes by all the synods participating. **During that time, our Synod has raised about a quarter of a million dollars.** We have been able to meet our fair share of this responsibility, and it remains now for us to be humble that we have not given more. This is one of the happiest causes of all to give to, and those who have been fortunate enough to have done some world traveling in the past few years know how incessant are the needs. (Of course, not all of L. W. A. funds go abroad.)

New Audio-Visual Aids

For some time it has been possible to purchase film strips showing impressive scenes from the life of Martin Luther—stills made from the great motion picture. Now a 12-inch long-playing record (33 $\frac{1}{3}$ RPM) has been produced to go with the film strip. Voices from the original film are included, and heighten the realism and drama. The combination of strip and recording are suitable for use with Juniors through Adults. The recording on one side is twenty minutes in duration. On the reverse side of the record are longer excerpts which supplement the words and music designed for use with the strip. Those congregations which already have the early silent version of the strip will find the recording (at \$5) suitable.... Meanwhile, the film itself continues to make news. In London, the film was finally made available to the public after a delay of more than a year, and capacity audiences displayed their gratitude. Attendance figures were the "highest on record." Leaflets attacking the film were handed out by pickets to persons in line outside the theater. And in Havana, Cuba, where the controversial film has just been shown, a leading newspaper called the film "the most shameless falsification of history that has been made as long as movies have existed." (The film, of course, has achieved a long record of laudatory praise for its strict adherence to historical fact.) In Caracas, Venezuela, the film was banned for those under 18,

but two large theaters simultaneously were doing a record business. Lutherans in Brazil are taking action to protest the recent banning of the film in that country.... Ownership of a copy of the film is possible by any congregation who will spend \$150 (until November 30). The film has more than a temporary, one-showing use. As children grow, it can be shown to them again and again, and new understanding will develop. And the new adult membership of any congregation will appreciate the re-exhibiting of "Martin Luther" from time to time. Surely the Synod should own a copy, as well, but we have heard from official sources that no action has been taken. Perhaps it has been felt that congregations ought to own their own, and that may well be. However, owners of the film may loan or rent it to others; no restrictions exist except television and commercial exhibition.

Bright Sayings of a Preacher Teacher

One of the freshest voices on the subject of preaching has always been that of Halford Luccock. He has some amusing and biting comments in a recent book, *COMMUNICATING THE GOSPEL*, on the preaching of various ministers he has heard. And he manages to find an apt phrase to characterize it in each instance. For example, the "Jericho sermon" — the preacher seems to feel that if he marches seven times around the outside of a subject with a loud noise, the walls will fall. Then there is the "Rocking-horse sermon," which moves and moves but gets nowhere. Or the "Christmas-tree sermon" — hung with bright ornaments which have no relation to the subject, as the tinsel has none to the tree. And we liked his phrase, "The Smorgasbord Sermon" — a little of everything, but nothing very solid.

Harmonious Note

For the first time, the ULCA has gone outside its own denomination in picking its lecturer on the Knubel-Miller Foundation. Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Illinois, has been selected for the lecture series to be delivered next year. The series was named after Dr. Frederick Knubel, first president of the ULCA, and the first treasurer, E. Clarence Miller. For his subject, Dr. Bergendoff has selected: Doctrine of the Ministry and of the Church in American Lutheranism. The selections of the Augustana president comes soon after the merger talks between the two synods have been favorably considered.

New Radio Series Announced

The familiar "Church of the Air" (CBS) usually heard at 9:30 EST has announced that beginning November 6 and continuing for seven Sundays, the broadcast will be devoted to discussing the origins of the major denominations in Protestantism. The personal impact made by such leaders as Cranmer, Luther, Abraham, Joseph Smith, Wesley and Calvin will be discussed. The series will commemorate the 25th Anniversary of the "Church of the Air" programs. Midway through the series, on November 27, the program will be given over to a discussion of Lutheranism, and the chief speaker will be Dr. Paul E. Scherer, Brown Professor of Homiletics at Union. This series should prove especially interesting.

Africa Calling

to the Lutherans of the world on the occasion of the All-Africa Lutheran Conference at Marangu, Tanganyika, November 12-22, 1955.

It is only 150 years ago that the great pioneer figure, Moffat, looked at this continent and saw "a thousand glimmering campfires where the Gospel of Christ has never been heard."

The church responded. His trumpet call brought forth men like Livingstone. Envoys of Christ went out over the desert, through the forests, through travails of plague. They really carried the Gospel into the heart of the continent. It is a great story — that story of missionary pioneering in Africa.

But today a new day dawns on this great continent — a threatening day. Churches are established. Even Lutheran churches are found from Liberia in the west to Madagascar in the east; from Ethiopia in the north to the Cape of Good Hope in the south. The whole continent is rapidly changing. Old religions fight Christianity which again is fought by materialism and secularism. Burning fires of different kinds are illuminating the African horizon — fires of nationalism, racialism and materialism. Africa is at the cross-roads. And Africa's cause is your cause today.

For the first time in history the church is calling together its people from all the corners of Africa. 150 African leaders and missionaries are to meet at Marangu in Tanganyika from the 12th to the 22nd of November this year to pray and to study — to thank God for past blessings and to discuss with each other the problems of a growing church, the problems of evangelism, the problems of response to the pressure of social and political revolution that is sweeping the continent. We believe that the Word of God has something very paramount and important to say to Africans in this situation — the word of peace and joy and strength. We firmly believe in this conference because it is the first all-Africa conference of any kind. It surely is of historic significance. In contradiction to those who think that Africa will never come of age, we proclaim that Africa has come of age. It is high time that the Christians of all the Lutheran churches throughout the whole continent meet and realize during these days all our shortcomings, our mistakes, but by the grace of God we shall also be granted a vision from God for our future task.

So to our Christian brethren throughout the world we send this call to prayer — prayer that all the language difficulties and other problems of a techni-

cal nature may be overcome in order that every member of the conference will experience something worthwhile to take back to his home and his home church. This historic event depends upon God's grace and your prayers. Africa is calling you! Will you respond with prayer?

The Commission on World Missions.

Program Ready for First All-Africa Conference

Geneva — (NLC) — The first All-Africa Christian Conference in the history of that continent will be held at Marangu in Tanganyika, November 12-22, because "tomorrow may be too late to try crossing certain frontiers."

The ten-day study conference, sponsored by the Department of World Missions of the Lutheran World Federation, will be attended by 150 delegates, 100 of whom will be African Christians from ten different countries.

"Political and racial tensions in Africa are rapidly making parts of that continent less receptive to European and American Christians who wish to work among the people there," Dr. Fridtjov Birkeli, director of the Department of World Missions, said. "We are hoping this conference will help the African Christians to carry a larger share in the work of the Church in their countries."

If the conference is successful, and this depends upon the enthusiasm shown by the Africans themselves, Dr. Birkeli said, it may lead to an All-Africa conference of all the Protestant mission societies and churches.

"No other group has attempted such a meeting before," he said. "The sociologists say Africa is not socially mature and the churches have said there is a shortage of spiritually mature leadership, but we feel that tomorrow may be too late to try crossing certain frontiers. We are holding this conference today to be sure that we do not lose a great opportunity for a great continent."

After an interview with Dr. Birkeli, Hailie Selasse, Emperor of Ethiopia, specially commissioned His Excellency Emmanuel Abraham, Ethiopian ambassador to Rome, to attend the conference as his representative. Abraham, who is an outstanding Lutheran layman, will probably serve as one of the five co-presidents of the conference.

During the opening festival of the conference, the Governor and Commander-in-Chief of Tanganyika, His Excellency Sir Edward F. Twining, will address the delegates. Immediately fol-

A Prayer for Africa

On the occasion of the All-Africa Lutheran Conference (for use in all Lutheran churches throughout the world, October 29th or 31st)

Father of all men, whose mercy is great toward all who stand in need, and whose Son is the redeemer of all who call upon Him: We thank Thee that Thou hast called unto Thyself a Church among our brethren who live in the vast continent of Africa.

We beseech Thee for that Church and especially for all who are about to gather in Tanganyika for the All-Africa Lutheran Conference, to consider the affairs of Thy Kingdom.

Let the light of Thy sun shine, we pray Thee, upon the new day that is dawning in Africa. Put to flight the dark hosts of racial and national pride, of selfishness and intemperance, of ignorance and the worship of false gods. Give to Thy Word power and to Thy Church the Holy Spirit, that Jesus Christ may reign supreme;

Through the same, Jesus Christ Thy Son, our Lord. Amen.

lowing him, the Paramount Chief of the Chagga tribe, Thomas Marealle II, will speak to his own people. The Chaggas live near Marangu at the foot of Mount Kilimanjaro and form one of the largest Lutheran groups in Africa.

Other major speakers include: Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council of Churches from the United States; Bishop Hanns Lilje, president of the Lutheran World Federation from Hannover, Germany; Dr. Carl E. Lund-Quist, executive secretary of the LWF from Geneva, Switzerland; Canon M. A. C. Warren, general secretary of the Church Missionary Society, London; Dr. Fredrik A. Schiotz, president of the Evangelical Lutheran Church in the U. S.; the Rev. Francis J. Bedford, British and Foreign Bible Society, Kenya, Africa; The Hon. Mrs. E. U. Marealle, the only woman member of the Legislative Council of Tanganyika; Mr. L. B. Greaves of the International Missionary Council from England and Professor Dr. Bengt Sundkler from Uppsala University in Sweden. Most of the 47 speakers are Africans.

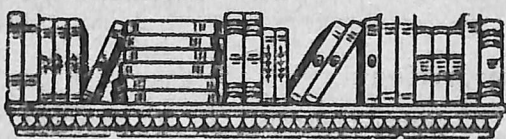
Topics include such subjects as: "The Gospel of the Closed Doors;" "Christian and African Heritage;" "Church Discipline and African Character;" "The Sect Movement in South Africa;" "The Word of God in Everyday African Life" and "Christian Family Life in Africa Today." Morning Bible studies will be led by different persons each day.

Five co-presidents will be elected to preside over the meetings, three African and two non-African. The "Martin Luther" film will be shown during the conference.

Because of the many languages represented at the conference, all sessions will use the IBM simultaneous interpretation equipment which will permit translations of the proceedings into five languages.

There are approximately 150 million persons in Africa, of which 15 million are estimated as being Christian. Of these an estimated one million are Lutheran.

BOOKS



EXPLORING THE SMALL COMMUNITY by Otto G. Hoiberg, published by the University of Nebraska Press, Lincoln, Nebraska, 192 pages, \$3.50.

Drawing upon much personal experience and upon his insight and social training, Dr. Otto Hoiberg has written a wise and sensible book on the small community. Dr. Hoiberg is a son of the late C. P. Højbjerg, and is now coordinator of community service in the University of Nebraska Extension Division, as well as associate professor of sociology.

His book is in two parts. The first part deals with the definition, concept, practices and activities of the small community, as well as a consideration of leadership development. The second part deals with specific areas of the small community. There is a chapter on the church which alone is worth the book. There are also chapters on local government, medical care, the school, business, recreation, cultural opportunities and beautification.

The book is practical, pertinent and thorough. It has a high idealism. It is easy to read. It is a book that may well be recommended to anyone interested in community welfare. The community need not be small or rural in order that the principles of the book may apply.

R. J., Danevang, Texas.

INFINITUDE

I cannot gauge infinitude, for I
Am mortal . . . knowing only length of years
And lesser time, like hours that multiply,
Becoming decades mingled with life's tears.
Eternity's horizons glimmer far . . .
Beyond the curve of one last purple hill;
Beyond the orbit given any star,
And is ordained because of God's own will.

—Thelma Allinder.

Women's Institute

The Second Synodical Women's Institute will be held at Grand View College on November 11, 12 and 13. The meeting begins with the evening meal on Friday the 11th and closes with the noon meal on Sunday, the 13th.

The program is designed to help the Christian women in the church.

The cost will be \$4 per person which includes board, room and registration fee. It would be greatly appreciated if advance registrations would be sent to: Howard Christensen, Grand View College, Des Moines, Iowa.

The program is thus:

Friday, November 11

6:00 p. m.—Evening meal.

8:00 p. m.—Grand View College Choir. Speaker: Rev. Axel Kildegaard, Dean of the Seminary.

Saturday, November 12

8:30 a. m.—Devotional service, Rev. LeRoy Norquist, Seminary Professor.

9:00 a. m.—What the Pastors Expect of the Women in the Church, Rev. Carlo Petersen.

10:15 a. m.—The Work of the Lutheran Welfare, Rev. Paul Boe, Director of the Iowa Lutheran Welfare.

12:00 Noon—Noon meal.

1:15 p. m.—"Developing the Church Woman's Potential." Devotional service, Emilie Stockholm. Panel — Speakers and moderator to be announced. Moderator, Mrs. Richard Jessen. "Developing the Church Woman's Potential." Through Prayer and Worship, Emilie Stockholm. Through Evangelism and Missions, Mrs. Aksel Holst. Through Christian Stewardship, Mrs. Ernest D. Nielsen. Through Christian Fellowship, Mrs. Alfred Holgaard.

3:15 p. m.—Challenges to the Women of the Church, Mrs. Houser, President of the Des Moines area Council of Churches.

4:30 p. m.—Discussion period.

6:00 p. m.—Evening meal.

7:00 p. m.—The Objectives of WMS—A Report from the Board.

8:00 p. m.—Program by Grand View College students and the Des Moines church drama group presenting the play, **Point of Beginning.**

Sunday, November 13

9:30 a. m.—Church school.

10:45 a. m.—Worship services.

12:00 Noon—Noon meal.

1:00 p. m.—Homeward bound.

From District IX Convention in Wilbur, Washington

SEPTEMBER 24 and 25, 1955

Most of the pastors and delegates arrived in Wilbur Friday evening and received a warm welcome from the pastor and reception committee. No meeting was scheduled for Friday evening, but the pastors had a dinner and fellowship in the parsonage.

Saturday morning the meeting opened with devotion by Rev. John Pedersen. He spoke on the topic: "The Church and Her Lord." He pointed out what the church is, and should be. Unless it is built on the true faith in the Lord of the church, Jesus Christ, it is not the church which will stand.

After a brief recess our president, Rev. Harold Olsen, opened the convention. Rev. Robert Fallgatter, the host pastor, then gave a welcome to the guests.

There were 5 pastors and 24 delegates present. We also had with us our guest speaker, Rev. Clayton Nielsen from Withee, Wisconsin, and several guests.

At the business session one of the most important things discussed was the newly revised constitution. Last year it was adopted as a working constitution; but the committee was asked to function another year and make a few changes and additions. It was accepted at this year's convention.

The convention also decided to give financial support to such intern pastors who might like to work a summer in one of the congregations of the Pacific Northwest, under the leadership of the resident pastors. It had been tried in Enumclaw this summer with student Paul Nussle.

The general theme for the convention was, "I will Build My Church," and all the sermons and talks were centered around that theme.

Saturday afternoon we had a panel discussion with Rev. Harold Olsen as moderator. The topic was "The Church and Her Benevolences." The following four were the panel members: Mr. C. S. Fynboe, Tacoma; Mr. Harold Smith, Seattle; Mrs. Elmer Hansen, Junction City; and Mrs. Johnsen from Wilbur. It was a very interesting discussion.

After that the business meeting continued.

In the evening we had the Women's Missionary Society Meeting. Our guest speaker, Rev. Clayton Nielsen, gave a lecture about "The Church and Her Women." Rev. Nielsen pointed out what place and importance women had had in the church in all generations, and the place they had to fill today.

Sunday morning the worship and communion service started at 11 o'clock. Dr. J. C. Kjaer delivered the sermon. His topic was "The Church and the Keys of the Kingdom." The confession of Peter, "Thou art the Christ the Son of the living God" is and always shall be the key of the kingdom.

At the afternoon meeting Rev. Clayton Nielsen spoke about "The Church and Her Mission." He showed several places in our present day world, where the church had a mission and where the influence of the church would be desirable.

At 3:30 there was a tour of Grand Coulee Dam for those who wished to take part.

After supper we had the closing meeting, when Rev. Holger Andersen was the speaker. His topic was: "The Church in a World of Sin." He reminded us of this: that sin is "to miss the mark." To fail to reach what we were supposed to as human beings. When we hear about sin we admit it is there; but it is surely not us it refers to, we are not guilty. So he put up before us a mirror in which we could examine ourselves.

At the coffee table we had thank you talks by several of the guests. Rev. Fallgatter thanked the guests for coming. He also gave thanks to those of his congregation who had worked so faithfully to make this such a fine and inspiring convention.

We went home with thanks in our hearts for the many good things we had heard and taken part in. It had been a good convention with fine fellowship and inspirations. We thank the congregation in Wilbur and its pastor for the kindness and hospitality we found while we were there.

John Pedersen,
Convention Secretary.

District VII Convention at Brush, Colorado

SEPTEMBER 30, OCTOBER 1 and 2, 1955

"Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins."

On invitation from the congregation at Brush, District VII of the American Evangelical Lutheran Church met for its annual convention the first week-end in October "where the skies are a trifle bluer and the friendship's a little truer."

Certainly, it's good to be home again, but next to home there's no place like Brush at convention time.

First a hearty welcome and a cup of coffee, then the opening meeting with a fine lecture on the meaning of the different parts of the worship service. The communion service was held in the evening of the first day, "and behold, it was very good."

On Saturday morning following morning devotion the district president opened the convention expressing his appreciation to the people at Brush for the invitation and thanks to God for keeping and leading us in such a way that it had been possible for us to begin this meeting according to plans.

We were officially welcomed by the pastor and the vice-president of the Bethlehem congregation. After that we were all set to start.

First: Reading of the minutes from the 1954 convention. Then followed the roll call of delegates and pastors, Davey Nebraska, and Granly, Mississippi, were not represented. In all, there were 67 votes registered; also present as visitors and speakers were Dr. Alfred Jensen and Mr. Harry Jensen, Des Moines, Iowa.

The treasurer reported receipt of \$1,272.83; Expenditures \$656.57; and a Balance of \$616.26.

Each congregation had prepared a written report on its activities and instructed one of its delegates to present it. This proved to be very interesting and informative.

Rev. Alvin Petersen, student pastor at the Lutheran Student Center, University of Nebraska, sent a report and letter informing us about the work there, stating that it had been necessary to increase the annual dues to 10 cents per confirmed member. A motion to the effect that this amount be paid was seconded and carried.

The Reading Circle will continue as of last year.

The Junior Camp was attended by 51 campers. A motion to continue the camp next year with Rev. Arnold Knudsen in charge was seconded and carried.

It was reported that details in regard to the transfer of ownership of the Nysted Folk School to District VII have been completed and that Deed to the property may now be obtained by the district.

The Young People's Camp was attended by 14.

A motion to support the Lutheran Social Service of Nebraska with a contribution of \$50 was seconded and carried.

It was moved and seconded to make \$300 available for the Seminary Student Fund so that each of the students from the district may receive \$100. Motion carried.

Discussing Article 6, No. 1 of the constitution, it was moved that the District Board make a study of the point in question and report at next meeting recommending to change No. 1 to concur with a decision made in 1954 in regard to the collection of district dues. Motion was seconded and carried.

It was further moved, seconded and carried that district dues for 1956 be assessed at 50 cents per contributing member.

Mr. George White reported on the Eben-Ezer Mercy Home and extended invitation to visit the Home, which we did as a group Sunday afternoon.

The synod budget (our part) was allocated as follows:

Omaha \$1,572.17; Kronborg \$1,534.80; Cordova \$767.40; Davey \$255.80; Rosenberg \$473.23; Nysted \$460.44; Cozad \$588.34; Brush \$370.91; Hay Springs \$370.91; Danevang \$984.83; Denmark \$498.81.

The synod budget has been increased about \$10,000, partly because of the Seminary and the College. But, said Dr. Jensen, we are attempting to carry on a full program in our synod, and that costs money.

The following items were on the agenda in the president's report: The Sunday School work; the Lutheran Refugee Service; the All Lutheran Food Appeal; the Lutheran World Relief; the Lutheran World Action; but time did not permit further consideration.

On invitation from Hay Springs, Nebraska, it was decided to meet there for our next convention on the 28, 29, and 30th of September, 1956.

Rev. Calvin Rossman was elected District President.

Mr. and Mrs. Harmon Smith were appointed to write about the meetings held on Friday, Saturday morning and evening, and the Sunday services.

To approve the minutes: Anders Nielsen, Edna Hansen, Harmon Smith.

The Folk Meeting at Nysted was left to the decision of the district board.

A rising vote of thanks for good and faithful service rendered our district was tendered the Jespersen family as they are moving to a new field in Minnesota.

We were indeed grateful to be at Brush for our convention and wish to extend to the host congregation and pastor our appreciation for all your hospitality and kindness.

And so the District VII 1955 convention was adjourned.

M. Mikkelsen, Sec.

Report of the President of AELYP to the Annual Convention

(Continued from Page 8)

Danevang, Texas, since our convention a year ago. Only two of our youth have received this award since its revision a few years ago. All rural members of AELYP who are 4-H Club members should be encouraged to qualify for the God-Home-Country Award. Details are available by writing to the president of AELYP.

RECOMMENDATION: That this convention encourage participation in the larger fellowship wherever practicable and advantageous.

IV. SERVICE PROJECT

Our "Operation India" committee is doing and has done a wonderful job. Ruth Jacobsen remains as chairman of this committee; Rigmor Nussle, Treasurer; and Halvor Strandkov, Third member. Their works were long and detailed during the time that Anil Jha was with us. It is encouraging to see that funds have continued to come in. Rev. Dixon, of the Santal Mission office, has informed us that our second student has been picked. He informed us indirectly, that a passport will be difficult to obtain if at all. He put it something to this effect — that the Indian government is not too happy about sending theological students to the United States. So, at the time this report is being written, prospects look rather dim. It is hoped that by the time of our convention, something more definite may be decided in order that our convention may take action wherever necessary. At any rate, our job is not yet finished. Every fellowship and every member needs to support this project prayerfully and faithfully.

RECOMMENDATION: That this convention encourage every fellowship and individual member to support **Operation India** prayerfully and financially.

V. PUBLICATIONS

Ted Thuesen has just completed his first year as a most faithful and efficient editor of "Paging Youth." This is our section in LUTHERAN TIDINGS. Our contributions and interests (local, district and national) are needed at all times. Articles should be sent to the editor of **Paging Youth**. All members of AELYP are eligible to receive LUTHERAN TIDINGS whether or not they or their parents are members of the synod.

Pastor Harris Jespersen continues as a very capable editor of "YULE." The staff for 1955 YULE is Pastor Harris Jespersen, Editor; Mrs. Dagmar Potholm Petersen, co-editor; and Mrs. Agnes Nussle, business manager. A financial report will be given to this convention. This is our Christmas magazine. Each fellowship should be encouraged to sell even more this year.

"A World of Song" is still in the process of revision. It has been delayed considerably. From all reports it should be completed by next spring or summer. The committee has a tedious and time consuming job and they are doing a great work. Each fellowship should be encouraged to replenish its supply of "World of Song" when it is available.

RECOMMENDATION: That this convention encourage every fellowship to send news of general interest to the editor of "Paging Youth" regularly; to increase its sale of YULE in 1955; to replenish its supply of a "World of Song" when it becomes available.

VI. PROGRAMS AND PROGRAM MATERIALS

A new program for film distribution was set up by your national board at their spring meeting. June Westergaard of Omaha remains as chairman for film distribution. All district presidents should be encouraged to continue to distribute the film to local fellowships, and the local fellowships, in turn, should be encouraged to use them to the best possible advantage.

LUTHER LIFE and HIGH IDEALS have been made available to all local fellowships, pastors, and seminary students. The use of these materials for fellowship meetings should be encouraged.

RECOMMENDATION: That district presidents should distribute the filmstrips to local fellowships and that local fellowships, in turn, should be encouraged to use them to the best possible advantage; and that local fellowships, pastors, and seminary students be encouraged to use LUTHER LIFE and HIGH IDEALS.

VII. MISCELLANEOUS AND CONCLUSION

AELYP continues to be in fairly good financial condition. Most local fellowships have contributed to our cooperative work and have felt responsible to it. A budget will be presented to the convention.

The annual schedule should include these events: Youth Sunday should be held preferably the last Sunday in January; local elections in September or October; district workshops as soon after the national workshop as possible.

This was my first year as president of AELYP. I have learned much from the experience, worked with and met many fine people, and enjoyed the tasks and opportunities that were put before me. Now that I feel a little more secure and experienced with the work, I hope that I may serve you better during the second year of my term. It has been a privilege to serve you.

Lavern Larkowski.

Grand View College
Des Moines, Iowa
October 11, 1955

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

Grand View College And Our Youth

First Things First

As the 1955-56 school year begins at Grand View College, one can see many new, bright and shining faces on the campus; one can also see some other things which are new, bright and shining—Classrooms, of course. Of the two, I suppose the new students are more interesting, but the classrooms do a lot to make our classes more enjoyable. We students are all looking forward to the future when we hope there will be even more improvements and additions made to our campus buildings.

This year at GVC is going to be an exciting one, if one can make any predictions from the first few weeks. These bright-eyed freshmen are interested in both the social and academic aspects of college life. The sophomores are eagerly pitching in and trying to help integrate all members of the student body into one large group. Both sophomores and freshmen are anticipating a year of fellowship in work, study, play and worship.

As usual the first week of school was devoted primarily to orientating all new students to life on our campus. On Sunday many tons of books, clothes, and junk were hauled into the halls and rooms of the dorm. One could hardly tell by looking in the halls of the girls' dorm whether it was a dorm for males or females. (You see, all the helpless females had to have considerable assistance to get their belongings moved in.) Roommates got their first glimpses of each other this first day. From these glimpses, first impressions were formed. As I remember, my first impression of my roommate was a false one for I thought she was a beautiful girl—and then she put the shoe boxes down and I saw her face! Really, I'm only kidding, I have a very attractive roommate but it's just not fair to compare her to a shoe box because they make such beautiful shoe boxes these days. That first day we were just a group of strangers eating in the school cafeteria, watching TV in the lounge, and walking about on the campus. Now we are strangers no more for we have begun to know and like our fellow students. In a few cases the verb like is rather inappropriate to use, perhaps a stronger verb should be substituted in these instances.

We started getting to know each other Sunday night by playing a number of mixer games. During the rest of the evenings in the week there were such activities as a sock hop, a scavenger hunt, a family reception, and a game night. During the days as well as the nights we were kept busy. On Monday there were tests for new students. These made most everyone wish that he'd stayed home and learned to shear sheep or make pickles

instead of coming to college and wasting all his money. Tuesday was even worse as I tried to figure what courses I should take. The sophomores had their chance to register and work out a schedule that would please their advisor and the dean, and one that wouldn't interfere with their sleeping schedule, on Wednesday. Curiosity was high on Thursday; I was worrying about whether my instructors would turn out to be ogres, or whether I would be able to pass all those courses I had signed up for. Friday a sigh of relief was heaved as I and everyone else realized we had attended all our classes once and managed to survive. Saturday I decided maybe this going to college wasn't such a silly notion after all, in fact, I might even like it here at Grand View. Sunday I realized I was lucky to be here and I was awfully thankful to have the opportunity to attend school. Yes, this year is going to be quite an experience.

Be seeing you again soon!

N. S.

(New student. What else?)

OUR CHURCH

Dagmar, Montana. Pastor Aage Moller of Solvang, Calif., is at present serving as temporary minister here during this congregation's vacancy. Pastor Moller will attend the Folk Meeting in Askov, Minnesota, early next month as well.

Hartford, Connecticut. A young people's society has been organized here recently. An evening of "men at work" resulted in a fine fellowship and dinner at Our Savior's Church. Pastor George Mellby and a staff of 12 other men cooked a roast beef dinner with "all the trimmings." Substantial donations were received in a special decorative envelope system. District President Viggo M. Hansen and his wife were present.

Seattle, Washington. An artists opinion of the new church in Seattle has recently come to our attention. Professor (of Sculpture) Everett DuPen, U. of Wash., says of it. "The church of St. John's is one of distinct simplicity and beauty, architecturally and artistically. The impression one receives walking into the nave is one of exhilaration. This uplifting effect, a most desirable quality in church architecture, is achieved by the harmony of proportion, color, and use of light. Richness is reserved for the well-spaced recessed stained glass windows.

"Personal warmth is injected into this simplified church architecture by the use of small-scale brilliantly colored stained glass panels set in louvered frames. They are set at wide intervals so one can appreciate each window. Examining the art content of the stained glass, one is immediately impressed by their excellence of design, color, and execution. The use of symbolism is carried throughout as a means of religious instruction as well as a design motif, important in unifying the whole.

"Aside from the design and execution of the windows, we should appreciate the

fact that here is a regional artist willing and able to dedicate himself to the task of creating uplifting beauty so necessary to the devotional life. Mr. Bert Willemse has created for this church a work of major artistic importance. The windows combine both the contemporary and the traditional in spirit and richness with economy.

"Art is important to a church because it becomes the visual counterpart of the spoken word, and beauty thus incorporated into a church is a living, vital, and spiritually inseparable part of devotion."

Detroit, Michigan. A new duplicating machine was recently donated to the congregation here, and the church has started using the Sunday bulletin system, in addition to its monthly messenger "Kirkebladet." Three new families were welcomed into membership this month.

Sidney-Greenville, Michigan. The Ladies' Aid of First Lutheran Church here recently purchased a new organ for the church, dedicated September 25. A substantial down payment was made, and the organization will undertake the remaining payments.

Enumclaw, Washington. Pastor Holger Andersen this month is preaching a series of sermons dealing with fundamental tenets of the Christian faith. The sermons are designed to serve as instruction for membership of prospective new members.

Chicago, Illinois. The Sunday School of Trinity Church here is sponsoring the showing of a new color-sound film, "The Life of Christ," October 23, evening. Many new pupils attended the Rally Day, September 22, and over 100 were there in all. Mrs. Folkvar Knudsen, of the teaching staff here, resigned after serving for sixteen years. Partitions have been purchased dividing the church hall into private Sunday School class areas.

Acknowledgment of Receipts From the Synod Treasurer

For the month of September, 1955

Toward the Budget:

Congregations:	
Omaha, Nebraska	\$ 120.00
Seattle, Washington	55.96
Askov, Minnesota	83.47
Davey, Nebraska	231.60
Greenville, Michigan	200.00
Clinton, Iowa	300.00
Los Angeles, California	100.00
Manistee, Michigan	38.30
Bone Lake, Wisconsin	125.00
Menominee, Michigan	39.09
Racine, Wisconsin	120.30
Danewang, Texas	483.76
Roscommon, Michigan	160.00
Wolters Corner, Wisconsin	69.00
West Denmark, Wisconsin	345.00
Tacoma, Washington	35.00
Omaha, Nebraska	120.00
Los Angeles, California	100.00

Home Mission:

Congregation: Seattle, Wash.20
Mr. and Mrs. Harry W. Gjølsteen, Menominee, Mich.	50.00

In memory of Niels K. Nielsen, Lake Norden, South Dakota	2.00
In memory of Mrs. Sena Jensen, Ruthton, Minnesota	5.00
Hope Circle, Ruthton, Minnesota	15.00
Rev. Walter Brown, Ruthton, Minnesota	20.00
In memory of Mrs. John Mat- zen, Viborg, South Dakota	2.00
Annual Reports	70.50
Pension Fund:	
Congregation: Viborg, S. D.	23.30
Pastor's Dues:	
Rev. Alfred Jensen	56.00
Rev. Niels Nielsen	17.00
Rev. Holger Strandskov	60.64
Chicago Children's Home:	
Sunday School, Viborg, S. D.	5.00
Previously acknowledged	31,154.73

\$34,207.85

Less: Hay Springs, \$434.00 to-
ward Budget, should have been
on loan from Church Exten-
sion Fund 434.00

Total to date \$33,773.85

Received for Items Outside of Budget:

Grand View Seminary Quota:	
Congregation, Manistee, Mich.	\$ 101.50
For American Bible Society, for work among the blind:	
Sunday School, Waterloo, Iowa	25.00
For Old People's Home, Des Moines, Iowa:	
Congregation: Seattle, Wash.	1.00
Eben-Ezer Mercy Institute:	
Congregation Viborg, S. D.	23.25
Women's Mission Society:	
Ladies' Guild, Waterloo, Iowa	10.00
Lutheran World Action and Re- lief:	
Sunday School, Waterloo, Iowa	16.09
Pastor Heide, Racine, Wis.	5.00
In memory of Mrs. Sena Jen- sen, Ruthton, Minn.	5.00

Congregations:	
Seattle, Washington	5.00
Victory, Michigan	44.25
Ruthton, Minnesota	1.30
Ludington, Michigan	137.00
Davey, Nebraska	53.00
Greenville, Michigan	50.00
Manistee, Michigan	12.50
Menominee, Michigan	9.00
Racine, Wisconsin	39.00
Danevang, Texas	188.00
Roscommon, Michigan	28.00
Marquette, Nebraska	277.00
Tacoma, Washington	10.00
Viborg, South Dakota	15.00
Previously acknowledged	6,770.28
Total to date	\$ 7,665.42

North Cedar Building Fund:

Congregation: Cedarloo, Iowa 5.00

Church Extension Fund:

In memory of Mrs. P. N. Fen- ger, Askov, Minnesota	10.00
In memory of Mrs. P. N. Fen- ger, Bemidji, Minnesota	15.00

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treas.

Contributions to Solvang Lutheran Home

MEMORIAL GIFTS:

In memory of Mrs. John Henrich- sen, by Mr. and Mrs. Einer Solevad, Watsonville	\$ 3.50
In memory of Mrs. John Roth, from Solvang	80.50
By Pors & Schultz, Salinas	5.00
In memory of Mrs. Ellen Sorensen, from Solvang	8.00
In memory of Mr. Ole Sorensen, from Solvang	2.00
In memory of Mrs. Farstrup, Exira, Iowa, by Mr. and Mrs. Martin Jacobsen, Solvang	3.50
Memorial gifts from Solvang	30.00
In memory of Mrs. Einar Knud- sen, Sun Valley, Calif.	5.50
In memory of Kathrine Nissen, Brush, Colorado	1.00
In memory of Annetta Lund, New- ell, Iowa	3.00
In memory of Mrs. Marie Jensen, Santa Maria, Calif., by Mr. and Mrs. George Petersen	3.50
In memory of Agnes Jensen, Sol- vang, Calif., by Mr. and Mrs. George Petersen	3.50
by Sorine Jensen	2.00
by Mr. and Mrs. Jonny Jorgen- sen	2.00
by Christine Petersen	1.00
by Aage Blocks	3.00
Memorial gifts from Solvang	4.50
In memory of Enok Madsen, Sol- vang	4.00
In memory of Chris Jensen, Sol- vang	2.50

OTHER DONATIONS:

Emanuel D. E. L. Church, Los Angeles	287.75
Mrs. Henry Hansen, Lacanada	5.00
Mr. and Mrs. Einer Solevad, Wat- sonville	8.00
Dr. Svend Lassen, Los Angeles	50.00
Dannebrog Lodge No. 22, Pasadena	25.00

Mr. and Mrs. Carl Christiansen, Newell, Iowa	10.00
Grand Lodge Dania	5.00
Niels Nielsen, Vallejo, Calif.	10.00
Hans Hansen, Solvang Home	25.00
Society Dannebrog, Fresno, Calif.	5.00
D. B. S. Lodge No. 299, Solvang	244.35
D. B. S. Lodge No. 299, Solvang, by Fred Petersen	600.00
Henry Infeld, Los Angeles, Calif.	50.00
Mr. Marius Jensen, Denver, Colo.	20.00
Mrs. L. Wheeler, Santa Barbara	5.00
Dania Society No. 26, Pasadena	25.00
Net Profit Rotary Dinner	22.00
Mr. and Mrs. Andrew Jensen, Sol- vang	10.00
Alfa Lodge No. 14, Modesto, Calif.	15.00
Peter Mortensen, Solvang Home	500.00

Received from April 1, 1955 to June 30, 1955	\$2,090.10
Previously acknowledged	9,321.87
Unpaid Pledges	2,500.00

A hearty "Thank You" for the above
gifts on behalf of SOLVANG LUTHER-
AN HOME.

Nis P. Pors, Treasurer.
320 West Alisal Street,
Salinas, California.

55% OF SWEDISH MOTHERS WISH CHILDREN WERE DEVOUT, BUT . . .

Stockholm, Sweden—(NLC)—According to the Swedish Gallup Institute, 55 per cent of Swedish mothers wish their children were religiously devout, but only 27 per cent make efforts to help their children attain lasting faith, it was reported here by Church News of the Northern Countries.

The public opinion survey indicated that the desire for religiously devout children increases as the age of the mothers increases. It was found strongest among mothers between 40 and 55, weakest among the mothers between 18 and 29, said the Church News.

Of the total, 40 per cent claimed definitely that they had no desire to see their children religiously devout, five per cent declined an answer.

There was considerable difference in the attitude of the mothers in different areas of Sweden. For instance, in Stockholm religion seemed desirable to only 45 per cent of the mothers, in rural Vastergotland of Western Sweden, the corresponding figure was 71 per cent.

To the question whether the mothers themselves sought to live as good Christians, only 36 per cent answered in the affirmative. The affirmative answers dropped to 27 per cent when the mothers were asked whether they make efforts to bring their children up as Christians.

Of the total who were questioned, 40 per cent said they saw to it that their children went to church; 17 per cent said they attempted to teach their children faith in personal talks.

Further questions revealed that 52 per cent of Sweden's children say their evening prayers, but regular family prayers are held in only three per cent of the families, the Church News reported.

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 20, 1955

Name _____

City _____ State _____

New Address _____

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