

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

New Year's Prayer

Eternal God and Gracious Father, praise and honor and glory be unto Thee, for Thy wondrous love and Thy creative power. Thou hast done great things for us in the past and we rejoice in Thy goodness. Our hearts are lifted in gratitude toward Thee that Thou hast brought us safely through another year. We trusted in Thee and Thou didst not fail us. Thy constant care provided for us far beyond our immediate needs.

We give Thee thanks for all that Thou hast revealed through Jesus Christ, our Redeemer, whose name is above every name and whose life is above every life. We can ask for no better grace than to become true followers of His through the years and through eternity. Before Him we are conscious of the littleness of our character and accomplishments in the past. We have often missed the way. Forgive us the neglect and misuse of the blessings and the resources and the talents which Thou, so graciously hast placed at our disposal. We marvel at Thy patience with us.

Help us that we may capture the Christ-vision of love and truth and goodness and that we may take Him with us into the daily round of our lives and share Him with others as well. Clear our minds and cleanse our motives that His Holy Spirit may hold sway over our hearts throughout the year that is ahead. Teach us to discern the value of the things that are of eternity and of the things that are of this world.

Thou hast shown Thyself gracious and merciful, longsuffering and abundant in goodness; and because of these multiplied evidences of Thy concern for us, make us ever as conscious of our blessings as we are of our needs and our desires.

And Lord, Thou who art the Ruler of all mankind, because our world is still divided against itself and because it is possessed by the spirit of hatred, fear and greed, make the nations to see that it is not given to atomic power, nor to high standard of living nor to schemes of retaliation to make the world new; but make them to see, instead, that only when the Christ-Spirit has made the hearts of men new will the old warring world pass away.

Grant that all who are in position of power and high responsibility may humble themselves and daily take orders from Thee. Work out Thy purpose with the peoples of the earth that peace and goodwill may prevail to the end of the world and redemption may come for all eternity.

Hear us Lord, our Lord. Amen.

Marius Krog.

The Glory Road

MARIE HALD

"For whosoever will save his life, shall lose it; and he who loses his life for my sake, shall find it." Matt. 16:25

Annually we graduate thousands of young people from our institutions of learning who, seemingly, are faced with the one ultimate question, namely, "What must I do with life?" The only satisfying answer, we maintain, lies in the Christian life itself.

We soon realize that life is not mine to keep, but rather that it becomes mine to lose. The question, then, assumes new proportion, namely, How may I lose life? To this, there are two ways. First, we lose life by spending it. Many are the people today who choose this avenue of release.

To such, the world is a vast market place and life is treated as a bargain. Each day becomes a "bargain day." A "deal" is transacted; a soul is bargained; a life is bartered. Such actions usually result in hopeless despair. They terminate as bad bargains. Drunkenness, bankruptcy, loose living, licentiousness are but a few pitiful avenues of escape. Many are the escapists who thus vainly flaunt the sale of life itself.

To these, Christ asks: "For what does it profit a man if he gains the whole world but loses his soul?" (Matt. 16:26)

The second way that we may lose life is by giving it. Few are the people who choose this road. Shall we call it the Glory Road!

To such, the world becomes a place of service. Nothing is exchanged; nothing is bargained; nothing is exacted. LIVING IS GIVING.

To these, Christ offers: "Whosoever will save his life, shall lose it; and he who loses his life for my sake, shall find it." (Matt. 16:25)

Life cannot be found unless it is first lost. To keep life, we give it away; we lose it. How is this accomplished? we ask. We lose life in the service of Christ and of one another. It is for this reason that we maintained earlier that life can best be lived the Christian way — the Christ-like way — or, as we have elected to call it, on the GLORY ROAD.

A contemporary American poet, Sara Teasdale, has written of such a life in her short poem that is entitled "Barter." She asserts that:

"Life has loveliness to sell
Buy it and never count the cost."

This is the life that may be lived on the GLORY ROAD.

One is prone to question: Is life worth living? Is life worth giving? Is life loveliness itself? Is my life like that? Is your life like that, my friend?

No it is not until and unless Christ enters into my life and into yours. Life is not a Glory Road until we can truthfully and vehemently affirm with St. Paul that:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me."

And again with St. Paul:

"For to me to live is Christ, to die is gain."

Annually we graduate thousands of young people from our institutions of learning who face life well-

armed with a liberal education — a diploma or a degree — but not with a SAVIOR. Is it so paradoxical then that these youth must query: What must I do with life?

You and I as the parents, ministers, teachers and leaders of these precious youth must commit ourselves again and again to that pertinent question: What must I do with Life? We also need to realize the utter futility of spending a life rather than giving a life. How can I demand that this young, trusting friend lose his life by giving it if I am only spending mine? That isn't fair. It doesn't make sense.

No, my friends within the church, we need to listen again to the words of the Master when He says. "Whosoever will save his life, shall lose it; and he who loses his life for my sake, shall find it."

Let us listen today — now — to Christ's plea. Let us rededicate our lives to Giving in His service. Then we, too, may step forth hand in hand with these young friends of ours who come to us — their leaders — for advice and guidance. We, too, may walk the GLORY ROAD. God grant us the strength and the courage to live life by giving it to Him. Amen.

Luther's Sacristy Prayer

O LORD GOD, dear Father in heaven, I am indeed unworthy of the office and ministry in which I am to make known Thy glory and nurture and to serve this congregation. But since Thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and the instructions, O be Thou my helper and let Thy holy angels attend me. Then if Thou art pleased to accomplish anything through me to Thy glory and not to mine or to the praise of men, grant me, out of Thy pure grace and mercy, a right understanding of Thy Word and that I may, also, diligently perform it. O Lord Jesus Christ, Son of the living God, Thou Shepherd and Bishop of our souls, send Thy Holy Spirit that He may work with me, yea, that He may work in me to will and to do through Thy divine strength according to Thy good pleasure. Amen.

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Epistles from the Japanese

Sedoris McCartney

THEIR OWN broken English is more eloquent than words I might use to describe the feelings and the search in the hearts of young Japanese today. From a student's desk in Toyko University, from a girl's low table on the traditional straw-mat floor, from a farm boy's crude bench in his thatch-roofed home, their letters all breathe the same questing spirit.

Our name is upon the envelopes that come by plane or ship across the Pacific. Yet, in a truer sense, I believe these letters are addressed to all of us here who are deeply concerned about God's will for **our** place of service in bringing the Gospel to others.

Kazuo Kinoshita, grave, courteous, intelligent, has the rich brown skin, black hair, and slanted eyes one sees in the classic pictures of Japanese men. He is a third-year medical student. Here is the hope he expresses:

"When you finish your seminary work, please come to Japan to be a best friend of young Japanese who lost their way to go after war. I also hope you can come as Japanese, not as foreigner, thinking with the Japanese and living with us, and you bring us the true Christianity. **Please teach us the great love of Christ — to farmers and poor laborers and sincere students and all.**"

Though her home is a traditional one, Mie Hori, a Senior in the department of education of a Kyushu university, is a modern girl with an aura of black wavy hair and a trim suit and sweater. Modern, too, is her concern over current problems as she writes page after page in delicate precise English script:

"I think you have heard it already, the communist actings in my country. But it is very shameful and childish and foolish conduct, and those who joined it are very few of Japanese who don't know real justice and, above all, quite ignorant of God. I think the most important and necessary thing for our Japan now is the real, deep faith in God. **We need more to study teachings of Christ. Please to come soon and teach us.**"

Tadashi Imamura, a young teacher lying day after long day in a narrow bed in a ward of a tubercular sanatorium, his face startlingly pale under a shock of ebony hair, writes this in the symbolic language of the Orient:

"When I fell into tuberculosis disease, it was like identical with sentence of death to me. I was bitter that my hope, light, and all things were blown out. But now I am drawing 'living water' from the New Testament I received in Bible class, as a bee sucks honey from around flowers. Why haven't I found earlier this fine flower-yard? I am full of thanks and joy, and every day I am reading Bible.

"My illness is getting better as dark clouds in mind are beginning to clear up. The sky is becoming higher, the sea increasing blueness, the field turning to green or yellow, and many merry birds fly over me now.

"But many other Japanese young people still as I was in the before time are in gloom and confusion. **They need, too, light and hope of Gospel.**"

Tsutomu Morita, brilliant law student, son of a general killed during the war, was disillusioned and bitter until he found Christ. In spite of the threat of his family, later fulfilled, to disown him if he became a Christian, he was baptized. His ambition now is to become a career diplomat and help bring the spirit of Christ into international relations. He writes:

"I am realizing as I read the Bible that the central element of Christianity is not the negative thing but is something constructive and alive. I think too that the ultimate solution of all problems is spiritual. Economic programs never give all the answers. And there is no peace until man is at peace, and there never can be true and lasting peace on earth until we realize that God is our family head and we are all brothers.

"We must all work together to get such understanding, by making people to know the Jesus. **My country needs the teacher of Gospel!**"

Yoshiyuki Morita sends his letter from a remote mountain village in southern Japan, where he is still convalescing from tuberculosis after long years in a sanatorium. It was there he became a Christian. When he returned to his home last spring the Oak Hill Sunday school sent him a gift of powdered milk:

"You cannot know my gladness and happy when I receive the gift. The flavor and goodness of it, and your kindness and prayers will surely help me to recover my health. I am become famous in my village because I have such a gift from America! Please thanks to all.

"Now we are preparing for cold winter. Besides taking care of me, my mother is preparing the winter bedding and clothing, and also gathering in sweet potato, rice, taro and persimmons.

"I gave my sister the small Bible and taught her some hymns. I am glad that she is interesting in Christ. She is studying English at school, but thinks it is hard. She will be really pleased if she can get a letter from any Sunday school member. I hope that Mrs. LaVonne Paulsen and Sunday school pupils are doing fine. We always pray and speak of you.

"Since the mornings and evening are cold, I spend most of my time in bed. As I was not born here where my folks now live, I do not have any friends around me. I grew up in another place till I went to sanitarium. So it is lonely to me now. The best solace or comfort for me now are the Bible which I read every morning, and other book, or some letters from friends.

"Christmas is approaching again. I remember yearningly that we had splendid time on Christmas eve. I yearn especially for a song of 'Silent Night' which we sang, rounding your Christmas tree. When my sister will come home I will tell her the happy

(Continued on Page 4)

Pastor McCartney is serving our congregations at Oak Hill and Exira. In this article he shares with us some correspondence from his friends in Japan where he was missionary.—The Editor.

What Stewardship Means To Me

What does stewardship mean to me? Stewardship is a thing of action. It isn't something we ponder about; it's something we do. To attempt to put it into words, the first thing I think of is the creation, and the realization comes to me that all things were created by God. He is in effect the rightful owner of everything. If this is true, then we are His agents or His stewards, since by our understanding of a steward we mean one who keeps accounts for, or looks after, the property of a master or employer.

This Master, however, has given us trusteeship of a commodity more precious than material wealth. He has given us our very life, and along with a life an equally precious but often abused gift of time. Thus, with material wealth, a life, and time, we draw the triad of stewardship — Time, Talent and Means.

In order to measure how well we are performing our stewardship duties, we must know what activities we are measuring. There are two general classification of activities that should be discussed. One we shall call the **Stewardship of the Church**. This term may not be adequate to describe what I'm aiming at, but to me Church Stewardship means the use of time, talent and means in the immediate task of the Christian Church. Included here are our Sunday envelopes, our worship, our prayers, etc. These are the things we all can see. They can be measured by the **weight of the Sunday offering, the regularity of Sunday attendance and at Board meetings, faithfulness in making church canvass calls**, and all the other outward signs of a good steward. All these things are a necessary and important part of the life of a good steward.

However, I believe we have sometimes stressed these things to the exclusion of another side of the stewardship life. There is danger, therefore, that we may get a false estimate of the Christian steward because of our failure to look at the whole picture of a man. Like looking at the stars at night; we may see the ones that shine but miss those that are far beyond and therefore do not shine through. To get the remainder of the picture, we must examine what I like to call **Stewardship of Life**.

This is the measure of what a man does with his life, every living breathing moment of it. The way he raises his children, the way he loves his family, the manner with which he conducts his business or his occupation, his love for his neighbor, the way he spends his leisure time. All these things may never be known to his pastor or his Sunday friends, but they are known to God.

I am reminded of the situation of a man who has eleven children, is short on education and perhaps shorter on talent, and certainly with eleven children even shorter than that on means. He must hold two jobs to keep things going, and unfortunately, God made it necessary for him to sleep eight hours a day. He may be the quiet fellow whom you meet on the street and invite to church only to find out he has been coming to your church regularly for years. His envelope may not swell the Sunday offering, but let's not sell him short on stewardship. In God's sight he may be doing as good a job with his time, talent and means as any officer of the board.

And so, to sum it up, I think stewardship is a life-

long occupation consuming every moment we live, and when the accounts are closed, we had better be sure that, in God's sight, the books for the week-days balance as well as the Sunday ledger.

H. I. Dickinson,

LUTHERAN COMPANION.

(Submitted by Stewardship Committee.)

Epistles from the Japanese

(Continued from Page 3)

Christmas eve. I hope that you all have a happy Christmas time, and may God ever bless you. This year I will celebrate Christmas alone."

Always your friend in Christ,

Yoshiyuki Morita.

Sumio Ono was an eager interpreter in one of our English Bible classes. After careful study and thought, he came to the door one day to say that he had made his decision to become a follower of Christ. This is what he wrote about his baptism on Christmas day:

"I am very happy that I was baptized on merry Christmas morning when Christ, the child, was born. And now I can have a more meaningful and worthy New Year. I am happy now that I am Christian in both formal and spirit.

"When I was baptized on the early morning, I was very much impressed by the ceremony itself. And with the others, I felt that I was then truly forgiven for my many sins of the past. I felt I was given a new spiritual birth with Christ and unity to God.

"I was born on January 2, so now I have three birthdays. The first one is for the New Year of Japan, the second for my physical birth, and the third one in Christ the Lord. But among them all, I am encouraged and strengthened most by my birthday as a Christian. That morning will be kept forever as a memorable page in the album of my life. All difficulties are not solved yet, but I can more strongly face them by my faith in Christ.

"Also, thank you that I could enjoy at Christmas meeting. I was deeply moved to know sacred meaning of candle-light at tip of Christmas tree, from where we students take our light and pass to another until three circles of candles are glowing! I hope this spirit of love will be realized in world, as the candle-light was spread by us that night. I am sorry that we must consider danger of another war when the last war is so vivid by the ugly scars actually seen by our own eyes in Japan. But I am firmly convinced that solution can come and eventually a peace if we all Christians in world commit ourselves now to our utmost effort to try to spread God's will of love and Gospel of Bible, as we did candle-light on that Christmas night. And to apply it to practical life of every day in conflicting world. For Christ's way is the positive and constructive one.

"I hope I can grow as a new-born child, into far deeper realm of Christmas meaning. That I can make my sacrifice to build the kingdom of God in earth and lasting peace, with determination in the New Year."

Yours sincerely,

Sumio Ono.

Grand View College and "Faith and Life Advance"

It was Saturday night. The student body had presented the excellent film, "Julius Caesar." Coffee had been served, and evening devotions were over. The students began to leave the lounge to go over to the gymnasium for a period of square dancing. Gradually, the room was emptied, but a former teacher, who was present, lingered for a while. He was sitting near the grand piano, detained in his own deep thoughts. As the last two students left the room, this very close friend of Grand View College turned to me and said,

"I know that we in our Synod sometimes wonder whether we have made any contribution, but as I watch these young people and think of what Grand View College offers to its students in terms of schooling and life, then I know that we have, and are making a contribution."

It is not purely accidental that the small college is receiving increasing recognition. It is rather important, too, to know why the small college is receiving much praise these days. It is tied up with the fact that the small college, which in most instances is church-related, has always emphasized those very characteristics that today are declared to be absolutely needed for the exercise of responsible citizenship.

Those who founded the Christian colleges throughout the land never looked upon the educational work of the Church as being something peripheral. On the contrary, they conceived of Christian higher education as being very central to the life of the churches. We have talked much about the church-related college. Today, we need to point out that we need not only church-related colleges, but college-related churches or congregations.

As we now through the "Faith and Life Advance" go to work on the program to supply the funds to meet the known needs, it is important that we undergird our giving with understanding of the new demands that are being made on both church and college.

For some, the support of our church college, Grand View, is looked upon as an expense, as being a competitive business with tax-supported schools, or perhaps as totally unrelated to the life of the churches of the synod. But Christian education, as one well known educator says, "Is not as some mistakenly suppose, a roundabout kind of giving, because results may not be so immediately apparent as in mass evangelism or foreign missions. Instead, it goes straight to the source of supply of candidates for pulpits, evangelism, and the foreign-mission field, to say nothing of consecrated lay leadership." These words need to be considered carefully by all who belong to the synod, especially by those who wonder why the congregations should contribute toward the maintenance of our church college. The stake of the churches of the synod in Grand View College is very real.

In terms of physical facilities, the college faces the same problems that confront thousands of congregations throughout the nation. Buildings do become obsolete and inadequate. One congregation after another demonstrates the ability to meet the new demands and opportunities by providing more adequate

facilities for their expanding program of worship, instruction, fellowship and service activities.

Through the "Faith and Life Advance," the college hopes that our pressing need for classroom and laboratory facilities will be met. It is not our purpose to vie with other schools, especially tax-supported institutions, in erecting magnificent buildings. However, we must face the fact that the present generation of high school students is privileged to attend schools that are well designed in practically every respect. Great and elaborate buildings are not our objective at Grand View College. However, we do need a science hall and a new gymnasium in order to meet the demands that are being made on education today. If we fail, education at Grand View College will suffer.

The stake of the whole synod in how this need will be met is all-important. That is why the "Faith and Life Advance" is underway. If we respond to this appeal as individuals and congregations, the year 1956, may, by the grace of God, make stewardship history in our synod. It may become the means to the re-discovery of the values by which we really live as Christians. In all things — also in stewardship — our sufficiency is of God. "A new spirit will I put within you," says the Lord God.

Ernest D. Nielsen.

Faith and Life Advance Announcement

In a previous issue of LUTHERAN TIDINGS we announced the Faith and Life Advance. We hope all of our people are now giving serious thought to this all important program within our church. It has now been decided by your committee to change the dates for the synod wide campaign to **October, 1956**, rather than April 29 to May 19.

We have received numerous suggestions and valuable advice in regards to the dates and therefore feel it advantageous to extend the time for preparation as well as the time for commitment. Remember the new dates, **October, 1956**.

Remember too, that Faith and Life Advance as a movement has as its objectives the deepening of our faith and spiritual life through a common sharing of the churches work in Home Mission and Educational Mission.

Things We Ask

If we would ask anything "in the Name of Jesus," we must first be sure that we are in that Name — our life being hid in his life, our name in his Name. Then, let us be sure that what we ask, we ask for his sake, and that it is something he would ask for us if he were actually standing in our stead and making our petitions for us!

Coming thus to the Father, we come in the Name, the spirit and the likeness of his Son; and the Father will hear and answer us, because we are representatives of his Son, enwrapped by and dwelling within his very self as the supreme Representative of the Father.

H. Clay Trumbull.

Spokesman for Luther

Carlton H. Ihde

A YOUNG University of Chicago theologian has begun a battle of words to make his dream of a 20th Century Martin Luther renaissance come true.

Fired with the same zeal that led the German Reformer to shake the world of religion four centuries ago, the Rev. Dr. Jaroslav J. Pelikan, Jr., has set out to give English-speaking clergymen a first-hand look at a man they've long known second-hand.

The task is obvious, explains the 31-year-old scholar and minister of the Slovak Evangelical Lutheran Church: "Translate Luther for Americans as Luther, the most productive Christian writer since Augustine, once translated the Bible for Germans."

And that is just what Dr. Pelikan proposes to do in the next 15 years as co-editor of the 55-volume LUTHER'S WORKS being published jointly by Concordia Publishing House, St. Louis, and Muhlenberg Press, Philadelphia. He has assembled a staff of 25 expert professors, pastors and seminarians to help him translate Luther's Scripture commentaries from Latin and Middle High German into modern, idiomatic English.

He is confident that churchmen re-examining the church's history and heritage on today's crest of ecumenical enthusiasm will rediscover Luther, too, "the Luther for all Christians."

It has happened before, Dr. Pelikan pointed out.

The 100-volume Latin and German Weimar Edition of Luther's works authorized by the German Crown on the 400th anniversary of his birth sparked a Luther revival after its publication in 1883, the professor observed.

"It led to books on everything in Luther — his use of alliteration, his views on zoology, a history of his sickness and health," he said.

"Modern scholars agree the Luther emphasis that followed the Weimar Edition was one of the most significant factors in the modern development of European theological thought.

"Karl Holl, the late University of Berlin professor, came out of liberalism and influenced a whole generation with his studies of Luther's theology," Dr. Pelikan said.

"But you won't find many Weimar Editions in the United States — usually only in certain university and seminary libraries strong on theology or Germanics."

The big problem in translating Luther, Dr. Pelikan continued, is to find faithful, readable, documented American words for the vivid hodgepodge of German colloquialisms the "wordsmith" picked up from peasants, merchants, students and fishmongers.

"Luther used words that were never used before and have never been used since," Dr. Pelikan said, thumbing through a volume picked at random from the bookstrewn bedlam that is his office.

"Here! He writes that man's appearance before

Mr. Ihde is on the staff of the Chicago Daily News, and handles items of religious interest. Here he interviews a prominent theologian, known to our pastors through the Pastors' Institute, Dr. Jaroslav Pelikan.

God is 'gnaetzin.' There's no such word in the German dictionary! But you find that 'gnaetzig' is used to describe a leprous, scabby thing. So we decided to translate it as 'nasty' because it had similar connotation and sound.

"Luther used every scholarly apparatus at his command. But he was no egghead professor," Dr. Pelikan added.

"He had a feel for language, his own and that of others. He wasn't afraid to use a good German colloquialism for a good Greek colloquialism.

"He didn't know as much about Hebrew as Melancthon and Erasmus, but even Luther's critics say he must have been able to think in Hebrew.

"Maybe the secret was that when he needed help in translation of Old Testament Hebrew, he would go to the Jewish fishmongers.

"He translated the Bible the way Maurice Evans translates Shakespeare — with intuition, and better than the greatest Shakespeare scholar could," Dr. Pelikan said.

"Luther played words the way a musician plays the organ.

"Heinrich Heine said of him, 'He could scold like a fishwife and whisper like a maiden, yet the same wind that uproots the mighty oak gently strokes the grass.'"

The Augustinian friar worked at a frightening pace to amass such an output of literature, often racing to keep up with the typesetter, Dr. Pelikan observed.

"Unfortunately, too, many of his works are based on students' notes, and you know how inaccurate those can be," commented the professor with a sigh, "but Luther often managed to edit them, or at least to write a preface."

Dr. Pelikan, who knows how to operate at a pretty frightening pace himself, says he has adopted his mentor's philosophy:

"Pray as if you were going to die tomorrow, and work as if you had a hundred years."

In addition to editing the translation work of his United States and Canadian aides, Dr. Pelikan holds the chair of historical theology on the Federated Theological Faculty of the University of Chicago.

He teaches two courses in the history of Christian doctrine and ancient Christian thought and grinds out a steady flow of books and articles on the theology of the ancient church and Protestant theology since the Reformation.

The Rev. Dr. Jerald C. Brauer, 34, a United Lutheran clergyman from Fond du Lac, Wis., recently was named dean of the 40-member faculty, which represents 13 Protestant denominations.

It pools the talents of the teaching staffs of four seminaries on the University of Chicago campus of Baptist, Congregational, Disciples of Christ and Unitarian origin.

"You need a camera with a fast lens to take a pic-

ture of American Protestantism," commented Dr. Pelikan, whose Leica is Luther's chief rival for his leisure time.

Dr. Pelikan serves also as assistant pastor of Holy Trinity Slovak Lutheran Church, the 1,800 communicant-member flock of which his father is pastor on Chicago's Northwest Side.

The man who wrote a book called **FOOLS FOR CHRIST** this year still doesn't give up. He serves as a member of the American section of the Commission on Tradition of the World Council of Churches' Commission on Faith and Order.

Recently he accepted an invitation to present a major paper on "Luther's View of the Church" at the International Conference of Luther Scholars called by the Lutheran World Federation for August, 1956, in Aarhus, Denmark.

He also accepted the invitation of his oldest son, Martin, 8, to accompany him to the rodeo in Chicago. Dr. Pelikan said he still turns nauseous at the thought of the ringmaster's advice to children when the trick horse knelt down, head to hooves, in an attitude of prayer.

The same man who finds himself thinking in Latin or German after a good day with no telephone interruptions says he also thinks how nice it would be to have a Ford Thunderbird roosting in the garage behind his cooperative apartment.

"Luther's words were 'possessing nothing, yet having all things,'" Dr. Pelikan explains.

Besides Martin, a pretty brunette wife, Sylvia, and Michael, 2, share the six-room apartment with "Jary" and his books.

Mrs. Minerva Bell, the professor's secretary, works valiantly but with no genuine hope of success to bring order into the turmoil of her boss' fifth-floor office in Swift Hall, which houses the university's Divinity School and overlooks the famed Quadrangle.

Dr. Pelikan goes about the Midway with clerical collar and black garb, or in a flashy tweed suit, button-down-collar Oxford shirt, knit tie, and Argyle socks as the spirit and occasion move him.

His portable typewriter follows him from home to office to a log cabin on a remote Canadian fishing lake.

He emphasizes that there is no knife with which one can neatly slice the contemporary from the permanent in Martin Luther.

"We can't substitute 'Soviet Union' every time Luther said 'Turk' and come up with something relevant.

"We can't always say what Luther said, but we must stand where he stood," Dr. Pelikan asserted.

"Luther voluntarily bound himself to a verse-for-verse presentation of the Bible and found he could soar without crashing.

"He said it was slavery to write your own Bible, and he learned the idea of creativity within given limits.

"It keeps hitting me," Dr. Pelikan said: "The curious combination of obedience and freedom that permitted him to deal so vividly and vitally with Scripture."

Release of Surplus Foods to Benefit LWR Program

New York — (NLC) — Government-surplus wheat, corn and rice will be made available to needy persons in foreign countries through church welfare agencies, according to an announcement made in Washington, D. C.

Ezra Taft Benson, Secretary of Agriculture, said the program would continue in effect "until such time as any or all of the commodities can be disposed of in normal domestic channels or until they can be sold abroad."

The secretary did not specify what amounts of these foods will be released to what countries. However, one estimate indicated that about 800 million pounds from government stock will be distributed during 1956.

The agencies, it was said, can have all the surplus foods they want. The only limit is their funds available to finance actual distribution of the food. Eighteen agencies now distribute food in sixty-seven countries.

Broadening of the Administration's surplus disposal program may spell the end of the All Lutheran Food Appeal, which has been conducted over the last three years by Lutheran World Relief, with the cooperation of the Lutheran Church-Missouri Synod.

In the three year period, ALFA has gathered farm products valued at more than \$1,600,000. Its 1955 campaign is now near completion.

Bernard A. Confer, executive secretary of the material aid agency of the National Lutheran Council, said that LWR's Board of Directors will undoubtedly wish to reconsider the future of the food appeal at its next meeting.

In his announcement, Secretary Benson said the Commodity Credit Corporation, Federal farm price support agency, would bear the cost of packaging, transportation to shipside, handling and other charges on the commodities.

This has been the procedure on other surplus products released by the Government for overseas relief purposes. These products have been butter, cheese, dried milk and cottonseed oil, of which Lutheran World Relief has shipped 71,455,156 pounds valued at \$16,210,917.

Mr. Confer said that, in order to take full advantage of the latest offer of surplus foods, it will be necessary to obtain additional allocations from the Government to underwrite the cost of ocean freight.

Two of the major surplus crops, the wheat and corn will be turned into flour and cornmeal for shipment abroad. It is expected that additional plans for distribution of surplus farm products will be announced in the near future.

The surpluses came from stocks acquired by the Government to support farm prices. The Federal investment in farm commodities has reached a peak of more than \$7,000,000, it was reported.

The Administration's decision to make wheat and corn available to the needy overseas came after numerous appeals from religious and private welfare leaders, including Mr. Confer as executive of LWR and chairman of the Council of Relief Agencies Licensed for Operation in Germany (CRALOG).

Our Women's Work

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

United Church Women's Seventh National Assembly

Cleveland, Ohio November 7-10, 1955

A most unique opportunity and inspirational experience was to be mine, as I registered at The Auditorium in Cleveland, Ohio, for the 7th National Assembly of United Church Women, November 7-10. With the theme: "The Working Of His Power Within Us, Among Us and Through Us," approximately 3,000 women representing every state in the Union and their 47 Overseas guests began an intensive 3-day meeting.

The massiveness of The Auditorium where the Worship services, lectures, business sessions and buzz sessions were held was impressive but can be a mere incidental when compared to the feeling of Ecumenicity within the walls and the working of the Holy Spirit across denominational and racial lines. The days began with 7:30 Devotions led by the Overseas women in each of the Hotels where all of us stayed. From then on the hours were filled with challenges given by such noted speakers as Chester Bowles, Eleanor Roosevelt, Rev. James Robinson, Rev. Eugene Carson Blake and Rev. Herman F. Reisse.

The purpose of United Church Women in America is to determine more clearly: the call of Christ to women of our generation; the demands of discipleship; and the responsibility of women in the Church today.

In her Welcome speech, Mrs. James Wyker, out-going President of U. C. W. admonished all Christian women "to go about quietly, not with big publicity; be like leaven in bread, working silently but forcefully." She stated: "Even as we hate to release our children from the childhood stage and accept them as adults, so we as Church people, hate to release our Churches from this growing stage, denominationally, and go forth into maturity — the Ecumenical Era."

It was good to see that three Lutheran Church bodies were represented, namely, the Augustana, the United Lutheran Church and our own AELC. During the entire Assembly, denominationalism was of minor relevance and the place and work of a Christian woman in her Church Community in relationship with the World Community, was the major factor.

All over the world, as Eleanor Roosevelt pointed out, people are longing for peace and also that that peace may bring them equality, better standards of living, and the chance to be free of colonialism. Those who have been working for peace within our own government, the United Nations and our own President know that they must constantly remind the American people that out of all the nations participating in the wars, we alone remained intact, and actually came out of the last war with greater productive capacity than when we went in. In the face of this, we have the resources to be the leader for peace. With humility in our souls, we must have a real desire to understand the Europeans and Asians and now use our "war courage" in a different manner. The challenge of peace is before us. We must take it up and help those who need help, love the various races and governments as ourselves, and give equal justice to the rest of the world.

We were told by both Chester Bowles and Mrs. Roosevelt that the only way to shoulder this heavy responsibility is to ask for strength from above, have trust when we ask, and patience to keep on when our solution seems slow and painful. Mob psychology has to be a thing of the past. We must pray for courage, live with a purpose, and give our children individual responsibility. If the women of America (the Christian nation) can move forward in understanding, it will help the rest of the world to do the same. Thus we must acquaint ourselves with the stark fact that the woman in Madras who saw her children starve while our Representatives argued for five months about how to send the voted, allotted wheat to her country, is asking questions about our generosity and Christian ideals.

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Developing the Church Woman's Potential — Through Evangelism and Missions —

by Mrs. Aksel Holst

"Protestantism has a great world mission to fulfill. It has a Christ to proclaim to the world. It has a saving Gospel which peoples and nations need desperately. It has a message of peace, good will, and hope. No other party, movement, or organization has such a missionary task and such an opportunity as do those churches which call themselves Protestant." Thus writes Stanley I. Stuber in the *International Journal of Religious Education*, March 1955 issue.

We are Protestants, members of that body of believers commanded to "Go make disciples of all nations and teach them all I have commanded you." That is our missionary task. It is the missionary task of the whole church, but the whole church is made up of individuals, each one of which has a part of that mission to perform. Most of us are willing and glad to do that part when once we understand **what to do** and **how**. The subject before us should help answer that question.

"Developing the Church Woman's Potential, Through Evangelism and Missions" is the topic. The word "potential" means "capable of being, not yet in being, — possible not actual. The topic statement presupposes, then, that every church woman has with her a potential (possibility) capable of development. That assumption is correct. At the time of baptism that potential was implanted. It lies dormant until, through nourishment and exercise, it develops to actuality or fruition. When that potential has reached fruition, we have opened channels through which the power of Christ may flow, and we have become instruments in the hands of God. God works through people, through individuals.

The potential is nourished through prayer, meditation, study, and worship. It is exercised through practice. There is only one answer to the question: "How may I develop my potential through evangelism and missions," and that answer is "Practice it." At this point some of us squirm and say: "I simply cannot do evangelism work, if it means to go out and talk with people about their religion, especially to people with whom I am not acquainted." Could we walk the first time we tried? Did we not totter, fall a few times, maybe even cry a little? Did that keep us from learning to walk? No, indeed — with repeated attempts we gained confidence and strength until one day we stepped out, thrilled with the experience, forgetting entirely the mechanics of the feat. So it is with the work of evangelism. There are easy first steps which everyone can take with a little determination. The biggest hurdle is made when we have learned to say "Yes" every time the invitation to serve comes, either from the pastor, the church worker, or from that still small voice which often whispers: "You should."

Say "Yes" when asked to serve on committees in the congregation or the church, if that work contributes to the furtherance of the Kingdom. Even work on a cleaning committee does that when it makes the place more worshipful.

Say "Yes" when asked to sing in the choir, or better yet, volunteer to sing in the choir, if you have ability to sing, a God-given gift. Certainly, church music adds to a worship service.

Say "Yes" when asked to take your turn at teaching in the church school. That is a direct evangelism, spreading the gospel among the younger generation. Do not say you cannot teach. You teach every day, if you have children. Teaching church school is not difficult with all the helps available and the guidance of the pastor and superintendent along with prayer and meditation. Begin with a small class. You will thrill at the achievement. Here is a real opportunity for opening the channels through which the power of God may flow.

Say "Yes" when asked to help with youth work. This has many phases of evangelism and offers both easy and more difficult steps. It offers opportunity to help youth decide their

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Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

Protestant Youth in the U. S. A.

A SURVEY

BY HELEN SPAULDING

Director of Christian Education Research
Bureau of Research and Survey
National Council of Churches

Because of the many different religious groups and the great geographic differences in the United States, it would be difficult to present in one article a complete picture of the effectiveness of youth work in the Protestant churches. However, perhaps it is possible to present the highlights of a recent study of 188 churches, which may be representative of our churches in general.

In this study, what provision did we find for youth in the churches?

1. Practically all have Sunday school classes or departments for senior high youth (ages 15-17), but only about half of the churches make similar provision for older youth (ages 18-23). In these classes about one-third of the churches use denominationally-produced graded materials as the basis of their curriculum. In almost all the churches, lay adult leadership is responsible for the Sunday school program.

2. Most of the churches also provide a fellowship group for senior high youth usually meeting on Sunday evening. Here again, however, only about half the churches have groups for older youth. About half the churches report using the graded curriculum recommended by their denominations. Ministers or other professional religious leaders are responsible for these groups to a much greater degree than for the Sunday school.

3. Although the two activities mentioned above, along with youth participation in the church worship services, constitute the entire provision for youth in most of the smaller churches, the larger ones often have additional groups for youth: communicants' classes, youth choirs, Boy and Girl Scouts or Camp Fire Girls, and recreation groups.

4. In addition to these special youth groups, youth share in general church activities and services. In the church worship services they sing in choirs, usher, serve as junior deacons and acolytes, and even take responsibility for conducting special services. In the educational work of the church, they help in the nursery, Sunday school, vacation school, participate in leadership education classes, Bible and mission study groups, and assist in such special observances as Christian Education Week or Christian Family Week. In recent years, churches have been encouraged to place

youth on official governing boards, and many churches have done so. Also, young people participate to a marked degree in church fellowship occasions — family nights, church picnics and dinners, and various recreational activities.

5. There are many inter-church activities for young people — rallies, camps, conferences. Almost three-fourths of the churches report that their young people share in such inter-church activities within their own denomination, but less than half the churches report that their young people have opportunity for interdenominational fellowship. Inter-church activities are much more available to young people in large churches than in small ones. Rural young people have less opportunity for such relationship than do the youth in towns and cities.

Eight young people and young adults in each of the churches studied were asked to evaluate their churches in a number of specific areas and then were given opportunity to express themselves in a general evaluation. These are the areas in which young people themselves feel the U.S.A. churches have been most effective:

1. In the evangelistic approach to youth — in presenting Christ, church membership, and in challenging young people to accept and follow Christ.

2. In making clear the teachings of Christianity in relation to personal conduct — that certain things are "right" or "wrong" from a Christian viewpoint.

3. In developing a concept of financial stewardship and in providing opportunities for youth to contribute to the support of the church, locally and around the world.

4. In teaching Christian beliefs and doctrine, Bible content and its application to life, the work of the church around the world.

5. In providing experiences of worship and inspiration through the church services.

6. In training youth for leadership of their own youth groups.

7. In providing opportunities to meet people and learn to get along with others.

On the other hand, the church was rated ineffective in other areas, especially:

1. The church does not give sufficient help to young people with their vocational decisions — help them to see opportunities for Christian service in various vocations and challenge them to follow the particular church vocations. Although 60 per cent of the churches reported that young people had entered church vocations within the preceding five year period, most of them were larger churches, and only 22 per cent of the churches under 200 members reported that any young people had entered church vocations within the five year period. Only 41 of the 188 churches report any young people entering missionary service, and only 49 report that young people have become directors or ministers of Christian education — most of these are churches of more than 500 members located in cities.

2. The church has not provided opportunities for

youth to know about and work with youth of other denominations and religious faiths. Although the churches were rated high on providing inter-church fellowship within a particular religious group, most of the young people felt they have not had opportunity to become acquainted with other religious bodies. Only two per cent of the young people report that they have participated in interdenominational youth activities, but all of these stated that such activities were rich and had lasting value. The United Christian Youth Movement, through its assistance to local community Christian youth councils, is helping develop interdenominational fellowship, and such special events as Youth Week provide a focus for bringing Christian youth of a community together. In some communities, youth and their adult counselors are seeking constructive ways of providing fellowship among Protestant, Roman Catholic and Jewish youth, and in developing understanding and appreciation of the particular beliefs and heritage of the three religious groups.

3. Young people feel that they have not received adequate training for leadership in general church office and responsibilities. In most churches they have not been permitted to serve on official church bodies, although this practice is increasing. In many denominations, the national governing body has led out in electing youth to membership, thus setting an example to local churches. Related to this situation is the feeling of youth that the church needs to give more opportunity for youth initiative and leadership. They do not want adults to make all the decisions and do all the planning. They wish adults would show a more friendly interest in them — indicate that they want youth to share in church activities, and make available adequate leadership, program, and space in the church building.

4. Young people report they have not had adequate counseling in the area of boy and girl relationships, dating and marriage. In this respect, not only has the church failed to give Christian guidance and help in a major area of life experience, but through this neglect may have lost to the church many young people. For, when young adults who have dropped out of church were asked the reason, the most frequent reply was "I married, and my husband (or wife) is not interested," "my husband is of another faith," or "family activities now absorb all my time." And there was a general feeling among both active and inactive persons that the interests of married youth are being neglected by the church.

5. Although many young people acknowledge that the church has done a fairly good job in acquainting them with social issues of concern to Christians, and has helped to develop Christian attitudes, they feel the church is very ineffective in helping them carry these Christian attitudes and convictions into action. For example, the church was rated high by young people in developing Christian attitudes regarding race, but was rated low in providing opportunity for young people to know and understand people of other races. This same feeling was expressed regarding other social areas — economics, war and peace, and others. Through summer and week-end work camps, "students in industry" projects, educational tours, and

other similar program developments, the church is now attempting to meet this criticism.

6. One of the weaknesses most consistently expressed was the lack of sufficient well trained adult leaders to work with and teach youth. The relationship of leaders to program was demonstrated by the fact that the young people who rated their church programs highly effective also rated the leaders high; the young people who reported very unsatisfactory experiences in the church also reported ineffective leaders. As a part of the study, churches were asked to report on the formal leadership education they had planned for adult leaders of youth in the preceding five years. Only 75 per cent of the churches report even one such training enterprise, indicating that in one-fourth of the churches no formal training was conducted in the entire five year period. In the small churches the lack of leadership education is especially acute. Church youth leaders have recognized this need, and in many of the denominations increased emphasis is being placed on the training of adult counselors and teachers. In the large churches, careful training and supervision are given by directors of Christian education or other employed staffs, in many cities effective interdenominational leadership schools are conducted each year, and throughout the country summer institutes and other training centers are in operation. All these efforts must be redoubled in order to reach larger numbers of adult leaders.

7. Still another widespread need is for greater creativity and adaptation in the church youth programs. Each of the denominational groups has its approved youth program and supporting curricular materials. To most youth officers and their adult advisors, these appear to be so strongly recommended by their church officers that there is a strong temptation to follow them slavishly, without considering the needs or the talents of the particular local group. As a result, a general program fails to secure an enthusiastic response from certain local groups or individual young people. Young people are saying that the church must give more consideration to each age level and interest group. At present, no adequate program is provided for some groups — married youth have been mentioned above, others are employed youth, college and university students. Problems also arise when too broad an age range is included in one group — when intermediates (ages 12-14) or older youth are combined in same group with senior high school youth. Special talents must not be ignored, but should find creative outlet in church music, drama, or recreational groups.

Most of the weaknesses which have been mentioned can only be overcome if youth work goes beyond the "sitting and listening" — to a lecture or discussion-stage, and moves into the area of action, often taking the young people outside the church building, and certainly requiring much more alert and creative leadership than is now available in many churches.

The Christian fellowship began as a "youth movement," and churches today must strive to be true "youth centers." To that end, every task however difficult is worth the effort, if through achieving it the Christian gospel may have reality for youth.

Developing the Church Woman's Potential — Through Evangelism and Missions —

(Continued from Page 8)

life work besides helping them answer their many questions about life itself.

Say "Yes" when asked to support good causes in your community, and oppose vigorously those detrimental to the welfare of people. Do not merely say: "It is too bad," or: "They should do something about it." Make your opinions known and your influence felt. You are representing the church and Christ when you work for decency and the good of all.

Say "Yes, I will visit the homes of the sick, the grief-stricken, the lonely, or new people in our church or community. I will do this even if they are strangers to me."

Say "Yes, I will write a note of sympathy to the saddened, of cheer to the lonely, and of commendation to those working for the good and who could be given a lift through a word of encouragement."

Say "Yes, I will familiarize myself with the work of welfare agencies and be ready to explain their work to others."

Say "Yes, I will visit the state institutions for the crippled, the mentally ill, the unloved, the aged, and the incorrigible. Even though I support these through taxes, the inmates are people who need personal interest and contact."

Say "Yes, I will" help out-of-town students feel that a church can be a home away from home, if there happens to be a college in my town."

Say "Yes, when I help my child save money for a new bicycle or the like, I will encourage him to lay aside an equal amount for a hungry boy or girl in India, China, or Korea.

And so we could continue listing exercises in evangelism and missions. Many more could be added. There is no end to this kind of work; and once begun there is no stopping, for such is the power of Christ. Begin opening that channel by saying: "Yes, I will," every time opportunity presents itself.

United Church Women's Seventh National Assembly

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Chester Bowles told us: we must start to question our country's definition of power as defined in the Pentagon, and take more seriously the fact that millions of people in India were set free from British colonialism by one Gandhi. He also cited from Toynbee's "War and Peace": twenty civilizations have ascended to power and prominence; sixteen of them have failed because of war and class. In a sense they committed suicide, their inner sight was lost, selfishness prevailed. Are we to go down in the annals of History as another civilization who lost sight of the Heavenly help, or claim and accept the challenge given by five-eighths of the world at the Indonesian Conference? The frontiers of human freedom now stretch across the world.

Rev. M. S. Thomas of Travencore, India, brought ideas directly from the setting where turmoil, revolution and poverty exist on a large scale. He said that the most ridiculous idea set forth today is for one race to believe they are the most superior race in the world. There should be Christian impatience about the lack of racial equality, and not passive tolerance of abuse.

Rev. Herman F. Reisseig of New York, International Relations Sec., Council for Social Action of the Congreg. Christian Churches said: "America's number one moral problem today is how we can escape God's wrath when we live sumptuously while others around us starve. If we don't take the New Testament seriously, ought it not be censored — and not read all of the Parables in our American Churches? For what will it profit us if we have higher and higher standards of living, new churches, and bigger budgets while we lose our soul in not sharing with the hungry and homeless of the world." We should support our Churches to the fullest in the Refugee Program and tell our Congressional Representatives that real

giving gets beyond the National label and down to the human level.

The Resolutions that developed from the two afternoon buzz sessions when the entire Assembly was divided into groups of ten are:

1. that we make the best use of Bible study and private and corporate worship to help us grow in Christian life, understanding our neighbors' need and sharing in the world's suffering.
2. that we trust in God's power within us, and dare to accept responsibility and to act like Christians even when it is unpopular or dangerous to do so.
3. that truth and justice should prevail; Christian women should protest incidents in which rights of individuals or groups are abridged or denied.
4. that we urge our government to continue disarmament talks within the United Nations in order that mutual trust be further developed.
5. that we register our opposition to any form of Universal Military Training in peacetime, including the compulsory reserve system.
6. that we continue to give strong support for the positive use of atomic power for the benefit of mankind.

To sum up the other resolutions in a few words: to study the recent pronouncement in regard to Indian Americans; serious significance given political candidates in this 1956 election year; give Christian hand of fellowship to International students and exchange visitors; continued study of basic causes and problems of juvenile delinquency; serious attention given for more intelligent listener interest in radio and television programs, especially children's programs — because of their influence in shaping the future character of the citizens of our country.

Thus you can see, that throughout every speech given at the Assembly, and the discussion groups, the theme of love, understanding and justice was clear and concise. The American Church Woman is not separated from any of it. Every Christian woman must go about day by day within herself, her home, her Church, and her community and practice what she experiences at the throne of grace and within the sanctuary of her own Church on Sunday.

—Mrs. Harry S. Andersen.
Marlette, Michigan.

Dana Choir in India Commemoration

The Dana college choir of Blair, Nebr., will sing the liturgy and the anthems on the Church of the Air, Sunday, January 15 at 10:30 p. m., EST, on the stations of the Columbia Broadcasting System. For this program commemorating the 250th anniversary of Protestant missionary work in India, Dr. Hans C. Jersild, national president of the United Evangelical Lutheran Church, is the liturgist, and Dr. George F. Hall of the National Lutheran Council will preach the sermon.

Professor Paul E. Neve, head of the Dana college department of music since 1943, will direct the choir, which has made concert tours throughout the United States and Canada and has twice toured in Europe. The anthems the choir will sing are "Praise the Lord," Praetorius; "Jesu, Guard and Guide Thy Members," Bach; and Gunnar Malmin's arrangement of the Danish hymn, "Arise All Things." Malmin is a former director of the Dana college choir and is now the director of the Pacific Lutheran college choir.

In 1706, under the sponsorship of the Danish King, Frederick IV, mission work was begun in the colony of Tranquebar in South India by the German missionary Bartholomaeus Ziegenbalg. In his sermon Dr. Hall, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, will pay tribute to the early missionary.

Knudsen's Book on Grundtvig

Valdemar S. Jensen

(Continued from December 5 issue)

We have now once more celebrated Reformation Day throughout Lutherdom. And probably once more throughout most of Lutherdom — places in Denmark may be exceptions — people have been told that it was a scripture passage that helped Luther in his agony of soul over his sin, namely Rom. 1:17. "He who through faith is righteous shall live."

But is this the case? Was it this or any other scripture passage that first helped Luther? Scripture did not help Luther, it condemned him further. Stau-pitz did not help Luther by referring him to God's forgiving love. It was only when the old monk referred Luther to the article of forgiveness of sins in the baptismal covenant Word that Luther found release in the faith of forgiveness of sins. Why? Because only then did he find a Word of forgiveness from the mouth of Him who has authority to forgive sins on earth — a Word spoken to him, Luther, personally.

It is not strange that scripture theologians forget history and refer Luther's peace of mind and heart to his reading of a certain scripture passage. What else can they do? They know that forgiveness of sins must stem from a Word of God; but they do not know of any other Word of God on earth than scripture; therefore forgiveness of sins must to their thinking, stem from a word of scripture.

In his book on Grundtvig, Knudsen seems half-way to have taken his stand with the scripture-theologians. With all his might he combats that insight of Grundtvig's which points to the Word from the mouth of the Lord to each individual in baptism. The statement on page 50, "What is this confession but man's response to the Word of God?" is varied and repeated throughout the book.

This is more surprising when we note the many flashes of insight in the matter which appear throughout. On page VIII, for instance, Knudsen writes about Grundtvig:

"In his struggle with issues he found a new way to express the character of revelation and of the church through a dynamic concept of the historic fellowship of faith of the church and the power of the living Word. This renewed the church life of Denmark and carried the work of the Reformation that step forward which the static forces of orthodoxy had blocked."

Right next to the center of the matter Knudsen lands us. And again:

"The body of Christ is more than an organization; it is the vehicle of God, the active community of God and men. Its secret is the Word of God, a dynamic, creative Word." (pg. 178)

Or this:

"God let his Word become flesh and dwell among us as a living Word which is Christ. He still dwells among us in a living Word which is Christ." (pg. 162)

These are merely samples of many bright flashes in Knudsen's book. It is surprising how well Knudsen has grasped the consequences of Grundtvig's answer to the question of what Christianity is, when he at the same time balks at the answer itself. Again and again he maintains that the Word of Faith in baptism is not a Word from the mouth of the Lord; it is "man's response to the Word of God." The question rises: Which Word of God? Does Knudsen mean some passage of scripture? As, for instance, Mark 10:13-16: "Let the children come to me"? He cannot mean that, for that passage is not made use of as a covenant Word in baptism.

We are agreed, are we not, that a covenant is established by question and answer (eperotema, as I Peter has it). But the only word set forth as a question in baptism is the Word of Faith, commonly called the apostolic confession. And the baptizand does not give that as an answer: it is the Word to which he answers, "I do" when asked, "Do you renounce-----? Do you believe-----?" By what twist of thinking may we make the question into the answer and then say that the question is man's response to the Word of God? Especially when in the establishing of the covenant we have no other possible Word of God than that which comes to the baptizand in question form?

Does it not seem that Knudsen stands constricted between Grundtvig and the scripture theologians? He does not say that scripture is the life-giving Word of God; quite the contrary; but he denies that the covenant Word in baptism is the Word of God. It seems that Knudsen leaves us without any Word of God whatever. Indeed, he says that Christ still dwells among us in a living Word which is Christ, but is it not a reasonable request that if Christ dwells among us in a living Word, then that Word should be pointed out to us?

Especially does Knudsen object to Grundtvig's conception that the Word into which Christ baptizes us is a Word from the mouth of the Lord. In his book, "Do You Believe in the Holy Spirit?", Frederik Jundersen says that a Word that is to accomplish what it says is inseparable from the mouth that speaks it. A written order from Napoleon, or a message from him through one of his officers, would not have called forth his men to storm the bridge at Arcole against the overwhelming Austrian forces. Only when Napoleon himself stood on the bridge and called to his men, did they storm and take the bridge.

The question that Knudsen's book poses is more than a mere theological problem. To me it is a life and death problem. For the wages of sin is death, and I know that not only have I sinned;

I am a sinner. And there is only One who has authority to forgive sins on earth. Do I, I myself, have a Word from him for the forgiveness of my sins? or do I not have such a Word directed to me personally with the naming of my name? That is the question.

That is especially the question when this old body succumbs. And it is one with that other: Do I have in me a life over which death has no power? Luther found no answer in scripture to these questions; he found the answer in the covenant Word of God: "----forgiveness of sins, resurrection of the body, and life eternal." Not that Luther saw clearly that these Words must be from the mouth of the Lord in order to perform the acts; that insight was left to him who could ask: "Shall the Lutheran Reformation Really be Continued?" But in God's great mercy, insight is not necessary to peace, but only surrender. And Luther gave himself over and believed, as the old monk had urged him to do, not only that Peter's and Paul's sins were forgiven, but also that his own sins were forgiven. Then, and only then, did he find rest for his soul and could begin to read and understand Rom. 1:17.

Grundtvig, in describing his own anguish, says:

"Jesus, where, O where to find thee!
Seek thee does the heart in vain
Even where apostle-writings
Drew thy image clear and plain
As a helper in all need,
Lord of life and death indeed,
As on earth thou walked and labored
Sought and found by man ill-favored."

That same question has now for the last 20-30 years been asked indirectly in book after book here in America. It has been asked almost directly in the several books written under the title: "What is Christianity?" Grundtvig asked that question consistently. For 15 years he kept on asking under prayer and with tears. Especially in the "apostle-writings" did he expect to find the answer. He did not find the answer there, as Luther had not found it there. We have three different accounts of how he finally found it. I shall cite the one from "Kirkespejl."

"I had concluded that as certainly as Jesus Christ was the only begotten Son of God the Father, as certainly must there in the church be found a far more strong and valid testimony concerning the genuine, original Christian Faith than scripture could in any way whatever be for women and children and all the non-learned. When now in this direction I unceasingly pondered, read and wrote with prayer and supplication, Behold! it struck me in a blessed moment that the matchless testimony which I sought so laboriously in the whole world of the spirit, sounded forth as a heavenly voice through all time and Christendom in the apostolic confession of Faith at baptism. Herewith the light was lit and the lot cast for me. For Luther had taught me that the washing of water with the

Check and Double Check

This short article is not intended to persuade anyone either for or against the potent question of our possible affiliation with other Lutheran Synods.

It is an expression to my fellow members of our Synod as to my observation through membership in our Church for more than 40 years.

In many instances coming to my memory and up to the present time, it seems rather obvious to me that every division on any given issue has emanated from Pastors. Never to my recollection have important issues been presented us with any unity of purpose among our Pastors.

This Pastor says that, and that Pastor says this, so consequently one flock goes this way and one flock the other. The disturbing result is factions and therewith frictions. It is my firm contention that our leaders should not bring any issues before us, either at conventions, in the pulpits or at congregational meetings, unless ONE and ALL expound and present the proposition in one and the same light.

I do not mean to say that Pastors

Word, i. e., the baptismal Word, is the Christian fountain of life. And now I saw that he who has instituted baptism as a washing of regeneration and renewing in the Holy Spirit, must also himself have decided what Faith may be used at baptism, if we want to be certain of salvation through Faith and baptism."¹

This is somewhat different from Knudsen's idea that the apostolic confession is man's response to a Word of God, which Knudsen fails to say what is. And is not Knudsen following Henning Højrup a little too closely when he intimates that it was an afterthought with Grundtvig that the Word which in baptism is to give forgiveness of sins, the powers of resurrection and life eternal, was a Word from the mouth of the Lord. From the very beginning when the light dawned on Grundtvig, he held that the Word of Faith at baptism is a Word from the mouth of the Lord, as witness his expression in "The Rejoinder of the Church," 1825: "—the living Word which demonstrably has proceeded from the mouth of the Lord."²

May I say in closing: Knudsen and I still belong to the same church we have both grown up in the Grundtvigian tradition; we should be able to get together on what is the Word on earth today. Forgive me if I speak brusquely — I am not so sure that it is from an inferiority complex, as Knudsen thinks it was with Grundtvig.

Be that as it may, Grundtvig has given us an answer to the burning question of our day: what are we, who know this answer, going to do with it?

should not have the right to their own opinion, but I do mean that it is the duty of chosen leaders to iron out their differences of opinions in respect to a given issue concerning the overall welfare of all of us. When that has been done then, and then only, can the issue be worthy of membership consideration.

I repeat — You Pastors have been and are creating constant factions and frictions among us by your divided opinions and tactics. Concerted action and efforts on the part of you Pastors as a group in presenting important issues to us would greatly enhance our inter-synodical atmosphere to one of peace and tolerance.

Are you forgetting that you are our servants? I know that we love our Pastors, with profound admiration for their zeal and enthusiasm in their work.

But do not put brother against brother.

Greetings,

B. P. Christensen.
Solvang, Calif.

OUR CHURCH

Badger, South Dakota. Badger Township has collected for Lutheran Food Appeal 55 bushels corn and \$237.50 in cash. The correspondent wrote that due to a snowstorm that kept the farmers away from their corn cribs, the cash was donated instead.

Diamond Lake, Ruthton, Minnesota. Dr. Alfred Jensen will preach here on January 8 and lay preachers will occupy the pulpits during the rest of January except January 22.

Tyler, Minnesota. Nine new members and/or families were welcomed into the church at Christmas. Pastor Mortensen was to address a meeting of "All Lutheran Youth Leaders" early in January in Des Moines.

Junction City, Oregon. The new Sunday School addition will be dedicated here on January 15, with an informal smorgasbord dinner following morning services.

Watsonville, California. The devastating flood of upper California swept through this community in December, with severe damage. The members of our congregation were not untouched, with lost crops and flooded homes, and some families stranded temporarily by the surging waters. Earlier in the month, the Guild had held a bazaar and smorgasbord, with 475 persons attending, a remarkable number considering the size of the congregation. From our correspondent: "Several expressed the opinion that these affairs are a service to the community; they help the church in various ways, too." One man introduced himself at this event and said that many years ago his family used to belong to our parish, but the pastor deemed him too stupid to be confirmed. He is now an Episcopalian — and the president of the local bank.

North Cedar, Iowa. In the report on

activities here, carried in the November 20 issue of TIDINGS, the name of Mrs. Victor Lindholm as one of those who has contributed so much effort to the work here, was inadvertently omitted. She was one of the pioneer teachers in the staff of Mr. Anton Hofstad, Superintendent.

Solvang, California. The congregation here has submitted an assurance for a refugee family from behind the Iron Curtain. Arne Iversen and family have resigned as caretakers of Atterdag College, and Arne Ibsens, of Hampton, Iowa, have assumed the management during December.

Greenville, Michigan. The congregation here has also sent an assurance for a refugee recently, and hope to have him arrive within four months.

Racine, Wisconsin. The Rev. Marius C. Dixen, Executive Secretary of the American Board of the Santal Mission, was guest preacher here December 11. The young people here entered a float in the Christmas parade in the community.

Newark, New Jersey. This congregation has been served during the past few months by seminary student, Ted Thuesen (who has now returned for his final semester at Grand View.) Services will continue, with visiting pastors and lay preachers carrying on the work. A recent all-congregation party sponsored by the young people was well attended, according to the monthly paper, and, also recently, the men of the congregation prepared and served the annual church dinner, with the ladies as special guests.

Denmark, Kansas. The congregation here will observe the Tranquebar anniversary (see article elsewhere in this issue) with a showing of the film "Ambassador in Bonds," a motion picture produced by the churches of India for the occasion. Pastor Willard Garred has been granted an increased salary to help cover his Social Security payments.

Cedar Falls, and vicinity, Iowa. An investigation is underway here researching the possibility of erecting a Home for the Aged, with all the Lutheran churches of the area invited to participate. Two planning committees were appointed at the first organizational meeting.

Troy, New York. Immanuel Lutheran Church Choir here recently presented a well-received Advent Concert. Included on the program were numbers by the Junior Choir, several vocal soloists, and readings. Buffet refreshments followed the program which was attended by 150. Pastor Einar Andersen, an accomplished organist/pianist, accompanies the choir, which is directed by Harry Nielsen.

News Flash

The Annual Convention of our Synod will be held August 14-19 on invitation from Central Bethlehem Church of Muskegon, Michigan.

1) Begtrup: "Grundtvig's Udvalgte Skrifter. X" 353

2) op cit IV, 410

Open Letter to Pastor Ronald Jespersen

(See L. T., October 5)

It is perhaps rather futile for us to haul out statistics to prove how successful or unsuccessful the AELC has been. Whatever the verdict is, success or failure, both of us are a part of it.

When I read the source material from the early days of our church, "Kirkelig Samler," I am still impressed with the rapid growth of our church. New congregations were organized and joined the Synod each year. Considering the large nation and our scattered colonies, communication and transportation, I still think it quite amazing. It's too bad that somewhere along the line we stopped — almost. Not all synods did.

We need to remember that all the Lutheran churches in this country were at one time small; most of them rural; the families belonging were large etc. We all share that chapter in American history even though it be at different periods of the nation's development.

The AELC is moving rapidly toward the century mark, just how we will weigh in the balance is not for me to say. But I fear that we did not properly use the talents entrusted to us. Perhaps we even buried them.

The statistics below are interesting.

Your remarks as to our attitudes (third paragraph from the bottom) are provocative. I can add yet another one.

The mentality and approach of most of us is that of a small minority group. Our endeavors, we are convinced, need to be small and humble. Bigness is a sin, smallness a virtue. I often marvel at the aggressive and unhindered approach of our Lutheran brethren towards their church work. They are not inhibited as we are. We must study our motives backwards and forwards; be critical of others and ourselves; and be certain we are really spiritually motivated. The net results are too often that we sit and reflect and analyze while others move on.

It all reminds me of Søren Kierkegaard's love affair; it ended with keen self-analysis and volumes of fine prose — but no wife.

Holger O. Nielsen.

In Reply to Pastor Holger Nielsen

I am indebted to Pastor Holger Nielsen for the statistics he has given of the growth from 1945 to 1955 of National Lutheran Council churches, and to the Editor of Lutheran Tidings for granting me a preview of the open letter.

The statistics indicate that our approach has not been as adverse or negative as we are sometimes led to believe. In a percentage increase of congregations from 1945 to 1955, according to the statistics, we have led all the rest. This is not to say that we have used our one talent for membership increases to the maximum, but we can hardly infer that we have buried our talent in these ten years.

As for the earlier statistics, I invite one and all to look at them carefully. It soon becomes apparent that many of the congregations listed in the first part of this century were not congregations. They were preaching stations, spread out thin, with a very small group in each. That we had an opportunity to develop some of these is undeniable. But look at the actual figures and headings again. The statistics are generalized to the total number of persons in the congregation. That manner of counting was inaccurate, and today is not acceptable. We were not as booming a synod in the good old days as the first look indicates. Let us keep the proper perspective. We were in even greater need of ministers then than we now are. (This should be no consolation to us now, but should rather be a spur.)

Now it may be said that this is a hymn of the past, that it is an out-dated evaluation. Yet it is a self analysis that we can not by-pass. It must be done. Further, if we are to compare ourselves to other synods we must also note that they appeared in America somewhat earlier, some of them a good deal earlier.

If there have been those who felt, and still feel that bigness is a sin and smallness a virtue, there are also those who now feel bigness is a virtue and

smallness is a sin. I'm not sure just what the Søren Kierkegaard illustration is intended to prove. If it is advice to use an "aggressive and unhindered approach," or to "not be inhibited," I could point out the too numerous males in Hollywood who are just that and who now have their fifth, sixth or tenth wife.

It will surely do us good to put a better foot forward in evangelizing. We can do more to promote congregational life and in the building of home mission congregations. We are not over-aggressive at this moment. On the other hand, some of this aggression and unhindered and uninhibited approach is just disguised sheep-stealing. I would be interested in statistics showing the growth of all churches from the ranks of the wholly unchurched.

But how does affiliation (the original discussion topic) cause us to be better or true spokesmen for the Lord God? There is still a need to document more carefully just what affiliation will do for us in terms of better presenting what we have. We need to know more fully how it will create a stronger and better fellowship, or how it will inspire us further.

As I reflect on the Christmas message, so recently heard by many once more with joy, I note that it was given humbly and to a few. I am also aware that at the close of Christ's ministry he admonished his disciples to go "and make disciples of nations." But we need not be disdainful of our efforts or our size. The success of our mission is not to be equated in terms of bigness or smallness. Not all Christianity is mass produced.

A Congregational minister, Clarence Kilde, in writing of the "heresy trials," has stated, "The competitive spirit of our secular society has invaded most churches feverishly engaged in the biggest church building boom in American history. This is no time for ministers to have a concern for intellectual honesty, one must not upset the ecclesiastical applecart . . . At denominational headquarters it is statistics that are important, not spiritual sincerity or theological integrity."

This is written in regard to the "heresy trials." We are, however, part of a society which puts an extreme emphasis on success, growth, size and horsepower. See the slogans that push us, such as: "Success born of success." "The biggest little town in the world." "Watch us grow." "Watch us go." Of course, some of this rubs off on our spiritual efforts. Sometimes in one way. Sometimes in another.

Shall we too become colossal, stupendous and sensational? I am quite sure that Holger Nielsen does not want this. I am quite sure that I don't. We both want our synod to grow, however.

Is this to be done by affiliation?

Ronald Jespersen.

Church Body	Baptized Membership Statistics			Organized Congregations Statistics		
	1-1-45	1-1-55	Increase	1-1-45	1-1-55	Change
ULCA	1,792,288	2,206,280	413,992	4,081	4,345	+264
ELC	633,950	960,952	327,002	2,583	2,622	+ 39
ALC	607,639	862,238	254,599	1,962	2,042	+ 30
AUG	391,416	516,968	125,552	1,169	1,211	+ 42
LFC	49,583	68,773	19,190	360	355	— 5
UELC	38,520	56,903	18,383	192	184	— 8
SUOMI	30,556	33,314	2,758	175	163	— 12
AELC	19,468	21,847	2,379	79	86	+ 7
TOTALS	3,563,420	4,727,275	1,163,855	10,601	11,008	+407
	10 YEAR GROWTH		1,163,855			

Acknowledgement Of Receipts From The Synod Treasurer

For the month of November, 1955

Toward the Budget:

Congregations:	
Waterloo, Iowa	\$ 995.62
Marinette, Wisconsin, for 1954	80.75
Oak Hill, Iowa	600.00
Askov, Minnesota	78.58
Bridgeport, Connecticut	75.00
Los Angeles, California	100.00
Manistee, Michigan	100.00
Pasadena, California	99.00
Minneapolis, Minnesota	401.50
Bone Lake, Wisconsin	100.00
Diamond Lake, Minnesota	267.70
St. Stephens, Chicago	300.00
Troy, New York	53.00
Ringsted, Iowa	324.88
Alden, Minnesota	300.00
Racine, Wisconsin	200.00
Grant, Michigan	50.00
Bone Lake, Wisconsin	24.00
Cordova, Nebraska	625.32
Omaha, Nebraska	120.00
Montcalm Co., Michigan	500.00
Bridgeport, Connecticut	75.00
Menominee, Michigan	39.09
Fredsville, Iowa	1,762.72

Home Mission:

Settlement Mission Group, Tru- fant, Mich.	20.00
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Congregations:

Ringsted, Iowa	64.25
Montcalm Co., Mich.	18.00
In memory of Mrs. Wallace Hemmingsen, Alden, Minn.	12.00
Sunday School, Dagmar, Mont.	17.00
In memory of H. P. Petersen, Ringsted, Iowa	12.50
In memory of Hans Christen- sen, Ringsted, Iowa	8.00

Annual Reports	25.00
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Lutheran Tidings:

Congregation:	
Montcalm Co., Mich.	18.00

Grand View College and Seminary:

Congregation:	
Montcalm County, Mich.	5.00
Alfred W. Johnson, St. Steph- en's, Chicago, Ill.	1.00

Pension Fund:

Congregations:	
Seattle, Washington	13.00
Brush, Colorado	21.00
Marinette, Wisconsin	13.00
Pasadena, California	19.00
Lutheran Jr. Aid, Grayling, Michigan	5.00
Rosenborg Ladies' Aid, Neb.	10.00
Ladies' Aid, Oak Hill, Iowa	10.00
Ladies' Aid, Omaha, Neb.	5.00
Congregations:	
Alden, Minnesota	5.00
Montcalm County, Michigan	10.00
Ringsted, Iowa	53.25
St. Stephen's, Chicago, Ill.	50.75

Pastors' Dues:

Rev. Harold Petersen	44.80
Rev. W. R. Garred	40.00
Rev. Vagn Duus	44.00
Rev. S. Mogensen	32.00

Chicago Children's Home:

Ladies' Aid, Cordova, Neb.	10.00
Ladies' Aid, Rosenborg, Neb.	10.00
Ladies' Aid, Omaha, Neb.	10.00
Congregations:	
Montcalm County, Michigan	13.00
St. Stephen's, Chicago, Ill.	20.00
Sunday School, Cordova, Neb.	5.00

Tyler Old People's Home:

Danish Ladies' Aid, Grayling, Michigan	10.00
Ladies' Aid, Cordova, Neb.	10.00
Lutheran Jr. Aid, Grayling, Michigan	5.00
Ladies' Aid, Omaha, Neb.	5.00

Seamen's Mission:

Ladies' Aid, Oak Hill, Iowa	10.00
Ladies' Aid, Omaha, Neb.	15.00
Congregation:	
Montcalm County, Michigan	4.00
Guild, Watsonville, Calif.	25.00
Danish Ladies' Aid, Grayling, Michigan	10.00
Lutheran Jr. Aid, Grayling, Michigan	5.00
Ladies' Aid, Rosenborg, Neb.	10.00
Ladies' Aid, Clinton, Iowa	10.00
Was previously credited to Lu- theran Tidings in October re- ceipts	
Previously acknowledged	39,603.92

Total to date \$47,651.18

Received for Items Outside of Budget:

For Lutheran Welfare Society of Iowa

Congregation:	
Waterloo, Iowa	164.56

For Lutheran Laymen's Movement:

Congregation: Racine, Wis.	50.00
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For Old People's Home, Des Moines, Ia.

Ladies' Aid, Rosenborg, Neb.	10.00
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For Eben-Ezer Mercy Institute:

Ladies' Aid, Omaha, Neb.	10.00
Mr. and Mrs. J. P. Jensen, St. Stephen's, Chicago, Ill.	10.00
Congregation:	
St. Stephen's, Chicago, Ill.	10.00

Lutheran World Action and Relief:

Congregations:	
St. Stephen's, Chicago, Ill.	12.00
Marinette, Wisconsin	18.00
Seattle, Washington	32.50
Oak Hill, Iowa	78.70
Muskegon, Michigan	166.00
Minneapolis, Minnesota	96.75
Diamond Lake, Minnesota	25.00
Grayling, Michigan	61.00
Cedarloo, Iowa	27.25
Waterloo, Iowa	9.98
Troy, New York	56.00
Racine, Wisconsin	76.61
Racine, Wis., Harvest Festival	50.00
Montcalm County, Michigan	170.25
Denmark, Kansas	10.41
Menominee, Michigan	9.00
Fredsville, Iowa	232.63
Pastor Heide, Racine, Wis.	5.00
In memory of her father, Mil- dred Hansen, Racine, Wis.	3.00
Previously acknowledged	8,471.84

Total to date \$9,611.92

Circle Pines Building Fund:

In memory of Askov Friends, Rev. and Mrs. Harold Peter- sen	5.00
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Cedarloo Building Fund:

Congregations:	
Des Moines, Iowa	427.50
Cedar Falls, Iowa	30.89
In memory of S. P. Fries, Cedar Falls, Iowa	1.00
Robert L. Andersen, Des Moines, Iowa	15.00

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treas.

Contributions to Santal Mission

November, 1955

General Budget:

St. Peter's Sunday School, Dwight, Ill.	\$ 103.28
St. Stephen's Congregation, Clinton, Iowa	50.00
Rev. Heide, Racine, Wis.	5.00
In memory of R. J. Martensen, Tyler, Minn., Anders Henrik- sen, Askov, Minn.	25.00
Danish Ladies' Aid and Danish Reading Circle, Grayling	10.00
Santal Mission Group, St. Steph- en's, Perth Amboy, N. J.	64.33
Danebod Danish Ladies' Aid, Tyler, Minn.	50.00
Mrs. Minnie Mathisen, Des Moines, Iowa	5.00
Omaha Danish Ladies' Aid	16.00
In gratitude in memoriam of Mrs. Fenger, Mrs. Betty Laur- sen, Enumclaw, Wash.	2.00
In memory of Ansel Hill, Tyler, Minn., by Arlie, Allan and Paul Christensen, Seattle, Wash.	6.00
In memory of Harold Duus, Ty- ler, Minn., H. C. Hansens and Mrs. Andrew Jorgensen, Hampton, Iowa	1.00
In memory of Clay White, Mads Madsen and Mrs. Marie Jen- sen, by Trinity Lutheran, Greenville, Mich.	15.00
Danish Ladies' Aid Mission Meeting of St. John's Congre- gation, Hampton, Iowa	9.00
Mrs. Ernest Bender, St. Croix Falls, Wis.	2.00
Harvest Festival, St. John's Con- gregation, Hampton, Iowa	7.49
Volmer Ladies' Aid, Dagmar, Montana	15.00
A Friend of the Mission, Coun- cil Bluffs, Iowa	10.00
Trinity Lutheran, Greenville, Michigan	5.00
Emanuel Sunday School, Los Angeles, Calif.	100.00
For the Ribers' Work:	
Laura and Harold Andersen, Westbrook, Maine	25.00
For a Child in School:	
Nazareth Danish Ladies' Aid,	

Withee, Wis.	25.00
St. John's Danish Ladies' Aid, Hampton, Iowa	25.00
Total for November	\$ 576.10
Total since January 1	\$8,795.66

With a warm feeling of gratitude toward every individual, heeding the invitation to "go", bringing the Christmas news to the "apple of His eye" I would acknowledge these donations.

Dagmar, Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

December, 1955

General Budget:

Canwood Congregation, Can.	\$ 10.00
Dalum Sunday School, Wayne, Alta, Canada	79.60
Mrs. Emma Nielsen, Lake Norden, S. D.	10.00
St. John's Ladies' Aid, Seattle ..	25.00
Marquette Lutheran Ladies' Aid Bethlehem Congregation, Askov, Minn.	50.00
Bethlehem Danish Ladies' Aid, Askov, Minn.	21.88
Bethany Women's League, Menominee, Mich.	10.00
Nazareth Sunday School, Withee, Wis.	25.00
Guiding Circle, Ringsted, Iowa	40.00
Rosenborg L. Aid, Lindsay, Neb.	10.00
Oak Hill L. Aid, Atlantic, Iowa	20.00
St. John's L. Aid, Cordova, Neb.	10.00
Jr. Ladies' Aid, Grayling, Mich.	25.00
St. Ansgar's Cong., Waterloo, Ia.	5.00
Rev. Heide, Racine, Wis.	74.63
Rural Lutheran Ladies' Aid, Flaxton, N. D.	5.00
A Friend, Flaxton, N. D.	1.00
L. Aid, Bethlehem, Brush, Colo.	25.00
Erling V. Jensens, Des Moines, Iowa	5.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00

Olav Pedersen, Lindsay, Neb.	50.00
Mr. and Mrs. Einar Mose, Oak Park, Ill.	20.00
Juhl Community Congregation, Marlette, Mich.	28.22
St. John's Congr., Cordova, Neb.	25.00
A Friend, Ludington, Mich.	5.00
Mrs. Anna White, Ludington, Mich.	10.00
Rev. John Christensen, Luding- ton, Mich.	10.00
Elsie and Otto Nissen, Hampton, Neb.	30.00
Additional Santal Sunday Col- lection, Dwight, Ill.	80.00
Gardner L. Aid, Dwight, Ill.	10.00
Memorial Lutheran Ladies' Aid, Marinette, Wis.	2.00
Mrs. M. Sorensen, Seattle, Wash.	5.00
Marquette Lutheran Ladies' Aid, Marquette, Neb.	25.00
Danevang Sunday School	25.00
Bethania Guild, Solvang, Calif.	10.00
Bethany Ladies' Aid, Trufant, Mich.	5.00
Nain Ladies' Aid, Newell, Iowa	50.00
Bethania Evening Club, Racine	10.00
Luther Memorial Sunday School, Des Moines, Iowa	50.00
From the following friends in Central Lutheran Church, Omaha, Neb.: Mrs. Karen Olsen	15.00
Miss Johanne Pedersen	7.00
Chris Fredericksens	4.00
Women's Circle	15.00
In memory of Roy and Mar- inus Thorup	10.00
Rev. and Mrs. Marius Krog and Donna	6.00
Carl Olsens and J. P. Petersens Sunday School	6.00
Martin Grobecks, Niels Jen- sens, the Kjelgaards, Marinus Larsens, Tage Laursens, Metha Petersen and Agnes Sorensen Chris Christensens, Cathrine Clausen, Emil Jensens, Jim Jensens, Morris Petersens, R. M. Petersens, George Schmidts and Niels Sorensens Ernest Andersens, Chris Bundgaards, Einar Christen- sens, Magnus Christensens, Folmer Farstrups, Carl Han- sens, Gertie Hansen, Karl Henriksens, Malvin Hermans, Anna B. Jensen, Marie Jen- sen, Mrs. J. N. Jensen, Mrs. O. E. Jensen, Pete Jensens, Chris Jepsens, Chris Jorgen- sens, Niels Juels, Niels Lar- sens, Oscar Lawsons, Carl Mortensens, Cathrine Nielsen, Ralph Nielsen, Chris Olsen, Helen Pallesen and Jens Pe- tersens and Anton Holms	25.00
St. Peters Danish Ladies' Aid, Detroit, Mich.	10.00
Alfred Larsens in memory of Augustinus Sorensen and Martha Utoft, Tyler, Minn.	10.00
Ladies' Aid Mission Boxes, Diamond Lake, Minn.	33.32
St. Stephen's L. Aid, Chicago ..	20.00
Ida Christensen, Cedar Falls, Ia.	20.00
Trinity L. Aid, Bronx, N. Y.	10.00

C. W. Bidstrup, Des Moines Ia.	5.00
West Denmark Ladies' Aid, Luck, Wis.	15.00
Danevang Danish Ladies' Aid	25.00
Christine and Andreas Hansen, Tyler, Minn.	5.00
Kronborg Ladies' Aid, Mar- quette, Neb.	25.00
Mrs. Anna White, Ludington, Mich.	20.00
Rev. John Christensen, Luding- ton, Mich.	20.00
United Women of Trinity Lu- theran Church, Chicago	60.00
In memory of R. J. Martensen, Jens Jorgensens, Tyler, Minn.	25.00
Danish Lutheran Ladies' Aid, Gayville, S. D.	25.00
St. John's Congregation, Hamp- ton, Iowa	178.00
A Friend, Dagmar, Mont.	10.00
Harold von Gortz, Los Gatos, Calif.	1.00
Juhl Ladies' Aid, Marlette, Mich.	21.00
St. Ansgar's Ladies' Aid, Pasa- dena, Calif.	5.00
Willie Jacobsens, Kimballton, Ia.	5.00
Immanuel Cong., Troy, N. Y.	50.00
Alice Jensen, Des Moines, Iowa	3.00
Mrs. Marie G. Petersen, Solvang, Calif.	5.00

For a Child in School:

Sale of Painting by Mrs. Kirke- gaard-Jensen, Perth Amboy ..	30.25
Kronborg Sunday School, Mar- quette, Neb.	25.00
Trinity Mission, Greenville, Mich.	35.00
Mr. and Mrs. Einar Mose, Oak Park, Ill.	10.00
Bethlehem S. S., Cedar Falls, Ia.	25.00
Nazareth Lutheran Guild, Withee, Wis.	25.00

For Anil Jha School:

From a Friend	25.00
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For Lepers:

Mrs. Soren Larsen, Solvang, Calif.	5.00
S. H. Sorensen, Solvang, Calif.	5.00
Dagmar L. Aid, Dagmar, Mont.	20.00

For Muriel Nielsen and the Ribers Work:

Immanuel L. Aid, Los Angeles, Calif.	25.00
Gertrude Guild of St. Stephen's, Clinton, Iowa	50.00
Mr. and Mrs. Einar Mose, Oak Park, Ill.	20.00
Kronborg Sunday School, Mar- quette, Neb.	40.00
Bethania Danish L. Aid, Solvang, Calif.	25.00
Fredsville Sunday School, Dike, Iowa	75.00
Danish Ladies' Aid, Junction City, Oregon	10.00

Total for December

Total for the year 1955

Closing with hearty thanks.

Dagmar, Miller.

1517 Guthrie Ave., Des Moines 16, Iowa
N. B. The \$20 for Muriel Nielsen and
the Ribers' Work is from Settlement-
Trufant Mission Group. **D. M.**

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 _____ January 5, 1956

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN
WITHEE, WIS.
5-1