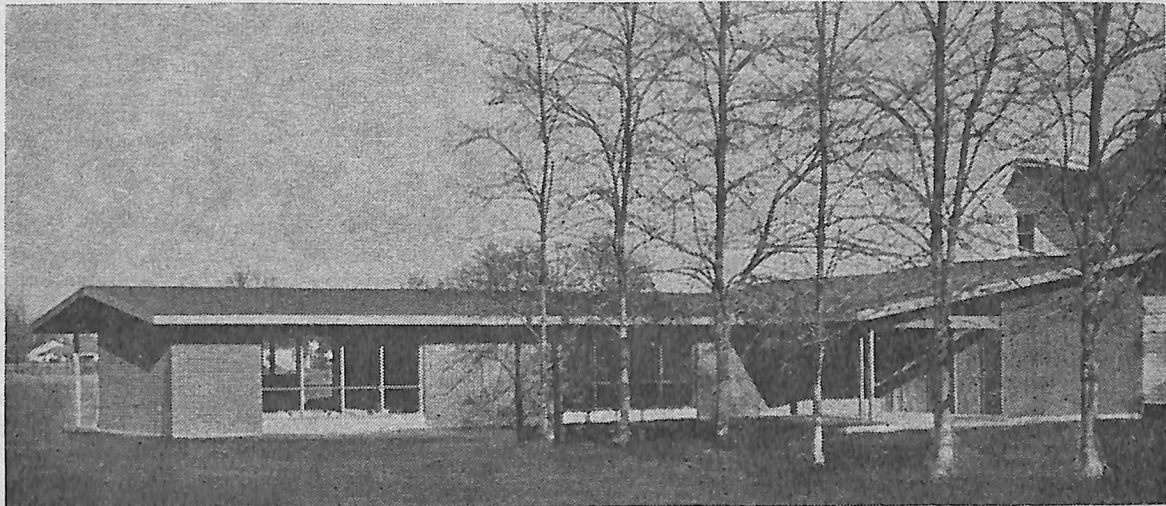


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



This new building was dedicated January 15 at Junction City, Oregon, adding new Sunday school facilities to the property of Faith Lutheran Church.

The Self-righteous

Most of us have rather vivid recollections of revival meetings when some fiery evangelist would preach "fearlessly" against sin. In thunderous tones he talked about drinking and gambling, card-playing and profanity and all the sins of the flesh. He would tell about the terrible hell that such sinners were going to, and he would use high pressure methods to get the sinners to "hit the sawdust trail." Occasionally some sinner would be converted with blessed results, but usually such a revival left the church and the community worse off than before.

It is true that there were people who committed those sins. But they were not the only sinners. In fact they were not the worst sinners. And such preaching not only failed to save those who needed saving the most; it made them more complacent and self-satisfied. The hardest people to reach with the love of God are not the bad people. They know they are bad. They have no defense. The hardest ones to win for God are the self-righteous people.

From WHEN THE HEART IS HUNGRY
Charles L. Allen.
(Fleming H. Revell Co.)

If a Jew Hears My Lenten Preaching

Nels E. Bergstrom

MOST OF US would be shocked to learn that Jews think a substantial part of our Lenten preaching consists in accusing them of the sufferings that were inflicted on Christ! They have, at any rate, a strong enough emotional reaction to the Christian observance of Lent and Easter to deserve our careful consideration. Witness the feelings of an intelligent and well-adjusted Jewish woman who has been a Christian for some time. She testifies that for three years after she joined the church she had to **force** herself to attend midweek Lenten services. So great was the undefined emotional tension that welled up within her.

Only last Easter, in a friendly suburb of Chicago, a Jewish rabbi felt called upon to address his people on the subject, "Who killed Jesus?" It was his opening illustration that arrested everyone's attention and made the problem contemporaneous. On the previous Sunday he had visited an elderly member of the synagogue who, apparently with some agitation, had reminded him that it was Palm Sunday. "Do you know what that means?" she asked.

Yes, the Rabbi knew, and he proceeded to tell us. In Europe it was not uncommon for Christians (we are quite sure they were not Protestants) to gather in their churches on Palm Sunday, sing praises to God, and wave palm branches. On leaving the church they would parade the streets, still singing and waving their palms. Then they would go into the Jewish section of the city and flog the Jews with their palm branches! It had happened within this woman's memory.

Easter has quite generally been "open season" for persecuting Jews in such countries as Rumania, Russia, and Poland. As Lent progressed and Easter drew near Rumanian Jews would board up the windows on the front of their houses and retreat to the rear, keeping as quiet and unobtrusive as possible. They knew that on Palm Sunday and Easter large groups of "Christians," often with the blessing of the priest, would break into their homes and do violence. Memories of bloodstained snow on the streets of Jassy and Minsk are vivid to many an elderly Jewish immigrant in our country to this day.

Those Jews who are American-born and who never have experienced these things themselves have heard about them from their elders. They have also experienced something of the left-overs of that persecution in the descendants of those European "Christians." Many a Jewish adult today remembers being called "a Christ-killer" in his own childhood. He is conscious of the fact that the Gentiles are prejudiced against him as a Jew and he is continually asking, "Why?" Some think they have found the answer to that question in the way the crucifixion of Christ is being taught in Christian churches. The slightest evidence of that thought given by any preacher is taken by Jews as additional proof. They

will say, "See, we are right. That preacher is fostering more prejudice against us."

Since it is getting to be not uncommon that one or more Jews will be present in the audience when a Christian congregation meets for worship, we thank God for this opportunity to ring out a clear testimony for Christ our Saviour, and to correct much that is misunderstood by Jews concerning what we believe and teach.

It is impossible to preach — in Lent or any other season of the Church Year — without speaking of the Jews. It would be like teaching American history without mentioning the American people. The Book from which we teach is inescapably Jewish. The Man who died on Calvary was a Jew; the disciples who denied Him, fled, and finally returned, eventually to bring the Good News to us, were all Jewish. But if there are people listening to whom the bare mention of the word "Jew" by a Christian speaker may sound like an epithet, then the preacher must beware lest some unguarded remark of his be misunderstood.

We may take warning from the fact that our beloved Luther is generally considered by the Jews as being "anything but a hero" of theirs. Yet he undoubtedly loved them and carried a burning concern for their spiritual welfare to his dying day. In his very last pulpit prayer he pleaded with God for their salvation. Why do they not realize that Luther — with his great influence on public education, democracy, and the recognition of the dignity of man — has done more for them, directly and indirectly, than perhaps any other man in modern times? The answer is: He said some things unwisely — some things that his most ardent admirers wish he never had said. Four centuries have not erased their memory.

A Christian woman was speaking to a group of Church women on the story of the Good Samaritan. She exalted the Samaritan and excoriated the priest and Levite — "the Jews" — in the story. She may not have known that two Jewish women were present as guests. The pastor's wife knew it — and squirmed. She was in a position to feel it as the Jewish guests felt it. Needless to say, those Jewish women never returned, and considerable damage was done to the spirit of good will in the community. How easily that speaker could have saved the situation by saying something like the following: "Now, in our situation, that priest and Levite represents this or that church member; it may be you and me! The Samaritan represents some minority group in our midst; it may be Puerto Ricans or Negroes. If Jesus were telling the story in our neighborhood, I'm pretty sure He would let a Jew take the part of the Good Samaritan. **Now** do we get the point of the story?" As it was, most of the women, surrounded as they were by Jews, whom they do not particularly love, did **not** get the point, and we question whether the speaker did.

The writer had the unhappy experience of losing, for a long period, the confidence of a family with whom he had good opportunity to witness. In a class for children, attended by a Jewish mother and her daughter, he made a statement like this: "Because of their wickedness, the Jews were carried away into Babylon." Now, that statement is surely true, and

(Continued on Page 14)

Current Perspectives on the Race Problem

Edwin McNeill Poteat

Dr. Poteat's article is syndicated through the Associated Church Press, and it is fitting to publish it at this time of Abraham Lincoln's birthday. The author is former president of Colgate-Rochester Divinity School, and has written a number of books including "God Makes the Difference" and "Parables of Crisis." What are you and your church doing in this situation?



ACIAL DIFFERENCES, however deep or superficial they may be, and which H. G. Wells thirty years ago said hide more villainy and peril than any other observable fact in our modern world, have been sharply focused for us in the question of segregation.

No matter what part of the country one calls one's own, the question of racial segregation is in the public mind and the opinions and feelings of all who are concerned about it are both varied and volatile. The two recent decisions of the U. S. Supreme Court have made necessary the examination of situations some have hitherto been unwilling to confront and the readjustment of social practices that have existed so long that they have come to be regarded not only as sacrosanct but as morally invincible. It would appear, therefore, that an attempt to understand both the problem and its solutions, must take us back to certain basic propositions on which we may all be thought to agree. Only as we agree on the bases upon which new social practices are to be established shall we be able to fashion the superstructure of solution.

(1)

The first base is what we call "the free democratic society." It is not difficult to carp about the important words in this phrase. To some "freedom" is limited so severely as to be little different from tyranny; to others the exercise and function of the democratic processes are under dangerous restraint; and to call the American conglomerate a "society" is, to some, mockery. Nevertheless, however, inadequately the phrase describes us, we are in no mood to abandon or greatly modify it.

The basic presupposition of the free society is that in the sight of the law, every man has equal rights. Our legal structure is neither patrician nor plebian and although social rank many times throws the scales of justice out of balance, when a man enters the place of judgment he can, at least, plead the right to equal justice even when he knows he will not get it.

The history of the U. S. Supreme Court decisions from 1896 until 1954 shows that the imbalance created by a legalized slave system has, in terms of the concept of a free society, been redressed. When in their judgment segregated public schools were a violation of the principle at the heart of a "free democratic society" the Court had no alternative to the outlawing of the system of segregation that had operated, with more or less success, since the Civil War. It is not surprising that the decision created reactions endlessly varied; but it is difficult to see how those

who are aware of the free democratic basis of equality of all before the law, can cavil at the basic justice of the Court's opinion.

(2)

The second base may be called "the controlled ethical society." Again a caveat may properly be uttered against these words. We do not like the idea of control; authoritarianism of any sort is miasmic to the free air we breathe. And, it must be conceded, ethics sound somewhat stuffy to some who feel themselves superior to moral limitations. Nevertheless we will not soon abandon the phrase for its opposite; we will not knowingly kick this support out from under our social structure.

The basic presupposition of this idea is that every man has equal dignity in the sight of God, for our ethical concepts are derived directly from the premise of a righteous God who has prescribed the norms by which we are to behave. It is not easy to see the dignity in the tramp that is obvious in the aristocrat, and a word of Jesus warns us against judging people by the externals of the tattered suit and the white tie and tails. And somehow, we have been taught to believe, God's eye searches beneath the integument of fabric and flesh and sees a dignity in the heart that is common to all.

This is something to which the civil law does little homage, and properly so. Much of our law is based on ethical principles that are part of our Judeo-Christian tradition. Yet while the court must respect the human dignity of the culprit, it would be regarded as sentimentality if man's status before God were introduced as evidence of innocence.

Nevertheless the problem of racial segregation cannot be disjoined from the concerns of ethics. To be sure there are some who, in an excess of indignation, have said the Negro is not human and in this way thought to escape their ethical obligations in race relations. This, however, is so rare as to be almost non-existent. Even the most resolute anti-segregationist will admit an ethical responsibility in dealing with this new aspect of the race problem, though he will qualify his acceptance in terms of time (it is not yet feasible), place (the disproportion of the population makes change inadvisable), or circumstance (the social and cultural level of the minority group threatens the higher standards of the majority). We must not, in an excess of self-righteousness, denounce such judgments as perverse or amoral. At the same time, within the legal and moral structure of our society there is no place for discrimination against any member as though, with the approval of

God, he is not to be allowed his freest efforts toward self-realization.

The probability is that those who feel this moral obligation most deeply will be less censorious of those who evade or dilute it. This will not be easy, particularly for the victims of discrimination who have their injury insulted by the superior moral attitudes of those who dispute the legality or the wisdom of the Supreme Court's ruling. And yet, within the context of our society, there is the compulsion "to be Christian" however lightly the compulsion may rest on us.

(3)

The third base upon which the structure of settlement must rest will perhaps be disavowed by some who take seriously the other two. Unhappily we cannot assume that the democratically and ethically oriented individual will always accept the specifically Christian obligation. "To be Christian," as the phrase is used above, does not mean for many what it truly means. It is more nearly synonymous with decency, fair-play, giving the other guy a break, or the good Anglo-Saxon idea of sportsmanship. This is what has broken down barriers against the Negro's participation in sports, the arts, and to a much more limited degree in education and government and, as such, is all to the good.

The Christian, however, must not be satisfied with the mandate of traditional democratic and ethical principles, important though they are. His is a ministry of reconciliation. This familiar commission is stated in St. Paul's Second Letter to the friends in Corinth (5:18): "All this is from God, who through Christ reconciled us to himself and gave us the **ministry of reconciliation.**"

The point of this, of course, is not that the majority group alone has been given the ministry of reconciliation; it has been given to all who are within the Christian community. Nor do we have here a blueprint for the construction of a problemless society. What we do have is simply a motive. To those who accept the ministry of reconciliation no attitude or action will be taken in respect to the settlement of a problem that has not reconciliation as its aim.

This is a mood that government can only inferentially assume. So long as society is kept orderly and reasonably content its work is successful. The Supreme Court may, after a fashion, have been seeking to reconcile the law to newly changing racial attitudes but the job of reconciling person to person, group to group, section to section is beyond the Court's jurisdiction.

Similarly sports: When Jackie Robinson broke down the color line in professional baseball, it was — whatever idealism Branch Rickey may have had — good business, and Negro stars have paid off handsomely ever since. Yet we do not think that the New York Giants are acting as ministers of reconciliation because Willie Mays is a top-flight star. Similarly the arts: When Marian Anderson was offered a starring role in one opera at the Met much was made of this "first." Her personal life has been a ministry of reconciliation as has that of Roland Hayes

Lincoln, the Leader

The heartbreaking hesitation of Lincoln, the troublesome doubts and perplexed questionings, reveal as nothing else could the simple integrity of his nature. He must go forward, but he must carry the people with him, the North as a whole, the border states if possible, even the rebellious South if charity might suffice. Though in arms, they were Americans, and their hearts must be brought to willing allegiance; how otherwise could a democratic people emerge from the bitterness of civil war? He was not made for a dictator, and blood and iron he accounted poor cement to mend the sundered democracies. He trusted the better impulses of men to prevail in the end, because with Jefferson he believed in the essential justice of the plain people. In this faith he exemplified his democracy. Not a great political thinker, he was a great leader because he never forgot that he was one with those he led.

Vernon Louis Parrington.

Main Currents in American Thought
(Harcourt, Brace and Company, Inc.)

and others, but one doesn't make the Met if one has not an operatic voice. Similarly business: Negroes have been slowly graded up in the skilled industries but again the reason is less a matter of public relations than of production. The Church is the only institution in our society the primary business of which is reconciliation.

We are far from saying that those institutions of society that have been constructively dealing with the race problem are wholly free from disinterestedness; that they are unresponsive to the necessity and the advantage of being decent and "Christian." What we are saying is that the mandate under which they must operate is different from the Christian's commission. We assume that when the batting averages of Negro stars fall below 200, they'll be dropped from the active playing roster. But will they stay on as coaches or step into a manager's job? Or will they even be shipped back into the minor leagues?

(4)

Now to perform the ministry of reconciliation may not mean that the Christian must plead with some second division club to take on a cast-off Negro star as manager; but it will mean that our society is so pervaded by the mood — undergirded legally by our constitution and ethically by our social mores — that men of all colors will seek to be reconciled with each other.

And what does that mean? Some of the professional reconcilers we have seen make us aware that taking the ministry of reconciliation seriously has made a nuisance out of them. Does that mean there are to be none others besides... say Schweitzer—who give themselves wholly to this dedicated responsibility? By no means. If we take what St. Paul was talking about as the clue to what we are saying, it

New Unit Dedicated in Junction City

(See picture on Cover)

On January 15, dedication services for the new educational unit erected by Faith Lutheran Church in Junction City, Oregon, were held. Pastor John Pedersen of Tacoma was officiant and dedication speaker, while local dignitaries including the mayor brought greetings and well wishes. The church choir sang special music for the occasion, "Holy, Holy, Lord Most Holy" and "I Will Call Upon the Lord" by Mozart, both from the **Twelfth Mass**, and the local pastor, Harold E. Olsen, led the service. An informal dinner at the parish hall, smorgasbord, followed the dedicatory service.

The new Sunday School unit followed action taken in December, 1954, when \$12,000 was appropriated for the unit as a first step in a long-range plan to improve and modernize the church facilities. It is a brick veneered building with office space for the Sunday School superintendent, and two 16x24 foot classrooms which can be divided by folding doors. A large lobby designed to handle from 250 to 300 people from a future parish hall will accommodate additional classes, so that in case of necessity the building could provide for about 75 children. The new building is heated by radiating coils buried in the floor, with heat supplied by a boiler in a small building which is to serve as a heating center for the entire new plant when completed.

About 250 guests were present for the dedication services. Chairman of the building committee was F. Winther Bodtker, while Brochner Mikkelsen headed the finance committee.

means that every Christian, in every relation into which he is set is to act in such a way that everything he does is reconciling.

We are baffled by the immensity of the problem that confronts us. The law will not give us a final solution nor will our ethical presuppositions lessen the tension very much, very soon. It will only find its solution when all those committed to the Christian obligation, no matter what their skin or their status determine that in those areas, be they large or small, where they can determine the mood of personal contact, shall see to it that the mood they create is reconciling.

This is what some have called building bridges over the gulfs that separate us. It does not call on us for giant construction jobs that span the great expanse of sparkling waters. It will be more often, perhaps, a hand extended to help another toward us over a ditch that seems very small as we look back at it.

The job is immense, but then, our resources are incalculably great. We wonder, indeed, whether there is any human heart anywhere that does not have enough of the power of reconciliation to lift "one of these least," across a divide, be it ever so narrow or so wide.

Editor's Note: Word has just come that Dr. Edwin Poteat died shortly after releasing this article for publication.

Summer School of Liberal Adult Education

GRAND VIEW COLLEGE
Des Moines 16, Iowa

June 10 Through June 19, 1956

VACATION WITH AN EDUCATION

If you like a vacation distinctly different from what you did last year, then the Summer School of Liberal Adult Education at Grand View College is for you. Summer School can be both relaxing and refreshing for those who attend. To live on the campus with fellow members is in itself an experience in community living. Most of the great problems that the world faces today must be tackled by the adult members of society. Hence, as never before we must realize that the task of educating men and women for life is a continuous, yes, life-long process, not in a narrow sense but in the broad sense which is characteristic of adult education in Denmark and Great Britain.

You will find living on the campus both interesting and stimulating, yes, perhaps even exciting. If you have attended Grand View College or some other school, you may wish to attend the Summer School for the sheer joy of learning and fellowship, or for the purpose of engaging in an educational experience which may contribute to your professional growth. If you have never had the chance to study at Grand View College, here is an excellent opportunity for you to spend your vacation in a most enjoyable and profitable way.

The Summer School of Liberal Adult Education is open to any and all adults who wish to explore the possibilities within their reach in a learning situation which permits the recognition of "the power of the ordinary man to think for himself, if the facts are honestly placed before him" (The Hon. Francis Field). In the firm belief that cultural, vocational, and professional backgrounds of the members of the school stimulate creative thinking, the school encourages men and women of every walk of life, who are interested in a vital program of liberal adult education, to enroll. There are no formidable barriers for admission. The school is open to any adult regardless of his or her educational background. Adult education is at its best more concerned with learning for life than with vocational skill. Liberal adult education invites the men and women of skill in their respective fields to come together for learning and life experiences that will help to make life more meaningful. The ideal residential school of adult education should have within its membership representatives of every occupational group and every adult age bracket.

Teachers, librarians, settlement workers, religious workers, and others who are interested in adult education in their respective localities may find the summer school to be an excellent laboratory in which to acquire a better understanding of the role of adult education. In turn, the experiences which such persons may bring to the summer school may result in a highly creative cross-fertilization of ideas.

By experience and location Grand View College is well suited as a center of residential adult edu-

(Continued on Page 10)

Axel Kildegard

Manifesting His Glory

"FAITH AND LIFE ADVANCE"

A fabulous window display was to be seen in a department store in my town during the recent Christmas season. It was a scene depicting the Christ child, the manger, Joseph and Mary, the shepherds, and the wise men. All was in dazzling white and sparkling gold — there were no other colours. The figures were in the classic style, dressed in alabaster linens and satins with golden ornamentations. The hair on their heads was either white or golden yellow; not a strand was out of place. It was a breathtaking and worshipful scene which fascinated me. How inexpressibly true this was as it captured all the glory with which the season is adorned. It reflected all the poetry, the art, the music and hymnology which we gather about at Christmas time. At the same time: what a monstrous lie! Where was the dirtiness, the tiredness, the hopelessness, and the commonness of the stable? It was a picture so spiritualized that it had lost any vestige of reality.

There is a blunt and stark honesty in the words that the Evangelist John uses to describe the birth of the Christ. He does not speak of a word that comes to inspire man. Nor does he hold forth a word that will give man enlightenment. He asserts rather a simple and unfathomable fact which is the incarnation: the word became flesh. John uses the most incongruous word in this proclamation: flesh. This is where the world impinges upon us the most. It is in the flesh that we know hunger, pain, lust, and greed. This is the most unspiritual of all words. The Son of God became flesh and dwelt among us.

The Church is now in the season of Epiphany which begins January 6, the twelfth day of Christmas. The festival of incarnation is climaxed in the festival of light. The theme of Epiphany is the manifestation of Christ to the world. Beginning with the story of the visit of the wise men, the worship of the Church centers about this theme during these weeks. The theme gradually and inevitable deepens into an anticipation of Lent and the passion story. The Church year dramatizes the Christian life.

Who is this Jesus who becomes manifest through the Church to the world? Too often it has been the far-away mystic who has been pictured as the One who descended from the sleepy little town of Nazareth in the Ozark regions of Palestine. He was that One who was unsullied by the world, who could bring vision, hope, and ideals to men. Through these we can then escape this sordid and corrupt world. That is a pretty little vignette, but it has one difficulty: it just isn't true.

Nazareth wasn't a remote little hamlet buried in the hills. It was rather a city of refuge for those who were in flight — both criminals and political refugees. It was a cosmopolitan city at the crossroads of the major trade routes of that area of the world. When Joseph and Mary returned from their flight to Egypt they chose this town for their sanctuary. It was a continuation and not a denial of the incarnation story.

Here in the midst of the tensions and turmoil of life, Jesus grew to manhood.

In the name of piety the Church has so often spiritualized the stark reality of the Gospel. We have so often lost the truth of the incarnation. There is a common accusation to be heard from pulpits in our own time that we usually accept uncritically. Man is today obsessed by things; he neglects spiritual values and realities. This accusation begs the question: Is it the mark of the Christian to withdraw from the world? Are Christians to be disinterested in material things? At times the attitude has even been the means of evading responsibility for the human, material situation. The easy way is to assign this world to the devil and seek to escape by means of an otherworldliness. Business within the Church has been considered a necessary evil. There has often resulted a dual existence within the life of the Church: 1) the worship area of Sunday services and the short devotions that are tacked on to other meetings, and 2) the constant scheming and busy-work of the auxiliary organizations or clubs as they sought to make money.

The basic question of all life is the relationship between spirit and matter. The blunt Christian answer is given in the incarnation. The word became flesh. This is the basic miracle of our faith: God enters our world and in this inexplicable invasion there is not two worlds but one.

There are two basic points of reference in the Church and the life of the Christian that demonstrate the oneness of life. The first is the festival of Pentecost which is the birth of the Church. Pentecost is fulfillment. There is a longing for social justice that permeates the Old Testament. Both the law and the prophets are constantly concerned with the material conditions of life. The vision of economic equality is an integral part of the vision of justice. The law sought to implement the vision as for example its guarantee to the poor of the rights to glean the fields. In the New Testament we may read time and again of the concern of Jesus for the physical needs of men. He speaks of the blessedness of the poor and He sorrows at the barrier to life which the possessions of the rich young man create. He speaks of the rich in terms of the camel and the needle's eye. Of course, we can spiritualize and allegorize these references but if we were to read them all, their impact would be inescapable. The New Testament is no less concerned with social and economic justice.

The ministry of our Lord was carried out in anticipation of the fulfillment of His mission. It was remembered through that experience which became the key to the New Testament: Pentecost. It is sad that the Church has so often violated the record of its own

Dean Kildegard's remarks in the main were first addressed to the All-Lutheran Stewardship Conference, January 6, in Minneapolis.

birth! It has considered that event as something esoteric and ecstatic which is to be described in terms of an inner, mystical experience. We have thought of Pentecost as a spiritual and certainly a non-material occasion. But this is the fulfillment of Christ who is the fulfillment of the law and the prophets. The longings and concerns of the past are realized in this moment. The story of Pentecost is a tremendous story of Christian stewardship which is consistent with the story of the incarnation. The word became flesh once more. For the real power of this event as it manifested itself in the lives of those who participated, read Acts 4: 32-35. Pentecost is the story of an event that begins with the Spirit and ends with the flesh. This is the Gospel story.

Our second point of reference is to be found in the first document of the worship of the Church and therefore of the Christian: the Lord's Prayer. Here is an opposite expression of the same truth. "Give us this day our daily bread, and forgive us our sins — ." The problem of bread and the problem of forgiveness are truly inseparable. Man does not live by bread **alone**, but he does live by bread. Apart from the Gospel — which is forgiveness — bread becomes a mockery of life. Food surpluses become weapons in our world. Charity is corrupted into almsgiving which can be either a club to wave over a needy neighbor or a means of self-righteousness. But one gift is greater than bread, that of Good Friday. "Give us this day our daily bread, and forgive us our sins—." The incarnation is fulfilled in the atonement.

In the presence of my enemies God has prepared a table for me. The content of that table is forgiveness. The means of that feast is no less material and of the earth as it is the bread and the wine of His Supper. The Lord's Prayer moves from the material to the spiritual. Again these two are inseparable; they lose their meaning and their power if they are divorced.

Epiphany is really the climax of Christmas — the festival of the incarnation. It is the manifestation of His glory. As such it is the key to the meaning of our Christian stewardship. Christian giving is not rooted in the law. There is no minimum that I can give by which I can dismiss the demands of God upon me. All that I own and am belongs to God. Nor is Christian giving to be rooted in gratitude. Surely there is gratitude but the key is to be found elsewhere. Gratefulness between men often infers an equal status. He did this for me and now I will do this for Him. Man cannot presume to use such thoughts concerning God.

Stewardship is far closer to the heart of the Christian Gospel itself. It is the means whereby God continues to invade, to become flesh, to be incarnate. He came to me through those in whom He lived. Through mother and father, through friends and through Church, the Spirit was real for me. The stewardship of my life is the index whereby my faith in Him is to be known. We are His Epiphany; we are the manifestation of His glory in the world. There can only be spiritual growth where there is opportunity for giving. Our own Church has embarked upon a program of stewardship which is known as **FAITH AND LIFE ADVANCE**. Through it we can bear our witness in the education of youth and the

The Living Word

"Admire" and "Admiration"

(Sixth in a Series)

The words "admire" and "admiration" were used in the seventeenth-century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity" — by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse" — that is, they were astonished at its emptiness. In Milton's *PARADISE LOST*, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired" — that is, Satan wondered what this might be (Book II, line 677).

In Shakespeare's *HAMLET* (I,2,192) when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for awhile
With an attent ear, till I may deliver,
Open the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17.6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "When I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

Luther A. Weigle.

founding of churches. Through it we can build. But let us most of all be thankful that in this opportunity our own faith may grow. As He enters in to our services and our gifts, God's gift of love lives for us.

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Paging Youth

American Evangelical Lutheran Youth Fellowship

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

All Lutheran Youth Leaders Council

A Report By

Lavern Larkowski, President AELYP

The All Lutheran Youth Leaders Council met on January 4, 5 and 6. Before I tell you about the meeting, perhaps you would like to know a little bit about the Council.

The All Lutheran Youth Leaders Council consists of youth directors and national officers of each Lutheran synod in the United States. The purpose of this council and its meetings is to bring together ideas, thoughts, materials, etc.; share them; and use them in the attempt to create a more vital youth program for each Lutheran youth department. This council was not begun by any particular individual or group. It is a rather loose organization which grew out of a need for getting together and sharing different aspects of youth work. Those attending were youth directors and advisors, UCYM (United Christian Youth Movement) officials, national officers, material editors, regional and district directors, and other youth leaders. Actually, there are few "youth" themselves who participate.

AELYP was host to this year's meeting. The meetings themselves were held in the Equitable Building in downtown Des Moines. Our national advisor (Rev. Harald Petersen), treasurer (Agneta Bollesen), and president participated in the three day event. The entire board of AELYP had planned to be present, but our vice president, Rev. Harry Andersen, acquired the flu the day before and our secretary, Miss Ardythe Hansen, could not attend because of obligations at school. Rev. Harald Petersen chaired the meetings.

Each session, morning and afternoon, were opened and closed with devotions. Reports were given by each synod on its last year's program and future plans: special projects, materials, budget, conventions, etc. A vast display of materials was also on hand for our observation, which proved valuable to all of us. The discussions were always presented by a particular individual and later thrown open to all those present. We discussed such topics as, "An Interpretation of the Purpose, Program, and Projects of the Protestant Ecumenical Youth Movement," "The Role of the Parish Pastor in the Local Youth Program," "Bringing Youth to the Joy of Assurance," "Causes of Tension in the Home," and "Young Adult Education in the Light of the American Folk School Movement." These topics were presented by leaders outstanding in each particular field.

A presentation and discussion which should be of particular interest to youth concerned the Lutheran World Federation Assembly which is to be held during the summer of 1957 (Probable dates June 15-

Invest A Week of Your Summer

Have you ever thought of spending a week of your summer vacation at a work camp for youth?

During the coming summer one week work camps will be held under the sponsorship of the Luther League of America, youth organization of the United Lutheran Church in America, at the following locations: Towners, New York (June 30-July 8); Toledo, Ohio (June 30-July 8); Washington, D. C. (July 14-22); Modesto, Calif. (July 14-22); Lincoln, Nebraska (July 21-29); Albuquerque, N. M. (July 28-Aug. 5); New Windsor, Maryland (Aug. 18-26).

The language of the shovel, the saw, and the paint brush has proved exceedingly effective wherever young people have come into an area of need with genuine concern for people. Work campers live together cooperatively, worship together, work hard six to eight hours a day on a project with social significance, and learn about the problems of the surrounding community through lectures, discussions, field trips, and "talking with the neighbors." The combination of work, worship, study and play brings a rich experience of fellowship and spiritual growth to each member of the group, and leaves a lasting contribution to the community that is more than the physical work project. Campers volunteer their time, share in living expenses and pay their own transportation. Groups are limited to twenty-five each. Volunteers can be 15 to 24 years of age. For application blanks and more information write to: Rev. Arthur Bauer, 1228 Spruce Street, Philadelphia 7, Pennsylvania, (Room No. 825).

August 6). This assembly will be open to Lutheran youth from all over the world. Young people, who are leaders in their particular locations, will be coming from abroad to the United States. Each national youth group in the U. S. will "take in" a certain number of visitors from abroad; the number depending on how many each group can take and how many come from abroad. Our foreign visitors will attend national youth conventions, district camps and conventions, rallies, and meetings. The climax of the summer will be the Assembly which will be held in Minnesota, August 6-11, 1957. Also, American youth will be going abroad for a similar Assembly. In connection with the LWF Assembly, there will be a pre-assembly Bible Study on Ephesians. Every synodical youth organization will study this material throughout the spring and summer of 1956 in preparation for the Assembly. All AELYP groups will be receiving this material by way of LUTHER LIFE. Detailed plans for the Assembly are yet to be made. This should prove an interesting experience for Lutheran youth in the U. S. as well as youth from abroad.

On the final evening of the Council meeting, the participants were given a dinner at Luther Memorial Church. President Ernest Nielsen of Grand View College spoke to us and a girl's ensemble from Grand View College supplied us with music. Later in the evening we assembled in the lecture hall of the college where each group showed various audio-visual tools for youth work.

Our Women's Work

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

Women's Retreat

Former retreaters and future retreaters will be happy to know that plans are once again going ahead for what has now become the annual Women's Retreat at Danebod Folk School in Tyler, Minnesota — and so once again it is time for us to begin making our plans to attend.

The Retreat will begin on Tuesday evening, April 3, and continue through Friday evening, April 6, thus putting the entire Retreat one day earlier in the week than in previous years.

Rev. Erik Moller and Mrs. Noyes will again this year be a very important part of the program, a fact which I know those of you who attended last year will be delighted to know. Also this year, Mr. James Bristol of the American Friends Service Committee will be with us for the entire Retreat, and will talk to us among other things, about family relations — a subject he handles very inspiringly. Rev. and Mrs. Enok Mortensen will both speak to the group, so you can see a worthwhile program is being planned. We are also very happy to report the entire staff will be with us throughout the Retreat.

More detailed information will be given in LUTHERAN TIDINGS at a later date when all the plans are completed, but for now let us begin by making our own plans — and to the various ladies groups — start making plans to send a delegate or two.

Mrs. Rolf Kirkegaard,

WMS Activity in District VII

A District VII "Fellowship Week-end" is to be held at Nysted (Dannebrog) Nebraska on March 9-11, 1956. The purpose of this "week-end" is to provide an opportunity for the sharing of spiritual and cultural values and to broaden and strengthen the bonds of Christian fellowship.

Of special interest to Ladies' Aid members and the women of the church is a program planned for Friday afternoon. This program, which will follow the welcome and opening devotions, is concerned with the work of the WMS. The WMS district representative, Mrs. Aage Paulsen, of Cordova, will be in charge of this meeting and has arranged the following program:

Opening of meeting with song and prayer at about 2:30 p. m.

"Home Mission Work in our Synod," a talk by Pastor Willard Garred, of Denmark, Kansas. Pastor Garred is the synodical secretary.

A report on the women's meeting held in Des Moines in November.

Coffee break.

A report by a six-member panel on the six point WMS program.

1. Constitution of WMS.
2. Membership of WMS.
3. WMS finances.
4. WMS publicity.
5. Missionary education.
6. Program planning.

This will be followed by a general discussion of the work of WMS.

Since it is hoped that through this program WMS can be brought closer to the women of the church we invite and urge all women to attend and we especially urge that each "Aid" be well represented. This meeting is by and for WMS and that means YOU.

Women's Mission Society Receipts

SEPTEMBER 1, 1955—JANUARY 1, 1956

General Fund:

Lutheran Guild and Ladies' Aid, Withee, Wis.	\$ 14.30
Wilbur, Wash., Ladies' Aid	35.50
Mission Society, St. Paul's, Cedarloo, Iowa	5.00
Ladies' Guild, Waterloo, Iowa	10.00
Oak Hill, Iowa, Ladies' Aid	10.00
Askov, Minn., church women	20.90
Canwood, Sask., Ladies' Aid	5.00
Omaha, Nebr., Danish Ladies' Aid	18.25
Trinity and South Sidney, Mich., Mission Group	37.00
Trinity Ladies' Aid (Danish) Chicago, Ill.	15.00
Memorial Ladies' Aid, Marinette, Wis.	2.00
Friendship Circle, Los Angeles, Calif.	25.00
Emmanuel Guild, Los Angeles, Calif.	10.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	10.00
Danish Ladies' Aid, Tacoma, Wash.	20.00
Lutheran Aid, Grant, Mich.	12.00
Muskegon, Mich., Mission Circle	10.00
Kronborg, Nebr., Ladies' Aid	25.00
United Women of Trinity church, Chicago, Ill.	50.00
Ansgar Danish Ladies' Aid, Pasadena, Calif.	5.00
Danish Ladies' Aid, Danevang, Texas	10.00
Hope Lutheran Church, Enumclaw, Wash.	15.00
First Lutheran Ladies' Aid, Alden, Minn.	25.00
Nain Lutheran Ladies' Aid, Newell, Iowa	60.00
Gertrude Guild, Clinton, Iowa	25.00
Danish Ladies' Aid, Gayville, S. D.	6.50
Danish Ladies' Aid, Detroit, Mich.	20.00
Bridgeport, Conn., Ladies' Aid	10.00
Trinity Danish Ladies' Aid, Bronx, N. Y.	5.00
Previously acknowledged	36.00

TOTAL.....\$577.45

Seminary Fund:

Immanuel Ladies' Aid, Lake Norden, S. D.	\$ 6.50
Guiding Circle, Ringsted, Iowa	50.00
District I Convention	47.35
St. Stephen's Mission Society, Chicago, Ill.	20.00
Ladies' Mission Circle, Manistee, Mich.	10.00
Lutheran Guild and Danish Ladies' Aid, Withee, Wis.	14.30
Bethany Women's League, Menominee, Mich.	20.00
Wilbur, Wash., Ladies' Aid	20.00
Lutheran Junior Aid, Grayling, Mich.	5.00
Betania Ladies' Aid, Ringsted, Iowa	21.50
Danish Ladies' Aid, Solvang, Calif.	20.00
Dagmar, Mont., Ladies' Aid	20.00
Immanuel Ladies' Aid, Kimballton, Iowa	20.00
Bethania Evening Circle, Racine, Wis.	20.00
District VII Convention	76.25
Mission Society, St. Paul's Church, Cedarloo, Iowa ..	15.00
Denmark, Kan., Ladies' Aid	10.00
District III Convention	54.00
District VI Convention	24.57
Troy, N. Y., Ladies' Aid	20.00
St. John's Ladies' Aid, Hampton, Iowa	20.00
Bethany Ladies' Aid, Davey, Nebr.	20.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	42.86
First Ev. Lutheran Guild, Watsonville, Calif.	20.00
District II Convention	91.15
Annex club, Seattle, Wash.	15.00
Friendship Circle, Kimballton, Iowa	20.00
Guild and Ladies' Aid, Withee, Wis.	5.00
Danebod English Ladies' Aid, Tyler, Minn.	20.00
Danish Lutheran Ladies' Aid, Gayville, S. D.	20.00
Our Saviour's Ev. Lutheran Church, Bridgeport, Conn.	20.00
Bethania Guild, Racine, Wis.	25.00
Canwood, Sask., Ladies' Aid	20.00

St. Stephen's Ladies' Aid, Chicago, Ill.	20.00
Willing Workers, Dwight, Ill.	25.00
Fredsville, Iowa, Ladies' Aid	25.00
Fredsville, Iowa, Lutheran Guild	20.00
St. Peter's Community Ladies' Aid, Hay Springs, Nebr.	30.00
District IV Convention	85.00
Lutheran Guild, Salinas, Calif.	20.00
Women's Circle, Central Lutheran Church, Omaha, Nebraska	20.00
St. John's English Ladies' Aid, Hampton, Iowa	20.00
Bone Lake, Wis., Ladies' Aid	11.00
Askov, Minn., church women	20.90
Juhl-Germania Mission Society	50.00
District V Convention	79.00
South Lutheran Society, Viborg, S. D.	25.00
West Denmark, Wis., Ladies' Aid	25.00
Bethania Guild, Solvang, Calif.	20.00
Diamond Lake, Minn., Ladies' Aid	20.00
Marquette Nebr., Ladies' Aid	20.00
Danish Ladies' Aid, Solvang, Calif.	5.00
Brush, Colo., Mission Study Group	20.00
Danish Ladies' Aid, Enumclaw, Wash.	23.68
In memoriam of Mrs. Fenger, Mrs. Chr. Sorensen, Mrs. J. B. Jensen, all of Askov, Minn.	5.00
Previously acknowledged	396.70

TOTAL.....\$1,819.76

Home Mission:

Nysted, Nebr., Ladies' Aid	\$ 25.00
Previously acknowledged	41.50

TOTAL\$ 66.50

Miscellaneous

Santal Mission	
Bone Lake, Wis., Ladies' Aid	\$ 9.49
Santal Mission Tractor Fund	
United Women of Trinity Church, Chicago, Ill. ..	25.00
District V Scholarship Fund	
West Denmark, Wis., Ladies' Aid	10.00
District II Korean Boy Project	
Danish Ladies' Aid, Detroit, Mich.	15.00

TOTAL\$ 59.48

DISBURSEMENTS

July 1, 1955 to January 1, 1956

Santal Mission Convention Collection	\$ 100.00
Stationery and office supplies	37.49
Convention expenses (WMS president)	15.00
Stamps and postage	28.11
Missionary Christmas gifts	25.00
November board meeting expenses	87.11
Grand View Seminary	4,000.00

TOTAL DISBURSEMENTS\$4,292.71

Cash on hand July 1, 1955	\$3,456.05
Contributions July 1, 1955 to January 1, 1956	2,523.19

TOTAL CONTRIBUTIONS\$5,979.24

Disbursements, July 1, 1955 to January 1, 1956	\$4,292.71
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Cash on hand January 1, 1956\$1,686.53

It will interest you to know that our drive for funds for Seminary improvement is nearing completion. Your gifts at the time of the special appeal this fall helped immensely. The Seminary Fund now totals \$4,673.74. \$4,000.00 of this amount has already been transmitted to the Seminary, and we need only three hundred additional dollars to reach our goal. Will those of you who have not yet contributed to our special project this year, do so soon? It will be such a thrill for all of us to have had a part in this very worthy cause.

Thank you very much for your continued help and cooperation — and also your patience.

Ela K. Nielsen, Treasurer,
3231 Fremont Avenue South,
Minneapolis, Minnesota.

Summer School of Liberal Adult Education

(Continued from Page 5)

cation. The past history of the college is definitely related to the folk school movement. Recent co-operative experiments in teaching courses in "Introduction to the Humanities" to the adults of the community in evening classes (non-credit) have strengthened our belief in the possibilities of adult education.

The program is arranged so as to avoid a schedule of activities which leaves little or no room for the members to become personally acquainted with one another and with the members of the staff and visiting leaders.

The program of the Summer School is: (1) to offer **each** year one course in the basic problems of education, especially adult education, for the purpose of clarifying educational philosophy; (2) to offer **each** year, on the basis of a **four year cycle**, two or more courses in one or two of the following fields, broadly defined, the humanities, the social sciences, the natural sciences, and the American studies.

The desirable objectives are: (1) to develop an appreciation of and desire for an ongoing program of liberal adult education as an effective means for mature participation in life; (2) to develop a concern on the part of the individual for the basic issues of life and society; (3) to discover the larger possibilities for the cross-fertilization of ideas in a school of adult men and women; (4) to discover the possible relationship between some form of a continued education and one's own vocation or profession; (5) to enrich and enliven the life of the individual adult through the communication of the knowledge and understanding that are stored, or open to him, in every area of humane education; (6) to bring about the integration of the individual in the light of his vocational or professional responsibility and social relationship in the setting of democracy and upon the foundation of the faith upon which western civilization rests.

There are no examinations or tests, except in the case of those individuals for whom the earning of credit may be required for professional advancement. In all such cases the school will seek the cooperation of the educational institution or school system involved. In many school systems individual growth projects are broadly defined.

The accommodations are very adequate. Good meals are provided by the college's regular kitchen staff and served in the college dining room. There are dormitory facilities for single persons and married couples. All rooms are double. However, if space permits rooms may be reserved for single occupancy.

The informality and freedom that ought to characterize a school for adults will help you to be relaxed. Des Moines has many beautiful parks, fine swimming pools, the State Capitol, museums, and many varied attractions. Visits to places of interest will be arranged. In the best schools of adult education nothing is compulsory.

If you are "sold on the idea of a vacation with an education" enroll today and speak an encouraging word to others who may be influenced to attend.

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SOMETHING ABOUT THE BOOK

"N. F. S. Grundtvig: An American Study"

Review by Einar Anderson

WITHIN THE SPACE of three years, three books have appeared here in America dealing with the life and work of the great Danish churchman of the past century, N. F. S. Grundtvig. Before these books appeared, Grundtvig was a name remembered by Danish immigrants and apparently destined to be forgotten by their descendants. The short articles about him which can be found in the standard encyclopedias can hardly be regarded as much of a source of information. Now it appears that Grundtvig's name and his life and works will soon become as well known in our country as that of his gloomy contemporary, Soren Kierkegaard, who entered the American scene some fifteen or twenty years ago by means of a series of translations of his principal writings.

The first two books, (one a translation of Professor Hal Koch's biography of Grundtvig, the other, a biography by Dr. Johannes Knudsen), have laid a good foundation for the study of this unusual and many sided personality whose interests, although centered on the Church and its Faith, extended in all directions to questions of government, education, secular history and the old myths of the North enshrined in the Eddas. After all, the best way to approach a person's work to begin with is to know about his life.

Now there is time and opportunity for a more detailed and systematic study and evaluation of Grundtvig's ideas, and in this, Dr. Ernest Nielsen leads the way in his *N. F. S. GRUNDTVIG: AN AMERICAN STUDY*.

In four comprehensive chapters, each followed by a valuable section of notes, references and comments, the author presents the whole range of Grundtvig's thought, especially as it affects Christianity and the Church and shows us the historical antecedents and contemporary setting in which these ideas were evolved. The first chapter summarizes the course of Christian development especially as it affects the history of the northern countries, showing the early struggles between the ideas of authority inherited from ancient Rome and the ideas of freedom inherent in the northern mind. Then it takes us briefly through the Reformation period and into the period marked by the French Revolution, and the beginnings of Romanticism which forms the background on which Grundtvig's ideas first began to develop.

In the second chapter we are provided with a concise analysis of Grundtvig's viewpoint on the Church and Sacraments, the Faith and theology, authority and freedom. This is, of course, the central element in the book, a presentation no one in our synod can afford not to make himself well acquainted with. It is the substance of which a good deal of the talk about a "Danish heritage" has too often been a mere shadow. If we are to talk about something, and then perhaps, try to do something about it, it is well that we know first of all exactly what we are

talking about. Certainly no one will leave this section with anything less than a clear idea of what the whole issue involves.

In the last two chapters, Dr. Nielsen takes this material and discusses it freely in relation to its historical context, giving his own evaluations of it. Here again it is well to know what a student of Grundtvig on American soil has to tell us about these matters.

With the appearance of these three books, no one in our synod any longer has an excuse for saying: "what is all this business about Grundtvig anyhow?" We now have the biographical background in two biographies readily available; and building on them, we have a comprehensive, readable study in non-technical language of the ideas of this remarkable personality, ideas which we have often talked about so much and so vaguely, ideas about which we should have a clear comprehension of whether we agree with them or not. And we can hardly know whether we do agree with these ideas unless we do have a clear comprehension of them.

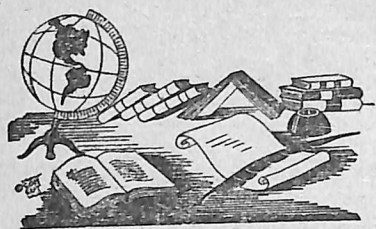
Finally, let no one think that a study of this type is something just for professors and teachers and ministers to delve into. It is written in a clear style in non-technical language which any layman can read both with understanding and with great interest. It is never involved or occupied with a lot of small particulars. The broad outlines are here for anyone to learn about and grasp simply by getting the book and reading it.

This book **should** find a wide reading public in our synod. It certainly will outside of it. But that is not our primary concern. After all, is it not almost a duty for people of Danish background, especially belonging to a synod which has always been characterized by a certain interest in the work of this great figure in Danish church history, to become better acquainted with the ideas of this man and get to know about them **more accurately**? If we actually have been hiding our light under a bushel basket, as some of our pastors and laymen believe, would it not be rather advantageous to take a good look at that light and see if it is really something which should be placed on the lamp stand for all to see?

It is the reviewer's hope that Dr. Nielsen's book, the first study of Grundtvig's ideas to appear in America, may soon find a place not just on the shelves of our ministers' libraries but in many homes throughout the synod. It is well worth reading and re-reading and can form the basis for discussion groups in home and church if our people really make use of it as they should.

As a postscript, let it be added that this book and the ones preceding it should be a strong factor in counteracting a strange development which has arisen in some of our churches. At one time, there were people who fought might and main to forestall the

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OPINION AND COMMENT

IN THE NEWS last week was the interesting fact that shares in the Common Investing Fund of the ULCA have gone up from \$10 to \$12.70 in value, in only two years of operation — a 27 per cent rise. Stocks in this Fund are owned by the various boards, agencies, synods, colleges, etc. of the ULCA which have money to invest; it amounts to about four million dollars at present. This reminds us that a year or two ago this page suggested an idea for the establishment of a somewhat similar fund within our small synod, with the hope that many individuals within our church would want to make themselves direct participants in the exciting work of Home Missions by investing small amounts in a "Home Mission fund." We still think this a good idea. There are, unquestionably, vast legal problems involved, and the thing would probably come under the scrutiny of the S.E.C., or some similar over-seer. But it seems to us that the detailed work would be well worthwhile. It ought to be possible to raise a few thousand dollars within each congregation by such means — small loans with very low interest rates made by people with faith in our Home Mission work. Circle Pines, a group which has been functioning for only two years, and has had a minister for only a month, already has 100 children in its Sunday School. We have never heard of a Home Mission church which has failed. Such failures are not, of course, publicized. It is said about new businesses that half of them fail within a year. Compared with such a casualty rate, an investment in a Home Mission enterprise could be considered a very sure thing, even from a business standpoint. The real benefit, however, would be from the wide opportunity we would have of helping spread the influence of our church and God's Kingdom. Others, who are more experienced in Home Mission work than we, say that it is vitally important to erect a building at once, to centralize the mission in the minds of the community. Our handicap has been very largely that of a lack of funds with which to assist in the erection of such initial mission chapels. Most congregations would willingly share their ministers (as in Cedar Falls and Minneapolis) until the missions are established and we can train the men needed to carry them on.

RECENTLY the American Bible Society presented to the Armed Forces a copy of the New Testament commemorative of the 40,000,000th volume of scripture supplied by the Society since 1818 to men and women of the armed forces, their allies and civilians in liberated areas. The magnitude of this endeavor staggers the imagination. A little mental exercise establishes that such Bibles or Bible portions piled in stacks would make over 1,600 stacks, each as tall as the Empire State Building. End to end, they would reach from New York to Minneapolis. No charge is made to the government for this service; the books are paid for by the churches of the nation. Braille

editions, pictorial magazine style editions, and even waterproof New Testaments for inflatable life rafts have been provided. The first presentation, in 1818, was made to the crew of the sloop-of-war USS Hornet and consisted of fifty Bibles. The ship foundered and was lost in a gale, with only one man saved. He held on to his own copy of the Bible, and this is now a part of the New York Public Library. The Society, of course, does not confine its work to the armed forces.

THIS MONTH we remember the birth of Lincoln and his great contributions to the cause of emancipating the Negro. In many areas of our great nation, the Negro still stands in need of emancipation. Probably nowhere is this more true than in churches, where segregation is unconsciously practiced by many who would be shocked to see that their aloofness and coldness is nothing other than real discrimination. Many people make inward unspoken reservations when asked how they feel about desegregation. For some of these, it may be helpful to list a number of scripture passages which illumine part of the problem. Humans everywhere, for example, have a common Creator (Mal. 2:10; Acts 17:24-28). They have a common guilt, (Is. 53:6; Rom. 3:19; and Gal. 3:22) and a common hope, (Acts 4:12; Rev. 22:17) and a common obligation one to another (Mic. 6:8; Matt. 22:37-39). In Col. 3:11 we see that there should be no distinction among Christians on grounds of race or nationality. And James 2:1-9; Acts 10:9 ff. and Rom. 15:5-7 require that we accept others as they are and wherever they are. The article by Dr. Poteat in this issue of TIDINGS gives a clear presentation of the problem, and Dr. Bergstrom's message about the Jews presents another facet of the stone of discrimination on which so many stumble.

PASTORS in our Synod move probably less often, on the average, than most Protestant ministers. The more vacancies we have, the more moves will be made. At this time of the year, some ministers will be pondering whether to include in their income tax reports money paid to them for moving expenses. The Revenue department last year ruled that money given to an employee by an employer for reimbursement in moving expenses must be included in gross income. A 1954 ruling, however, (which is still in effect) says that if the relocation is for the **employer's benefit**, the moving expenses are not taxable. It is possible to see the synod as the real employer of a pastor; if so, the transfer of a pastor from one location would be for the benefit of the church-at-large and bring the pastor under the 1954 ruling. In some denominations this is the case in actuality as well as in spirit; for example, the Methodists and Roman Catholics make pastoral changes through centralized authority. It seems unfair to penalize some pastors for a difference in polity.

ONE PASTOR we heard recently was saying goodbye to his parishioners when leaving for a new church elsewhere. He came to one old lady who was weeping. "Never mind," he said, kindly. "They are taking me away, but they will send a better man in my place." "Oh," she said, sniffing, "that's what they said last time, but they didn't."

Summer School of Liberal Adult Education

(Continued from Page 10)

Each year the course offerings will center upon broad, pre-planned areas of study. However, there will be no "cite and recite" plan to keep any course within predetermined limits. For one of the great advantages of the teaching situation in adult education is that the adult experiences of the members of the school can and should be utilized to the fullest extent possible. The highly interesting things about relating adult experiences to the subject under study is that it frequently helps the instructor to cut across the traditional lines of approach to the solution. What is equally important is that it contributes toward a growing insight into the relationship between that which the adult sometimes refers to as the practical as opposed to the theoretical. Adult education contributes significantly, I think, to the development of broadly educated people.

Believing that educating a democracy requires that the school demonstrates democracy in action, there will be ample opportunity for the members of the school to plan, work out, and evaluate a number of activities. The members of the school will meet to organize a school committee whose function it shall be to serve the school in helpful ways and to make suggestions for the improvement of the next summer school.

Since the road to learning requires a measure of leisure, and the school is intended to afford the members a creative vacation, it may not be amiss to stress that there will be ample opportunity for the individual to relax or to do whatever he pleases.

Ernest D. Nielsen,
President.

1956 Summer Program of Liberal Adult Education

JUNE 10 THROUGH JUNE 19, 1956

First Day, Sunday, June 10

Arrival, Registration and Room Assignment

12:00 Noon—Lunch.

2:00 p. m.—General meeting devoted to practical questions concerning the school, the campus, special announcements, information about the city, the school committee, etc.

6:00 p. m.—Opening dinner.

The Daily Program

FORENOON SESSIONS

1. Lecture series: 9:00-10:15. What Education is Worthwhile?

2. Fine Arts Lecture-Recitals: 10:30-11:45. Communicating Art, Drama, music, painting and sculpture.

AFTERNOON SESSIONS

1. Lecture series: 2:30-3:15 (a) Where

Are We In World Affairs? (b) Building Tomorrow's Communities.

2. Informal Activities: 3:45-5 p. m. (a) Discussion groups (b) Singing, recreation, etc.

EVENING SESSION

Each evening's program will be organized by the members of the school.

DAILY CHAPEL SERVICE

A fifteen minute chapel service will be conducted each morning, except Sunday. Attendance is voluntary.

THE LIBRARY

The library will be open to members of the school. Opening and closing hours will be announced by the librarian. List of books of special significance will be prepared in advance of the opening of the school.

INDIVIDUAL STUDY PROJECTS

Every effort will be made to assist those individuals who may wish to pursue some special study.

ADMISSION

Application for attendance should be addressed to the Office of the President, Grand View College. A registration fee of \$1.00 should accompany the application. The registration fee is not refundable. Registration may be made at any time. However, in order to facilitate the planning of the details that must be worked out in advance, it is advisable to register at the earliest convenience.

EXPENSES

Tuition, board and room for the full period, \$35.00.

INQUIRIES INVITED

Address all communication regarding the Summer School to the Office of the President, Grand View College, Des Moines 16, Iowa.

OUR CHURCH

Des Moines, Iowa. Grand View Seminary had as guest lecturer during January 16-20, Dr. Alfred Jensen, who centered his five lectures on the work of our synod, and our common endeavors and purposes with other Lutheran bodies. Plans are almost completed for the Pastors' Institute held each spring.

Des Moines, Iowa. A great many people are buying the pamphlet, *THE FIRM FOUNDATION*, by Otto Moller. The translator, V. S. Jensen, would like to hear from those individuals who have handled the sale.

Solvang, California. The Home for the Aged here has begun publishing a news sheet called "Sunset Journal," edited by B. P. Christensen. This is an interesting, attractive little paper, and we are glad to receive it. (Some congregations still do not send to LUTHERAN TIDINGS copies of their monthly paper, annual reports, or Sunday bulletins. Most readers of LUTHERAN TIDINGS turn first of all to this column, and we are dependent on the regular "messengers" of our churches for almost all the news we

provide through this department.—Editor.)

Hartford, Connecticut. Our Savior's Lutheran Church here will leave its location of 85 years at Russ and Babcock streets, to move to Elmwood, according to plans made at the recent annual meeting of the congregation. It is planned to raise between \$60,000 and \$70,000 for the new church, which it is hoped will be started within a year. An educational unit is to be built first, with an auditorium where services can be held while mission work progresses. The congregation numbers about 140 contributing members, many of whom have recently moved westward to the Elmwood district. It is planned to sell the present church, but to retain the parsonage for the time being.

Clinton, Iowa. St. Stephen's congregation here recently (January 15) observed its eightieth anniversary, with Pastor Erik Moller as guest speaker.

Newark, New Jersey. Services continue in this vacant congregation, with Dr. Alfred Jensen and the Reverends Lund and Fjellman from Upsala college, as recent preachers. On January 29, the congregation had a sandwich supper and a program of unusual interest. Speaker was Miss Sonia Carlsen, who showed movies from four continents which she photographed on a round-the-world trip on the SS Flying Enterprise with her father, the famous Captain Kurt Carlsen.

Minneapolis, Minnesota. The annual meeting here decided "to authorize the church council to take option on or to purchase two lots" in a location about two miles southeast of the present church property. Application has been made to the Regional Home Mission Committee for clearance on this area.

Racine, Wisconsin. On February 12, Bethania church will conduct an every-member visitation of the congregation, concerning itself solely with the spiritual matter of good observance of the period of Lent. Pastor Robert Heide emphasizes that this is a spiritual solicitation, not a stewardship effort.

Ringsted, Iowa. Youth Sunday was observed here January 29, with Dean Axel Kildegaard as speaker. On January 25, Dr. Ernest Nielsen spoke here on the Development Plans for Grand View College.

Askov, Minnesota. A site has been purchased for an old people's home across the street from Bethlehem Lutheran Church, with an additional lot donated by Arnold Sorensen. Two bronze bracket lamps have been hung at the entrance to the church here, memorial gifts for the late Mrs. P. N. Fenger.

Cedarloo and North Cedar, Ia. Two lots have been purchased in the North Cedar area, where it is hoped soon to have a new chapel erected. Services are held every Sunday at 9:30 a. m. Pastor Alfred Sorensen is carrying on this field in addition to his work at the thriving Cedarloo site, where a church and parsonage have already been erected.

If A Jew Hears My Lenten Preaching . . .

(Continued from Page 2)

borne out by their own prophets. It should, however, have been modified, by adding something like this: ".... just as God will bring judgment on **all** people who disobey and forsake Him. We have, for instance, seen terrible judgment in Germany because of the rejection of God and the hatred of man during the Nazi regime. Prophets in our day have warned us that dire things will certainly happen in our own land unless we **repent** and truly honor God."

The statement, though substantially correct, was too stark. If the speaker had known that this woman had her ear cocked for just that kind of an accusation, he would have been on guard against any such inadvertent "anti-Semitism." As the statement stood, alone, unqualified, it was too stark, too unrelenting. It had the effect of making the Jews the only sinful people.

A Jew attended a Sunday morning service in a Lutheran church at the invitation of a Christian neighbor. In his sermon this preacher stated that the Jews plotted against Jesus "and killed Him." He spent about a third of the sermon indicting "the Jews," without qualifying any of his statements or helping his people to see that the crucifixion of Christ has as its basic cause the sin of **all mankind**. He might have said, for instance, that the rejection of Christ by Gentiles today is just as blameworthy as the rejection by that part of Israel which was blinded in Christ's day.

When they left the church this Jew was indignant. He said to his friend, "When I heard what the pastor said about the Jews' killing Christ, I felt a chill going through my whole body. I felt as if everyone in church was looking at me. I was sure the preacher had me in mind when he said those things." He would never visit a Christian service again! In this case the pastor **knew** that he would have a Jewish visitor that morning, **and he has no dislike for Jews**. It was merely a failure to reckon with the implications of what he was saying and the conditioned sensitiveness of the Jewish listener.

A Jew who comes to visit a church for the first time does not know that the congregation is receiving spiritual instruction "precept upon precept" and that the Christians who go to church regularly get their knowledge over a period of time through many different messages. The Christian is not dependent for his impressions upon what the pastor says in **one** sermon. The Jewish visitor just does not understand this fact, and if he happens to hear the pastor preaching on one phase of Jesus' relation to His people, the visitor gets the feeling that that is the pastor's **entire** message on the subject.

For that matter, it is important to guard this point in our preaching for the sake of **our own people**, as well as any visiting Jew. Not all Church members attend every Sunday. Their Christian knowledge is often fragmentary. People tend to take from a sermon what already fits into their thinking or into their personal experience. If a Church member already has some feelings against Jews or doubts about their character, an unguarded statement from the pulpit can reinforce those opinions and cause him to say to himself, "That's just the way I always felt about them!"

The Christian symbolism connected with the Passion of our Lord has no meaning to the Jew — except a negative meaning. The scourge, the nails, the crown of thorns, the cross — all of which by pointing to the Lamb of God, bring comfort to our repentant hearts — serve only to stir up revulsion and fear in the heart of the Jew. The only meaning they can have for Him is in terms of the suffering of the Jewish people at the hands of "Christians" who have accused them of killing their Lord.

What Jews apparently do not understand is that Lent was never intended for the confession of **other** people's sins. It is neither Lutheran nor Christian to do as the Portuguese sailors of old, who on Good Friday would give vent to their righteous indignation by scourging a straw effigy of Judas, for his betrayal of their dear Master, and then go down into the galley and indulge in a drunken orgy. If we can get across to our listeners the idea that it is for **our own sins** we are sorry, any Jewish person who may be sitting in the pew will be convinced of our sincerity and of our genuine humility.

When Rembrandt painted the Crucifixion scene, among those who assisted the crucifiers was **one** bearing **his own likeness**. That is a true picture. The inscription over the Cross was written in three languages: The Latin symbolizing political and military power; the Greek, culture; and the Hebrew, religion. All the world is guilty of the crucifixion of Christ, both the "good" and the bad.

The great sin of the Jewish people does not lie in the part they had in the death of Jesus — in that the whole human race must share. Their great sin is rather in **rejecting Him** as Messiah. This was how they "stumbled;" (this was their "trespass" (Rom. 11:11, R.S.V.)). The Apostle John (who is often accused of being "anti-Semitic"!)) says only, "His own **received Him not**." In speaking to a Gentile audience, it is well also to avoid overemphasizing the Jewish **rejection** of Christ, for then it is easy for Gentile believers to **pride themselves on having received Him**. Paul warns us that we have **no** cause for pride.

How then, can the crucifixion of Christ be taught so as to be historically and spiritually accurate, without unjustly indicting the Jews?

Only two things are required. First, that we harbor nothing but Christian love in our hearts, and permit that love to express itself in our preaching. Let the preacher's words and the warmth of his voice reflect something of God's love for the ancient Covenant people, and the danger of being misunderstood will evaporate.

Secondly, that we guard against any inadvertent reference to "the Jews," as if they were sinners above all other men. In telling the Gospel story we may often use expressions like "the people," "the leaders," etc., making as few references as possible to "the Jews." The important thing in the message of the Cross is not what particular nationality was involved in it but what **people** did, what **sin** did, what **human nature** did, what **the contrary human will** did. If Jesus had come to some other nationality in fulfillment of Scripture He would have suffered the same rejection by the many and the same reception by the few. If this were not so, we would expect every Gentile to be a Christian and every Jew to be an unbeliever.

If a Jew hears my Lenten preaching, what will his reaction be? Will he be attracted to the Savior of men?

"N. F. S. Grundtvig: An American Study"

(Continued from Page 11)

inevitable and necessary change of language from Danish to English. Now we are getting to the point in some places where we have an exact mirror image of this unfortunate situation. To some of our younger people, anything and everything Danish is something old and stale and foreign. We have become Americans, you know. Which is true. But that heritage often talked about never was Danish in the first place; it belonged and belongs to the Christian Church in Denmark which is a part of the Universal Church of Christ throughout the world, each section of which has something to teach the others. In confusing continuity of spiritual life and Christian thought with nationalism, the way has been paved for a thoughtless attempt to cut the binding cords and cast ourselves adrift.

This book, especially, will show our younger people that what has come out of Denmark and the Danish Church is by no means old and stale but rather new and challenging, by no means foreign but rather universal. The response this book will receive from Americans of other than Danish descent will prove this further, but we need to prove these things to ourselves — before other people start telling us about what we should already know. This book should have a wide distribution in our synod. It deserves it — and we need it.

Einar Anderson,
Troy, New York.

REPLY

V. S. Jensen and I agree — as do millions of Christians — that God speaks a word to us in baptism. He speaks to each one of us a word which is the forgiveness of sins.

V. S. Jensen and I agree that the word we confess at baptism, and which therefore is a covenant word, is a revealed word from God, or a word "from the mouth of our Lord," as it is stated in the terminology of Grundtvig. It is not correct when he writes in his article of January 5 that I have again and again maintained that the word in baptism is not a word from the mouth of our Lord. The fact that I emphasize the character of the confession as response does not deny that the word comes from God.

Our disagreement comes when V. S. Jensen maintains that the word we confess in baptism is a word from the Lord in the sense that the exact formulation as we use it today was delivered (or dictated) to the disciples by the resurrected Lord. Historical scholarship has made it abundantly evident that this can not be the case.

Grundtvig did claim, in his later years and under pressure from his followers, that Jesus dictated the creed in the forty days after the resurrection. In my book I have demonstrated how this dogmatization took place but also how it is not a necessary consequence of the original and sound emphasis upon the confession of the church. This opinion is not original with me and it is shared by virtually the whole body of the followers of Grundtvig today.

When it is claimed that the whole insight into and the emphasis upon the church and its confession, upon the living word from God, for which we are indebted to Grundtvig, hinges upon the acceptance of the doctrine of a literal transfer or dictation of the Apostles Creed exactly as we say it now, there is formed a creedal fundamentalism which — in our day and age — is a hindrance to the understanding of what Grundtvig meant.

In his first article V. S. Jensen made a number of criticisms of my insistence upon treating Grundtvig as a human being. This is his privilege. But the canonization, implied in the claim of inerrancy which features also the second article, has tragic consequences when Grundtvig's late literalism on one point is made the basis for understanding Christianity.

J. Knudsen.

900TH ANNIVERSARY OF FIRST ICELANDIC BISHOP IN 1956

Reykjavik, Iceland—(NLC)—Lutheran Iceland will celebrate the 900th anniversary of the ordination of the country's first bishop next summer.

The celebration will take place at Skalholt where Isleifur Gissurarson was consecrated as bishop 900 years ago and where he also established his residence and founded the first Icelandic school for clergy.

As only few of the historic marks at Skalholt has been left, the Church of Iceland will build a replica of the eleventh century Roman-style church for next summer's celebration. According to plans, the building must get under roof by this fall and will be completed early next summer.

Reception Held For New Pastor

A goodly crowd was present Sunday evening, December 11, when members of the Grayling Evangelical Lutheran Church and their families gathered at Danebod hall to bid welcome to their new pastor, Harold Knudsen, Mrs. Knudsen and their daughter, Miss Karen.

A Danish sandwich supper was enjoyed at tables prettily decorated with evergreens and lighted candles in keeping with the holiday season. The gift table was also trimmed with greens, and was laden with many and varied pantry gifts for the parsonage.

Rev. Hans Juhl gave the invocation, and the Knudsens were bidden welcome by Wilhelm Raabe on behalf of the congregation. Mr. Knudsen responded nicely, and also gave a brief resume of his life. Both he and Mrs. Knudsen were born in Nebraska and educated in the states, but have also spent some time in Denmark where Mr. Knudsen studied Danish Gymnastiks in Copenhagen. For many years, previous to his entry into the ministry, he was an instructor in physical education and coach at the Grand View College in Des Moines, Iowa.

Mr. Knudsen is a son of the late Rev. Thorwald Knudsen, and he also has two brothers in the ministry, one of whom is Dr. Johannes Knudsen, Dean of the Graduate School at Maywood Seminary in Illinois, and the Rev. Halvdan Knudsen, now serving as a minister in Denmark.

Besides serving the Grayling church, Mr. Knudsen is also serving the Messiah Lutheran church of near Roscommon, who are also members of the American Evangelical Lutheran Synod.

Book Review

EXPLORING THE SMALL COMMUNITY, by Dr. Otto G. Hoiberg, University of Nebraska Press, Lincoln 8, Nebraska. \$3.50.

"Exploring the Small Community" is a new book just released. The author, Dr. Otto G. Hoiberg, has served as Coordinator of Community Service in the Extension Division of the University of Nebraska for the past seven years. He now presents in book-form a wealth of practical ideas on community improvement, most of which have been gained through his work in small communities.

The author, writes Dr. Knute O. Broady, is ideally fitted by family background, education and experience to develop the theme on which the book is based. He has lived in several

small midwest communities and is the son of a Danish Lutheran minister who ardently believed in the soundness of his native country's folk high schools. The father, in fact, successfully operated two such schools in America, and while he lived made them thriving and vital educational institutions.

Dr. Hoiberg earned his doctorate in sociology at the University of Nebraska. Then he taught for several years in college and university. In 1945 he went to Germany where for three years he helped that country rebuild its religious institutions in the period of near chaos immediately following World War II. Coming back to his alma mater in 1948 he established a bureau of community service and without fanfare but with boundless energy and quiet enthusiasm set out to work with the towns and villages of his state. During the years that have passed since 1948 Dr. Hoiberg has been invited to scores of Nebraska communities, usually first for a preliminary conference to discuss problems and possibilities and then to advise periodically in the ways and means of achieving the objectives decided upon.

The book should have a large circulation especially among the citizens in small communities of which there are tens of thousands who want very much to make their community the better and more beautiful place they know it can be. This book points the way.

J. M. N.
Solvang, Calif.

Contributions to Santal Mission

January, 1956

General Budget:

In memory of Niels M. Nielsen, by Mrs. Nielsen, Lake Benton, Minn.	\$ 5.00
In memory of Mrs. Jens Johansen, Rev. J. P. Andreasens, Luck, Wis.	1.00
Friends, Tyler, Minn.	38.00
Fredsville Lutheran Guild, Cedar Falls, Iowa	20.00
St. John's Sunday school, Ringsted, Iowa	32.35
In memory of Rudolph Petersen, Los Angeles, Lena and Bryant Knudsen, Coulter, Ia., Ezra Millers, Hans Egedes, Dagmar Miller and Mrs. Andrew Jorgensen	3.00
In memory of Chris Vogeler, Sina Petersen, Owen, Wis. ..	2.00
In memory of departed friends, Rev. and Mrs. Clayton Nielsen, Withee, Wis.	5.00
In memory of Norman Nielsen, Lake Benton, Minn., friends Mrs. Catherine Potholm, South Lynn, Conn.	2.00
Iowa Bridge Co., Des Moines, Iowa	100.00
St. Stephen's Sunday school,	

Chicago, Ill.	25.00
St. Peter's congregation, Hay Springs, Nebr.	20.59
In memory of Anne Marie Hansen and Ruth E. Petersen, North Sidney Ladies' Aid....	10.00
St. Peter's Sunday school, Hay Springs, Nebr.	34.15
Our Savior's Ladies' Aid, Hartford, Conn.	25.00
St. John's Ladies' Aid, Easton, Calif.	10.00
Enumclaw Ladies' Aid	10.00
Karen and Hans Clausen, Chicago, Ill.	3.00
Ella and Herald Jensen, Kimballton, Iowa	5.00
Mathilde and Peter Nielsen, Tyler, Minn.	5.00
St. Peter's Ladies' Aid, Minneapolis, Minn.	15.00
In memory of Edward Petersen, Cordova, Nebr., Mrs. Edward Petersen	5.00
In memory of departed friends, Rev. J. P. Andreasens, Luck, Wis.	2.00
In memory of Chris Oerter, Arco, Minn., Rasmus Hansen, Tyler, Minn.	5.00
Mr. and Mrs. Niels C. Petersen, Tyler, Minn.	10.00
Diamond Lake Sunday school, Lake Benton, Minn.	16.62
Bethlehem Sunday school, Davey, Nebr.	10.00
Rev. Alfred Jensen, Des Moines	5.00
Nain Lutheran Sunday school, Newell, Iowa	25.00
First Lutheran Sunday school, Alden, Minn.	40.85
First Lutheran congregation, Watsonville, Calif.	50.00
In memory of Mrs. A. W. Andersen, Ebenezer Sisters, Brush, Colo.	1.00
Bethlehem Sunday school, Brush, Colo.	9.00

Bethany Sunday school, Christmas program, Badger, S. D.	30.00
Bethlehem congregation, Askov, Minn.	7.00
Bethlehem Sunday school, Askov, Minn.	31.22
Central Lutheran WMS, Muskegon, Mich.	43.00
Central Lutheran Sunday school Christmas program, Muskegon, Mich.	77.00
St. Ansgar's congregation, Portland, Maine	100.00
Our Savior's Ladies' Aid, Brooklyn, N. Y.	25.00
In memory of departed friends, Rev. and Mrs. Holger Strand-skov	10.00
Hope Sunday school mission boxes, Ruthton, Minn.	17.29
Hope Ladies' Aid, Ruthton, Minn.	10.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	25.00
Parlier Ladies' Aid	15.00
Bethania Ladies' Aid, Racine, Wis.	15.00
St. Paul's Ladies' Aid, Tacoma, Wash.	20.00
Immanuel's Ladies' Aid, Kimballton, Iowa	15.00
In memory of Melvin Nelson, Gayville, S. D., friends	10.00
In memory of Edward Mortensen	2.00
Pastor Heide, Racine, Wis.	10.00
Our Savior's Ladies' Aid, Bridgeport, Conn.	25.00
Immanuel's Sunday school, Kimballton, Iowa	25.00
Bethlehem congregation, Cedar Falls, Iowa	82.50
St. Peter's congregation, Minneapolis, Minn.	42.60
Bethania Mission Guild, Racine, Wis.	55.00
Bethania Guild, Racine, Wis....	25.00
St. Peter's Guild, Minneapolis, Minn.	10.00
St. John's Sunday school, Hampton, Iowa	25.00
First Lutheran congregation, Sidney, Mich.	16.00
Bethania Sunday school, Solvang, Calif.	20.65
Our Savior's Sunday school, Viborg, S. D.	11.45
Alfred C. Petersen, Dearborn, Mich.	12.00
Mrs. Anna White, Ludington, Mich.	20.00
Rev. John Christensen, Ludington, Mich.	20.00
St. John's Sunday school Christmas program, Marquette, Nebr.	15.00
Bolette Petersen "last will and testament," Omaha, Nebr. ..	15.00
For Student Fund:	
Bethania Guild, Racine, Wis. ..	38.00
For Muriel Nielsen and the Ribers' Work:	
Trinity Sunday school, Wilbur, Wash.	20.00
St. Peter's Sunday school, Detroit, Mich.	10.00
For Children in School:	
St. Ansgar's Sunday school, Waterloo, Iowa	25.00
Our Savior's Ladies' Aid, Vi-	

borg, S. D.	25.00
Juhl Sunday school, Marlette, Mich.	10.00
Rosenborg Sunday school, Lindsay, Nebr.	25.00
For Film Fund:	
St. Peter's congregation, Hay Springs, Nebr.	12.50
Men's club, Denmark, Kan.	1.18
In memory of P. L. Lund by Mrs. P. L. Lund, Des Moines, Iowa	10.00

TOTAL FOR JANUARY ..\$1,685.95
Acknowledged with sincere thanks.
The December contribution from Omaha was earmarked "For Children in School."

Dagmar Miller,
1517 Guthrie Avenue
Des Moines 16, Iowa.

Acknowledgment of Receipts From the Synod Treasurer

For the Balance of Year 1955

Toward the Budget:

Congregations:	
Detroit, Michigan	\$672.43
Trufant, Michigan	10.00

Pension Fund:

Congregations:	
Menominee, Mich.	43.85
Detroit, Mich.	59.50

Chicago Children's Home:

Congregation:	
Ringsted, Iowa	74.92

Tyler Old People's Home:

Congregation:	
Ringsted, Iowa	74.93

Lutheran Tidings:

Subscriptions	45.11
Previously acknowledged	72,081.32

TOTAL BUDGET RECEIPTS

FOR 1955	\$73,062.06
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Received for Items Outside of Budget:

For Chicago Children's Home:	
Danish Brotherhood in America	\$ 444.22
Lutheran World Action and Relief:	
Previously acknowledged ...	\$15,204.08
Congregations:	
Detroit, Mich.	272.50
Trufant, Mich.	16.00

TOTAL LUTHERAN WORLD

ACTION FOR 1955	\$15,492.58
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Those of us who are very much concerned with the synod's finances are very happy with the year's income and expenses as a whole. With an over-subscription of \$4,661.39 or 107.13%.

Thank you each and every one for this fine record. Michael C. Miller, Circle Pines, Minnesota, is your new treasurer. If you will give him as fine a cooperation as you have given me the past six years, it will lighten his work and give you good services. May God bless you.

Sincerely,
Charles Lauritzen,
Retiring Treasurer.
American Evangelical
Lutheran Church.

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 _____

February 5, 1956

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.