

# Lutheran Tidings

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Official Insignia for "Faith and Life Advance"

## A Meditation

# Looking Upon Life With New Eyes

Max Merritt Morrison

Too often our Christianity is a dry-as-dust affair. It is nothing more to us than an inheritance of belief handed down to us; or a set of opinions which we have superficially argued ourselves into; or an occasional observance of worship or ritual which we have inherited.

For most of us, our religion is nothing that thrills us very much or vitally affects our characters and our careers. But if religion can bring one the impetus and inspiration which its great devotees say it can, then we should be interested in learning the secret.

Nowhere in the New Testament is that secret more clearly suggested than in the words which John's Gospel puts upon the lips of the blind man whom Jesus healed. "One thing I know, that, whereas I was blind, now I see."

If you do not believe in miracles, I do not wish to start your mind off down a by-path by discussing the literalness of the incident here recorded. The literalness of this miracle was the last thing, I suspect, which John himself was interested in when he put this narrative in his book.

John was an original thinker and a mystic. Throughout his book he is presenting Jesus in ways as vivid as he can. He presented Him as a life-giver, for example. That is what the story of the raising of Lazarus from the dead is all about. He presented Jesus as a light-bringer who can make men see. That is what the story of the healing of the blind man is all about.

Whatever, therefore, may have been in John's mind regarding the literalness of the story, I am sure it was the spiritual meaning at which he was driving.

He tells us a fascinating story about a blind man who at last can see and who on that point stands his ground against all doubters. When the man's parents will not back him up for fear of the consequences, when the religious leaders of his people argue with him, cajole him, threaten him, he digs his heels in and will not budge on the main issue.

"Jesus may be this or that," he says, "And your opinions may be thus or so; but one thing I know, that, whereas I was blind, now I see."

In any realm such an experience is not conventional or formal, it is convincing and real; and at the heart of it are the two words that have bound up in them as much of human destiny as any two in the vocabulary: "I see."

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In the first place, there is no deeper way of describing a profound transformation of character than to say: "I was blind about life, but now I see." Whenever that happens to a person a real change has taken place. What we see or do not see in life is the test of our character, for every man reveals himself through his own eyes.

A traveler in the Swiss Alps tells of one glorious autumn day when he stood upon a mountain height and saw one of the grandest views on earth out-strewn before him. After enjoying a few moments of such breathless wonder, two women came toiling up the trail and, staring listlessly around, asked him, "We have read that there is a view up here, where is it?"

"There was no use telling them," the traveler said, "That it was spread out there before them." They were thinking only at second hand of something that the tourist guidebook had starred. They were conventional believers in something that somebody else had seen, but their eyes were blind.

How deeply revealing of one's inner nature the test of vision is! Rebecca McCann has a poem, one verse of which is as follows:

"I went out to the well one night,  
Soft darkness hid all day-time's scars;  
I held some water to the light,  
And drank a dipper-full of stars."

That tells something about the darkness of the night, with the sky so clear that when one lifted the dipper to drink he could see the stars reflected in the water. But how much more it tells us about Rebecca McCann.

Most people would have drunk just a dipper full of cool, refreshing water. She "drank a dipper-full of stars." She was alive to the beauty of nature because there was beauty within her mind and soul.

There is a deep sense in which the world we see about us is a reflection of the world we cultivate within ourselves. In boasting of equal privileges in our world, some one started the old saying, "A cat may look upon a king."

That is true, but what good does it do a cat to look upon a king? A cat can't see anything royal in a king. The average cat would leave the presence of a king in a hurry if a smelly fish wagon happened to pass through the neighborhood, or a mouse came into the room.

The measure of a cat or a human being is not what he is privileged to look upon, but what he is able to see, to appreciate, to understand. And this is determined by the quality of the inner life.

During the invasion of Italy, Napoleon was said to have stabled his horses before Leonardo da Vinci's painting of the Last Supper. The horses, however, saw nothing but oats and hay.

That doesn't tell a thing about the famous painting, but think how much it tells about the horses! There was nothing in the inner life of the horses that responded to the painting.

And doesn't it tell a lot about Napoleon? He was the kind of man who could stable horses in such a place, cutting a hole in the painting to lead the horses in and out. He was so strangely insensitive to beauty and joy and love that his boyhood tutor said of him: "That boy has a tornado in his heart." With a storm inside of him, he saw and created only tempests in the world in which he lived. His inner life was a hell, and created a hell in the world.

How true it is that the world is a mirror, reflecting back to us what we are within—revealing our character

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Dr. Morrison is minister of Westminster Presbyterian Church, Pasadena, California.



**Examine any rural state and see the changes. Here is the story on Illinois, but it might be yours. The rural businessman (farmer) can be concerned about other things besides his lowering income. He might well ask:**

## Small Town Churches — Have They a Future?

**BETTY WESTROM**

**Staff Writer in the Division of American Missions  
National Lutheran Council**

**A**MERICA, despite the pull of population toward the big cities, is still a land of small towns. In 1950, the cities of more than 25,000 accounted for only 41 per cent of the nation's population. The remaining 59 per cent lived in the countryside and in the small villages and towns.

Business takes note of this fact. It sees that the millions of people who live in the small places form a potential for them, both as workers and as consumers. It believes in the future of rural America.

But what of the Church? Does the Lutheran Church, traditionally strongest in the rural areas, act as though it believed in the future of those areas? Is the Church investing in the country towns, erecting buildings, planning up-to-date programs? Or has the Lutheran Church written off its country congregations, shrugging off their importance?

Taking its cue from business and industry, the Lutheran Church should:

- 1) Recognize the opportunities in rural America.
- 2) See these towns as they are, realistically appraising them.
- 3) Use today's methods to serve the people in these changing rural communities.

Illinois may be used as an example of a state where the church should re-examine its rural responsibility. Most people tend to think of Illinois in terms of Carl Sandburg's "city of the big shoulders," Chicago. Like the boy with the broadest shoulders and the loudest voice, the giant city almost demands recognition. But Chicago is not Illinois.

What do the statistics show about the Lutheran Church in rural Illinois? In 1950 there were 482,256 Lutherans in a state with a population of 8,712,176. The Lutheran Church is not represented at all in 1,256 incorporated places. Illinois' 996 Lutheran congregations are concentrated in just 457 places.

Figures reveal a vast number of unchurched in the state — 55 per cent of the total population. Of the church members, 12 per cent are Lutheran. As the largest Protestant church in the state, the Lutheran Church's responsibility for the unchurched is apparent.

But churchmen tend to concentrate their attention on Chicago and its suburbs. Mission plans are made with an eye to the metropolitan area. The urban character of Lutheran home mission work in Illinois may be seen in a quick look at the records of National Lutheran Council bodies for the last ten years.

Of the 24 home mission congregations, 20 were started in cities or in such suburbs as Park Forest,

Glen Ellyn and Palatine. The other four were all started in towns within commuting distance of the cities. This, in a state where 21 county seat towns are without a Lutheran church! Illinois has 25 per cent of its people living in towns below 1,000 or in the open country, but only 17 per cent of the Lutherans live in these places. None of the new missions was started in towns of this size.

This mission policy has a certain logic, when the rather stable population of country towns is contrasted with the breathless pace of population growth in city and suburb. Are there not large opportunities for the church among the urban millions?

If the trend should continue, however, the concentration on urban work may prove to be short-sighted. This is true for three reasons:

1) **The people now in the smaller places need good churches, even though they are living in shrinking communities.**

2) **There are good prospects for future growth in the rural towns.** The fact that there are workers punching a time clock in a new plant half-way between Sycamore and Dekalb is significant. It means that industry is being decentralized. Metal works, oil refineries and seed-processing plants are learning the art of country living.

3) **It is important that rural children who leave the home town to go to the city have a proper background of religious training to go with them.** To a large extent city churches are composed of people whose confirmation certificates bear the names of churches in the rural areas. Thus the quality of rural churches of today has a direct influence on city churches of tomorrow. City and suburban churches may appear to be the beneficiaries in today's home mission work, but they may actually suffer eventually through the loss of vigorous young Christians from the little towns.

We have said that, after the importance of the rural community and the rural church has been recognized, the Church should look realistically at these areas. Just as the businessman succeeds best when he learns to know his market, effective church work takes place only where the pastor and congregation know their community.

What is happening today in rural America? Or, to get back to the specific example, what is it like in rural Illinois?

It is possible to sit in an office in Chicago and learn something about what is happening by studying statistics. We learn that each year a smaller per-



centage of people live in the country. We see that tiny villages are shrinking in population, while some of the larger rural trade centers are growing.

It is possible to sit in the Chicago office and play with the figures, but you don't even begin to get the feel of rural Illinois until you leave Chicago far behind you, until you have watched the sun-bronzed farmers criss-crossing the broad fields on his powerful tractor, until you have seen his young wife stroll out to the road to look into the mailbox. To know something about life in the small communities, you must stop to chat with the woman weeding in the flower-bed, the teen-age carhop in the roadside drive-in, the men on the bench in the village square.

These towns aren't just the figures on the statistical sheets in the Chicago office. They're not just the names which you read on the water tower as you pass through. They're groups of people, human beings created in the image of God, living together in a community.

In some respects rural Illinois is very much like it has been for years. There is still a lot of space for comfortable living in the farming towns and villages. Lawns are large, and the noises created by heavy industry and city transportation are missing.

There is an easy friendliness, and neighbors enjoy doing things together. Country people still tend to view life with a calm, conservative eye. You suspect that their lingering respect for "the way things have always been done" might prove both a bane and a blessing to a small town pastor.

In other ways, however, an astonishing transformation has taken place. A person who considers a tour of rural Illinois as a pilgrimage to "the sticks" will discover quickly that "the sticks" have passed out of existence. Improved transportation and communication have urbanized the rural areas, blurring the line which once separated two distinct ways of life.

Rural people are driving the same style cars and buying the same television sets as their city cousins. Little girls are taking baton-twirling and tap-dancing lessons, while their mothers wear city fashions and attend golf luncheons.

The erection of super-markets out in the open country results from parking problems which plague many towns. Big old houses have converted into duplexes, and village residents are being introduced to apartment living.

Many changes have resulted from the increased mechanization of agriculture. Plow horses have been replaced by tractors; clumsy wagons by fast-moving trucks; and the old threshing rigs by labor-saving combines.

Because one man can now do the work once performed by many, farms are growing larger and the rural farm population is dwindling. Young people who in the old days would be expected to remain on the land are now finding employment in industrial work in the towns and cities. A disturbing threat to the family farm is the growth of huge, industrialized farms employing migratory labor.

The farmer has changed from a simple agrarian to a businessman. If he finds that dairy cows are not a good investment, he sells them — knowing that a dairy truck will bring milk and ice cream and cottage cheese to his own door.

These are some of the general changes taking place in the countryside, but even a casual observer notes that rural Illinois is not all of one piece. You see the resort country along the Wisconsin border, with towns sprouting up around the little lakes. You view the broad stretches of flat, rich farm land in central Illinois, with towering grain elevators accenting the skyline. You see southern Illinois with its poorer farm land, its oil wells and coal mines, its peach orchards and "southern" drawls and revivalistic churches.

If a person expects all small towns to be pretty much alike, he is in for a surprise. Every village or town has its own distinctive personality. It may be a Mennonite village like Arthur, where you see bearded men driving horse-drawn buggies; or it may be a resort town like Long Lake, with its souvenir shops and zoning problems and summer visitors. There are coal-mining towns and farming villages.

There are lively towns and dying towns. There are towns which have sprung up almost overnight, and there are towns with Civil War monuments in the village park. There are "Irish" towns and "German" towns and "Swede" towns.

No enterprising businessman would consider setting up shop in one of these towns without first studying its "personality," examining its characteristics. Neither should a church ignore these factors when planning its program.

Once a business firm sees that a certain town has a future, it sets out to reach the people in that town by the wisest business methods. First it checks its facilities, remodelling a store-front or putting up a new building, purchasing needed equipment, making it attractive. It studies personnel needs, to provide an adequate working force. Then it seeks merchandising techniques which will attract the wary eye of the customer. Convenient store hours are arranged for the shopper. The place of business may be moved to a more accessible spot.

But what of the Church? Too often a small town church is content with outmoded facilities. Buildings are left in disrepair, no modern audio-visual equipment is purchased for Sunday school.

A congregation allows its pastor to squander precious hours of his shepherd's time in typing or running a mimeograph because it hires no parish secretary. Publicity methods designed to invite the unchurched to worship services are ignored. The church fails to schedule "extra" services to make it convenient for everyone to attend.

Touring Illinois, you find notable exceptions. It is heartening to see a number of splendid Lutheran churches which announce to the passerby that members are planning for the future. The buildings them-

(Continued on Page 12)

.....  
 Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it.

—Albert M. Schweitzer:  
 Out of My Life  
 and Thought  
 (Henry Holt & Co., Inc.)  
 .....



## LWA Appeal Raises \$3,083,522 Exceeds 1955 Goal by Four Per Cent

Minneapolis, Minnesota—(NLC)—Lutheran World Action, the annual financial appeal sponsored by the National Lutheran Council for emergency activities at home and abroad, raised 104 per cent of its 1955 goal of \$2,962,000, with receipts totaling \$3,083,522.

Announcement of the successful completion of the special campaign — the fourth consecutive year that the goal has been exceeded — was made here by Dr. Paul C. Empie, executive director of the cooperative agency, who is also director of the LWA appeal.

Dr. Empie reported the results of the drive at the opening session of the Council's 38th annual meeting at the Hotel Leamington.

Seven of the eight church bodies participating in the Council reached or surpassed their quotas. On a percentage basis, the Augustana Lutheran Church topped the contributors with \$363,520 or 109 per cent of its quota.

For the fourth year in a row, the United Lutheran Church in America had the second highest percentage. As the largest of the church bodies, the ULCA had the task of raising nearly half of last year's goal and exceeded its quota with contributions of \$1,468,470 or 106 per cent.

The third highest percentage was compiled by the American Evangelical Lutheran Church with contributions amounting to \$14,910 or 104 per cent.

Four of our bodies raised 100 per cent of their quotas. The Evangelical Lutheran Church contributed \$595,489, the American Lutheran Church \$528,995, the Lutheran Free Church \$43,935 and the United Evangelical Lutheran Church \$32,404.

The Suomi Synod raised \$20,388 or 93 per cent of its quota, while undesignated gifts amounted to \$14,802.

Contributions to Lutheran World Action over the past 17 years — from 1939 through 1955 — have reached a grand total of \$43,061,951 among the 11,000 local congregations affiliated with the NLC's member church groups, Dr. Empie reported.

In addition, he said, \$48,236,895 in food, clothing, medicines and other supplies have been shipped overseas in the past ten years by Lutheran World Relief, the material aid agency of the Council. These goods have been distributed to the needy in 28 countries and areas.

All the funds have been used for emergency activities at home and abroad, the major share to provide

## Fulfillment

Is it true that life — even ordinary life — is limited and imprisoned by its handicaps? The very opposite is true. Every individual has the capacity for his own fulfillment. His handicaps, his deficiencies, his frustrations may be the very means by which he rises to creative levels. No man is entitled to sit back and declare himself defeated; he must weave from the circumstances of his life — from his abilities, his insufficiencies, his courage and his fears; from the strength of his joy and the ache of his pain — the pattern and texture of a life fulfilled. If he refuses, he and all life everywhere will be defrauded.—A. Powell Davies, D.D.: The Faith of an Unrepentant Liberal.

## Pastors' Institute

Grand View Seminary

April 10, 11, 12

Institute opens 2 p. m., Tuesday and closes at 3:30 Thursday.

Speakers: Dr. Wesley Soper, Beloit College  
Dr. J. Igor Bella, Hamma Divinity  
plus the faculty members.

Plan to attend, and please register early.

spiritual and physical relief in war-devastated countries throughout the world.

The entire program of LWA and LWR, according to Dr. Empie, has been over and above the regular activities of the various church bodies and marks the greatest relief effort ever undertaken by Lutheran Churches in America or by a denomination of American Protestantism.

This year's LWA goal has been set at \$3,172,000 and goals of \$3,250,000 for 1957 and \$3,410,000 for 1958 are being recommended for approval during the Council's four-day meeting here.

The funds raised in 1955 are being allocated to inter-church aid in Europe, resettlement in the U. S. and service to refugees in various parts of the world, orphaned missions, Lutheran World Relief, ministry to the armed forces, Latin American missions, and cooperative work with other Protestant agencies. A large share of the funds will be administered through the Lutheran World Federation.

The final report of the 1955 LWA appeal follows:

	GOAL	CASH RECEIVED	PER CENT
United Lutheran Church in America -----	\$1,390,384	\$1,468,470.63	106
Evangelical Lutheran Church -----	594,926	595,489.02	100
American Lutheran Church -----	528,990	528,995.00	100
Augustana Lutheran Church -----	334,431	363,520.69	109
Lutheran Free Church -----	43,935	43,950.00	100
United Evangelical Lutheran Church -----	32,404	32,404.00	100
Suomi Synod -----	22,020	20,388.19	93
American Evangelical Lutheran Church -----	14,910	15,502.58	104
Undesignated -----		14,802.16	
<b>TOTALS -----</b>	<b>\$2,962,000</b>	<b>\$3,083,522.27</b>	<b>104</b>



# Faith and Life Advance

Alfred Jensen

## *To the Congregations of the American Evangelical Lutheran Church*

Dear Friends and Fellow-workers:

It is my intention by means of this message to remind you of the **unanimous** decision of the synod convention last summer whereby the Board of the Synod, and the Board of the College and Seminary were authorized to plan and initiate an ingathering of funds in the synod for two specific purposes:

1. To add \$50,000 to the Church Extension Fund.
2. To furnish \$100,000 or one-half of the estimated cost of erecting two new buildings on the campus of Grand View College, namely: a science unit and a gymnasium. (The other \$100,000 is expected to be subscribed by business firms of Des Moines following the successful completion of the ingathering in the synod.)

The convention further decided that pledges were to run over a five year period, with the ingathering to take place in 1956 and actual construction, as far as the two college units are concerned, to begin in 1957.

The actual planning and direction of this ingathering has been placed in the hands of a six man administrative committee consisting of two members from each of the two boards, the president of the college, and the president of Grand View College Alumni Association. This committee has in turn asked Mr. Harry C. Jensen, business manager of the college to serve as the Executive Director. He will forward to you all the information and requests which the administrative committee directs. The first such communication announcing the initial steps for you to take in cooperation with the administrative committee has already reached the local church councils. It is my earnest request that you carry out as quickly and as conscientiously as possible under the circumstances any requested steps to be taken according to the information you will receive from the Executive Director. May I also recommend that you read carefully any information or article appearing in the columns of LUTHERAN TIDINGS relative to the ingathering at hand.

### THE GOAL

The Church Extension Fund received a sizable gift of \$8,000 last summer from the Danish Folk Society, for which the synod has expressed its sincere gratitude to this well-known organization. This gift boosted the total of the Church Extension Fund to about \$28,000. Part of the fund is invested at present in the St. Paul's Evangelical Lutheran Church at Cedar Falls, Iowa; in St. Peter's Lutheran Community Church at Hay Springs, Nebraska; and in Trinity Lutheran Church, Wilbur, Washington. The Juhl Community Evangelical Lutheran Church, Marlette, Michigan, and the St. Ansgar's Lutheran Church, Waterloo, Iowa, have repaid loans which helped them when they were needed. Only home mission churches, namely, congregations receiving aid to their operating budgets

from the Home Mission account on the synod budget, are now eligible to obtain loans from the Church Extension Fund.

The goal of \$50,000 for the Church Extension Fund as part of the **Faith and Life Advance** was decided upon in order to make this fund adequate to supply what the Home Mission Council considers to be necessary for our needs. Such home mission projects as the relocation of Bethesda Lutheran Church, Newark, New Jersey, and First Lutheran Church, Watsonville, California; the erection of a church for St. Mark's Lutheran Church, Circle Pines, Minnesota, and possibly a Chapel at the North Cedar, Iowa mission are examples. (See Annual Report 1955, page 9-13.)

The goal of \$100,000 for the purpose of erecting a science unit and a gymnasium must be supplemented by a similar amount which we believe will be contributed by the business firms of the city of Des Moines. (About \$55,000 was contributed by such firms in 1946 when the women's dormitory was built.) It is imperative, however, if such a contribution is expected from this source that the synod first complete successfully its ingathering of \$100,000. It can hardly be expected that the Des Moines business community will want to promote the cause of our college unless our Synod first demonstrates its interest.

In this connection, let me express sincere gratitude to our congregations for responding whole-heartedly to the decision in 1954 to contribute \$15,000 for the improvement of facilities for the Grand View Seminary. These improvements, including remodelled classrooms, new library space and equipment, as well as living quarters for Seminary students, are now completed and in use. The support of this project indicates a concern for measuring up to our responsibilities in the field of Christian higher education.

The decision to provide through **Faith and Life Advance** the needed funds by the Synod to build a science building and a gymnasium was reached by the convention last summer after a very excellent presentation of the urgent need for these two buildings on the campus. The presentation was accompanied by a description of the plans tentatively adopted by the College and Seminary Board and can be found in the Annual Report 1955, pages 153-154.

### FAITH AND LIFE ADVANCE

The administrative committee for the ingathering of the \$150,000 in the Synod chose the name of "**Faith and Life Advance**" in order thereby to summarize strikingly and appropriately the purpose the Synod has in mind making this ingathering.

The purpose, in a material sense, is obviously to gather these amounts in order to make possible the building of houses of worship and buildings for edu-





## Report of Synod Board Meeting

The 1954 and 1955 synod conventions authorized an enlarged Synod Board. This new and enlarged board took office January 1, 1956, and held its first meeting January 30-31, in Des Moines.

Four of the nine board members are new, namely the secretary, the treasurer, and two trustees. President Alfred Jensen gave a brief survey of the duties of the members.

Going through the 29 pages of the treasurer's 1955 report is quite an education in the workings of the Synod, so that report was studied. The synod board members are the trustees for the various endowment funds of the synod. In the case of the Grand View College and Seminary Endowment Fund, three members of the GVC and GVS Board are added to the nine of the synod board, to become the board of trustees for the largest single endowment fund of the synod. The total sum of money invested under endowment and trust funds of the synod amounts to ca. \$325,000. A good deal of time is spent at each board meeting discussing and administering these investments.

Mr. Charles Lauritzen, the retiring treasurer of the synod, was happy to be able to report that 1955 was the best year yet in contributions from the congregations toward the synod budget. This shows a growing sense of stewardship in the synod. Our people are beginning to realize that quotas are not maximums.

One decision of the board members was to send letters of appreciation on behalf of the synod to the retiring members of the board. Such a letter was sent to Olaf R. Juhl, Minneapolis, Minn., for his fourteen years of service to the synod—eight years as treasurer, six as trustee. Also to Holger T. Rasmussen, Marquette, Mich., for two years as trustee, and to Charles Lauritzen, who has finished six years as treasurer, but is staying on the board as a trustee.

The constitutional change made in enlarging the board also provided for the board to organize itself into two committees, executive and finance. The following constitute the executive committee: President Alfred Jensen, Vice President Holger Nielsen, Secretary Willard Garred, Treasurer Michael Miller and Trustee Erling V. Jensen.

The finance committee consists of the other four trustees, namely Charles Lauritzen, August Sorensen, Andrew J. Smith, Jr., Carl S. Fynboe and the treasurer, M. C. Miller.

Another of the decisions of the last synod convention was that a "Council of Ecumenical Studies" be appointed. The following were appointed to this Council for 1956-1958: Pastors Alfred Jensen, Holger Nielsen, Howard Christensen, Verner Hansen, Axel Kildegaard, Jens Kjaer, Enok Mortensen, Ernest Nielsen and Ove Nielsen. The duties of this Council are, briefly, to consider which of all the reading and study material that is made available to us through our memberships in the World Council and the National Council of Churches, might be used by us or adapted to our use.

The perennial problem of vacant congregations was discussed. Our synod can fill these vacancies, and enter more new fields, when our homes and churches send more young men to the seminary.

An invitation was received from the United Lu-

## Lutheran Hour Featured in February Coronet Article

A four-page feature story on The Lutheran Hour and its world-wide operations is featured in the February, 1956, issue of CORONET, popular digest size magazine now on the nation's newsstands.

Entitled "The Word in 56 Languages" the major article gives several illustrations from Lutheran Hour files of people whose lives have been changed through the Gospel messages.

Written by Ralph Bass, prominent New York writer who uses the pen name of Mark Graham, the story gives some indication of the tremendous popularity which the broadcast enjoys throughout the world. It also points up the fact that the counselling service offered on the broadcast gets wide use.

The Lutheran Hour is heard on more than 1,250 radio stations in a total of 64 countries and territories.

Dr. Oswald Hoffmann, Lutheran Hour speaker, who is also director of public relations for The Lutheran Church-Missouri Synod, is a focal point of the story, which describes him as "a man of great physical vigor which comes over the air waves with dramatic effect . . . and he attracts the sophisticated and the educated as well as the average listener."



Dr. Oswald Hoffmann, right, speaker on The Lutheran Hour, examines a feature story about the broadcast in the current issue of CORONET magazine with Harry G. Barr, Fort Smith, Ark., chairman of The Lutheran Hour operating committee. The article, "The Word in 56 Languages," explains the world-wide scope of the broadcast.

theran Church in America and the Augustana Synod to our synod to take part in All-Lutheran Unity talks, and in accordance with the action taken at our 1955 convention this invitation was accepted.

The next meeting of the board is scheduled for May 31-June 1.

Willard R. Garred, Sec.



# Paging Youth

American Evangelical Lutheran Youth Fellowship

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

## Youth Week Observances

**Waterloo, Iowa** — About forty AELYFers from Cedar Falls, Cedarloo, North Cedar, Fredsville and Hampton gathered on Sunday afternoon, January 29, for a very successful youth rally. The program which lasted through the evening included devotional moments led by Rev. Holger Nielsen and Rev. Alfred Sorensen; a panel discussion on the topic, "Is Our Church Serving Its Youth" (The panel consisted of a boy and a girl from each LYF and was moderated by Rev. Howard Christensen of Grand View College); a discussion led by national and district AELYF officers over the supper table on "Our Plans for 1956;" a movie, "Missionary to Walker's Garage;" and games led by Rev. Christensen and Rev. Richard Sorensen. Free time was also provided when all who wished had an opportunity to discuss their college plans with Rev. Christensen.

**Ringsted, Iowa** — The young people participated in the morning worship on January 29. The sermon was given by Dean Axel Kildegaard of Grand View Seminary. Dean Kildegaard also spoke at an afternoon meeting at which special offering was taken for "Operation India."

**Alden, Minn.** — The entire worship service on January 29 was conducted by the LYF. Those participating were Marie Ericksen, Russell Sorensen and Orville Sinonen.

**Hartford, Conn.** — The LYF attended two all-city youth rallies. Youth Sunday will be observed on February 19.

**Des Moines, Iowa** — Members of the LYF participated in the morning worship on January 29, and also presented a program for the congregation in the evening.

**Ruthon-Diamond Lake, Minn.** — The entire service on January 29 was conducted by the LYF. Everett Nielsen who is attending Drake university, Des Moines, Iowa, delivered the sermon.

## Other AELYF Doin's

**Hartford, Conn.** — On February 7, the LYF served a turkey dinner with all the trimmings. Following dinner Louis Addazio showed colored slides from the Far East and also spoke about that part of the world.

**Ringsted, Iowa** — A "Fastelavn Party" was planned by the LYF for the entire congregation on February 13. Barrels, cats, games and a king and queen were all included in the festivities.

## More Than 300 Attend "Operation India" Event at Cedar Falls, Iowa

More than 300 persons attended the "Operation India" dinner at the Bethlehem Lutheran Church Fellowship hall. The project was sponsored by the young people of the church for the purpose of bringing several students from India to Grand View College.

The guests were greeted at the door by Martha Nielsen and Karl Sears, president and vice president of the LYF, who were dressed in native Indian costumes.

A large replica of the flag of India was at the back of the hall. The three colors in the flag include Christian white for purity, Moslem green for fertility and Hindu orange for sacrifice. The large wheel in the center of the flag, which was made by Bethel Morgensen, represented the spinning wheel which was introduced to India by Gandhi to enable the Indians to do their own weaving.

Each table was decorated with crepe paper streamers in the three colors, and was centered with bowls of fruit and nuts and authentic dolls from India. The costumes and decorations were loaned for the occasion by Dr. and Mrs. L. L. Boxwell, who visited India recently. Mrs. Boxwell was born in India to missionary parents and came to this country in 1937.

The dinner was served by members of the LYF, assisted by the women of the church. It is reported that over \$250 was obtained for "Operation India."

## Who Really Lives ?

When do we live? How gauge and measure living? These are big questions with amazing and many counterfeit answers from the world. The world is seldom right in answering. For example, there lived a famous and famed man . . . when his name was mentioned, all bowed in allegiance. He lived in pomp and power. One of his flowery banquets to entertain one hundred courtiers of his kingdom cost \$32,000.00. The world said, "Long live Nero the Great." In that same country lived a man named . . . let's see, what was his name? . . . Oh, yes — Paul

He was in a dirty, dingy dungeon . . . chained and starved. The world said when it tried Paul, "He is a man made mad by too much learning." He is crazy to follow Jesus of Nazareth . . . for it has gotten him excluded from his family, expelled from his tribe and excommunicated from his race. That, the world said then . . . Long live Nero, kill Paul. But how different time has proved it. Nero? What do you know about him? The one thing the most of us think we know about Nero is not true . . . that he sat on the wall and played his fiddle while Rome burned and that is not true, for there were no fiddles then. But — Paul? Paul, the Christian is known and loved the world over. Loved by Jew and Gentile. So if you have a little baby boy born in your family, you affectionately name that little boy Paul. When that little boy becomes about three years of age, you give him a little dog and you name the pup . . . Nero. Who really lived, Paul or Nero?

George H. Riggs,  
(Fleming H. Revell Co.)



# Our Women's Work

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

The Tyler Retreat dates are: Tuesday evening, April 3 to Friday evening, April 6. Don't forget to mark them on your calendar.

## A WMS Representative in Action

On Monday evening, January 16, Mrs. George Mellby, in response to their invitation, spoke to the Ladies' Aid in our congregation at Bridgeport. Mrs. Mellby, WMS Representative for the Eastern District, gave an illustrated lecture on our Women's Mission Society, its aims, its organization, its accomplishments, and its possibilities. The regular "coffee collection," taken at each of its meetings, was this time turned over to WMS. It amounted to \$13.85 and was sent to our WMS treasurer:

Mrs. Ove Nielsen  
3231 Fremont Ave. South, Minneapolis, Minnesota.

The following is another article from the series of articles about professions which was started last year. It has some excellent help in choosing good reading gifts for our children and young people.

## Reading for Boys and Girls

By Ingrid O. Miller, School Librarian  
Edina-Morningside High School  
Edina, Minnesota

Movies, radio and television have been highly praised and as thoroughly blamed for their dangerous influence. Yet they seem to remain. TV is the most recent arrival to the ranks of bugaboos. Each family with its first new TV set sits with eyes glued securely to some good programs, some bad, and many just plain dull. But the attack of TV-itis seems curable as the novelty wears off. Researchers into reading habits have found this return to "normalcy" among young people, too. They have also found evidence that some of the TV viewing time was stolen, not from reading time but from hours formerly spent in radio listening. Perhaps our energies, then, ought to be spent in examining aims and purposes and methods of encouraging reading among young people.

We often say we wish they would do more reading, but certainly quantity alone is not our goal. We want to promote the type of reading and the choice of materials that will broaden and develop our youth. We hope reading may extend their knowledge, aid in their personal development, widen their vision over all the world, deepen their social and civic understandings, and lead them to the joy and satisfaction that comes from appreciation of the best in literature. We want to help them select the best books from the vast numbers available. Then, having chosen, they should be helped to read with critical understanding and appreciation which will enrich their experience and help them become better citizens and happier, healthier people.

Annis Duff, in her book *LONGER FLIGHT*, has opened new vistas of joy for her parents and their children in growing together with books. She has observed that boys and girls find real satisfaction at home or elsewhere in a situation where they have access to inviting books and the partnership of grown-ups who will read with them. Mrs. Duff feels that what adults need is "continually to expand, to make room in the mind and spirit for all that comes into the realm of human living and thinking; to try, too, to instill a sense of values so that children can live happily and usefully. . . ." In her book she demonstrates methods and books that can appeal to boys and girls and shares some of her experiences with children and books. There was the moment when the overgrown boy found in Richard Hovey's poem "Spring" an expression of his own "tiredness

with four walls and a ceiling" and the longing to be out-of-doors. There was the warning for adults in another child's definition of classics as "old-fashioned books your parents think you ought to read." There were many incidents to remind us that books need to be chosen for their "appeal to current tastes and interests and for their appropriateness to the setting and circumstances in which they are to be read."

How, then, can we help boys and girls to the pleasures and satisfactions of reading? We need to know the youngsters and their ever-changing, growing interests. We need to sense their needs and their problems without forcing our solutions on them. We need to develop good rapport with them so that they will dare to express their likes and dislikes to us. We need to show them that we, too, find very real satisfactions in reading. We need to know as many books as possible and to call upon available resources in the community to help in guiding them to the best reading for them as individuals.

This past year has been very productive of good books to spark latent interests among teen-agers and promote growth in understandings. *TIGER OF THE SNOWS* is Tenzing Norgay's account of his mountain climbing, culminating in the physical and spiritual triumph with Hilary atop Mount Everest. It is adventure, but more too. It is a study in inter-group relations and analysis of the development of a personal philosophy.

Pak Jong Yong shows war-torn Korea in his *KOREAN BOY* and a memorable picture of family love and self sacrifice in a time of difficulty and deprivation. Here is insight into Korean life and customs.

In *NEFERTITI LIVED HERE* Mary Chubb tells of her first job as a clerical worker whose main concerns were avoiding work and collecting her weekly pay check. Great satisfaction and even excitement came into her life as she became intrigued with the search for archeological specimen in Egypt and the study of the people who had produced those relics of the past. Here is a story of personal growth and a fresh fascinating look at archeology.

Mary Stoltz has written several novels for older girls. They deal in a direct, mature manner with problems of human relations. Her latest is *ROSEMARY*, a story set in a college town. Rosemary Reed, a department store clerk, experiences frustration and hurt in her longing to be a part of the campus social life.

In *PINK ROSE* by Woodward Peg Lloyd rebels against the conventions which rule her life as debutante in Hartford, Connecticut, in the early 1900's. Her courage will be admired by girls but her sense of values gives her more than just rebellion to cling to.

For the teen-age boy who craves sports stories there is *TAKE-CHARGE GUY* by Weeks, a hard-hitting, adult, baseball story. It is more realistic than many sports stories in recognizing personal heart-aches and difficulties of gaining success in the big leagues.

For the mature teen-ager there is Carl Sandburg's autobiography, *ALWAYS THE YOUNG STRANGERS*, an introduction to Sandburg, but also to the America of today and yesterday. *PRAIRIE-TOWN BOY* is composed of those chapters of the longer volume by Sandburg which tell of his boyhood, his home, his Swedish parents, and his desire to know more. Here, too, is the story of his introduction to the Lincoln legend.

*PRAY FOR A BRAVE HEART* by Helen MacInnes is a story of international intrigue set in Germany and Switzerland. It offers suspense and plotting ample to hold the attention of the "sophisticated" teen-ager.

*ATOMS TODAY AND TOMORROW* by Margaret Hyde is one example of the interesting and challenging informational books written especially for young people. Herbert Zim's three new books *MONKEYS*, *MAMMALS*, and *SEA-*



SHORES offer authentic science information in text and picture for youngsters varying in age from fourth grade through high school.

The year just ended has seen a number of outstanding books for younger children as well. Two excellent biographies of Columbus illustrate fine writing and beautiful format. COLUMBUS by the Aulaires is a beautifully illustrated and dramatic picture story. THE COLUMBUS STORY by Dalgliesh tells of the first voyage of Columbus in superb and rhythmic prose that lends itself to reading aloud.

Snedeker's A TRIUMPH FOR FLAVIUS is a new triumph for this well-known children's author. The Roman conqueror of Corinth brings his son a Greek slave. The friendship between this Roman lad and his slave is a moving experience for both. Its development makes a suspenseful historical novel with desirable values for understanding personal relations.

In WHEEL ON THE SCHOOL Meindert DeJong creates vivid characterization of six Dutch school children and develops a suspenseful, fast-paced plot centered on the children's determination to get the storks to nest again on their houses.

Coatsworth has given children a superior story of pioneers who struggled to keep Kansas a "free state." THE SOD HOUSE is suitable for children aged eight and nine.

In the lighter vein is MISS JELLYTOT'S VISIT by Hunt. In this charming, original and child-like story Katy O'Dea decides that she wants to be a visitor in her own home. Her role as visitor is complicated by the end of six days.

Certainly no list of books, however brief, should forget the humor that enriches literature for young children. JUNKET, THE DOG WHO LIKED EVERYTHING "JUST SO" by White tells of an amusing little airdale who manages to change Father's decision that there are to be no animals around because he considers them unsafe and unsanitary.

Nor can we omit picture books like PARSLEY by Ludwig Bemelmans or the delightful rhymed text and pictures in THE DUCHESS BAKES A CAKE by Virginia Kahl in which the cake was so light that the Duchess rose with it and had the serious problem of how to get down.

FIND THE CONSTELLATIONS by Hans Rey is one of the new informational books for young children. It has diagrams, illustrations, and two clever little gremlins to help.

Parents will find effort to help their children enjoy reading a most rewarding experience. They need to be aware of what the boys and girls are reading. They should be alert, helpful as well as wise in guiding reading. It is not always an easy task. But there are many services which can furnish great help. Libraries have available good, dependable book lists to guide choices. Teachers and public librarians can do much to supplement the parent's understanding of children and books. School libraries, too, are an important help. They furnish books on every subject of interest to boys and girls—reference materials, biography, science, handicraft, music, art and fiction. These materials are in a central location with a trained librarian who combines knowledge of books, curriculum, and children to supply the needs of the curriculum, furnish individual reading guidance and help train pupils and teachers to more effective and enjoyable use of books.

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## The Living Word

### "Conversation" is Behavior

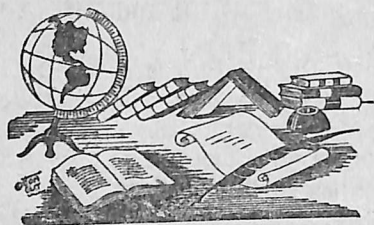
(Eighth in a Series)

The word "conversation" in the King James Version of the Bible always refers to conduct, behavior, or manner of life, and is never used in the sense that it is today as a term for the give-and-take of talk. "The end of their conversation." (Hebrews 13.7 KJ) is now translated, "the outcome of their life" (Revised Standard Version). The "vain conversation received by tradition from your fathers" (1 Peter 1.18 KJ) is "the futile ways inherited from your fathers" (RSV). Lot is said by the King James Version (2 Peter 2.7) to have been "vexed with the filthy conversation" of Sodom and Gomorrah, but it means that he was "greatly distressed by the licentiousness" of these cities. The injunction to the Christian wives of unbelieving husbands expressed in the King James Version of 1 Peter 3.1-2 is confusing to the reader of today: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." That conveys the impression that these wives are to talk their husbands into becoming Christians, though it seems strange that husbands are to behold the conversation rather than listen to it, and one can only wonder what being coupled with fear has to do with it. But there is no word in the Greek for "coupled," and no justification for dragging it in; the word "fear" stands for the reverent fear of God which is the mark of a good Christian; and the "conversation" of these wives is their behavior. The Revised Standard Version translates the passage: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior."

Writing to the Corinthians Paul, referring to himself as "we," expresses rejoicing in "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Corinthians 1.12 in the King James Version). Note how much more clearly this reason for rejoicing is expressed in the translation of the Revised Standard Version: "the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

Luther A. Weigle.





## OPINION AND COMMENT

IT TAKES A contortionist to remain circumspect while patting himself on the back. As a synod, we may, perhaps, be permitted a moment or two of self-congratulations on how we responded to last year's increased synod and L. W. A. goals. The full reports are now in, and in both cases we went beyond the goal. While we did not go anywhere near "a second mile," we did quicken our stewardship sense to the extent of giving 7 per cent extra to the synod budget, (\$4,661.39 beyond the goal) and also topped by a few per cent our L. W. A. obligations. For the past few years, we led the other Lutheran Synods in L. W. A. contributions, proportion-wise. This year we slipped slightly. But the record is still bright. We must thank God that he has blessed us so that we can thus share what we have. All glory is His. But let us thank, too, the lay-leaders, synod leaders, and pastors, who have led us to fulfillment of a difficult objective. Some congregations pay their Synod "dues" in monthly installments; this is a very commendable practice, worthy of consideration by all church councils. Synod expenditures are continuous; income also should be a steady flow, not a sudden end-of-the-year flood, whenever possible.

WE ARE ALL interested in the affairs of the ULCA, and in this connection it is interesting to see that ULCA receipts last year set a new record, an increase of 3½ per cent over the previous year. Income was only slightly less than the high budget, around 99 per cent. Some Synods there gave 25-30 per cent extra. For the coming year, it seems that the budget has been increased about 25 per cent, a defiant and courageous raise in aim. Dr. Henry Endress, church stewardship secretary, said, "The fact that we didn't reach the total budget . . . serves to remind us that we ULCA members haven't 'arrived' in our giving for the Lord's work." According to Elson Ruff, editor of THE LUTHERAN, however, **families in the ULCA average \$152 per year in their giving!** It would seem that by comparison, we in our synod have a long way to go yet. In ten years, families in the ULCA tripled their average offerings.

OUR COVER this week bears the official emblem or insignia for the "Faith and Life Advance." Also in this issue is a letter (which we have not seen since it was sent directly to the printer) from the Synod President concerning the "Advance." By now, the phrase "Faith and Life Advance" should be a familiar shibboleth in every Synod household. It is planned that every issue of TIDINGS will carry an article referring directly to this cause, and so we make this editorial appeal: Don't skip a single one of these articles! It is almost impossible to penetrate the hard shell of an editor, but we confess that we will take it as a personal hurt if our readers do not follow very

closely the progress of this drive! Skip this page, skip Paging Youth, skip the sermon, if you must, but read carefully the information sent out on the "Faith and Life Advance"! This is a cause that simply must not fail. We **must** augment our impoverished Church Extension Fund. We **must** expand our College as we this past year expanded our Seminary . . . . Another Lutheran church paper recently caught our eye with a full page ad saying "Here's the easiest way to help give your child \$100,000." It is stated that, on the average, the man who graduates from college will earn \$100,000 more during his lifetime than the one who does not . . . . College education is, more and more, recognized as being essential to a large percentage of high school graduates. Only by improving the facilities of Grand View can we hope to take advantage of the increased college enrollments that are sure to come as the World War II babies come of age.

SO FAR, today our editorials have all dealt with finances, and have sounded more like the Wall Street Journal than a Christian journal. We are not forgetting, however, that the small financial sacrifices we are required to make are as nothing compared with the sacrifice Another made for us centuries ago. We are now well into Lent, and church papers from all parts of the nation bring news of Lent services held each mid-week in almost all of our congregations. We have the impression that some of the best preaching done by our pastors is done at these less-formal evening services. Lent sermons are expressive of the heart more than the head; they overflow with the "gospel" — that is, the "good news" — to a greater extent. Lay persons can encourage their pastors by a special word of appreciation for a particularly helpful message, if the practice is not too casual or habitual; (it can easily be overdone.) Better yet, tell the pastor he should publish a fine sermon in LUTHERAN TIDINGS. Very few pastors take the time from busy schedules to write out and send in an occasional meditation. They should. Our readers look for familiar names at the headings of the articles and sermons in these pages, and are disappointed when they see too many strange authors represented.

IN THE NEWS during the past week was a peculiar denomination which claims the distinction of being the "oldest Protestant group in the world." A fiftieth anniversary dinner of the American Waldensian Aid Society calls the Waldensian Church of Italy into attention. Scholars, without great success, have tried to trace the history of the Waldensians back to a visit paid by St. Paul to the valleys of northern Italy while enroute to Spain. More reliable is the account about Peter Waldo, a liberal of the 12 century, whose teachings have been called the "reformation before the Reformation." A prosperous businessman who gave up his wealth, Waldo became a kind of horse-and-buggy preacher, translating scripture into the vernacular, and helping the illiterate to memorize Bible passages. About 100,000 Waldensians make up the interesting little church body — which finally won liberty and recognition by the Edict of Emancipation in 1848. Today, the highly-trained clergy have their seminary in Rome, of all places. Valdese, North Carolina, is a strong center in this country.



## Faith and Life Advance

(Continued from Page 6)

cation purposes. But the purpose, in a spiritual and abiding sense, is to bless and benefit spiritually the lives of persons who in the future will worship in those sanctuaries and those who will obtain an education at Grand View College. The main purpose the Synod had in mind with the ingathering could therefore forcefully and correctly be expressed by **Faith and Life Advance**, signifying the advance of Christian Faith and Christian Life. May I urge you to accept this name with its beautiful emblem of the school, church and cross, as the accepted symbol under which the efforts of the congregations throughout the Synod are being organized; aiming at fulfilling the purpose of the ingathering.

### Christian Stewardship

In promoting the Faith and Life Advance, it is the intention of the administrative committee and the executive director, representing the responsible leadership of the synod in Home Mission and Higher Education, to embark upon an adventure in stewardship by going out into the congregations and asking them to give without regard to quotas. It is my hope that in carrying out the mandate of the convention to collect the funds necessary to reach the approved goals, our congregations will be practicing proportionate giving by responding as God has blessed them.

For eighty years our Synod has promoted the Christian Faith and Life in this country. Past generations have built most of the churches in which we worship today, as well as most of the buildings on the Grand View campus. The last of the successive efforts of this kind was the women's dormitory in 1946.

Now has come the time when we of the present generation will follow the call to unite in a concerted effort through **Faith and Life Advance** to make our supreme contribution to the Kingdom of God in order that today's urgent problems, demanding expanded home mission work in new communities and expanded and improved educational facilities at Grand View College, may be met and solved for the sake of the spiritual welfare of this and future generations. It will be a blessing for all to share in **Faith and Life Advance** by contributing liberally over the next years. The need is as urgent and as great as it has been presented to you; your gifts will be used for the purposes announced. You need to experience the joy of sharing in this expansion of services of the kingdom of God. Read what the apostle Paul wrote to one of the early mission churches concerning giving to help the needs of his day:

"Under the test of this service you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others; while they long for you and pray for you, because of the surpassing grace of God in you. Thanks be to God for his inexpressible gift." (2 Cor. 9:13-15.)

Let us always be reminded that anything we give in the Church is given to God and to His kingdom, because He gave us His Son and salvation through Him. Our gifts and offerings are a return of Thanks. Our Synod and all of us have been wonderfully blessed. Shall we not then return thanks in a won-

derful outpouring of gifts toward **Faith and Life Advance**?

Paul also wrote: "For if the readiness is there, it is acceptable according to what a man has, not according to what he has not." (2 Cor. 8:12.)

May God bless the cause of Faith and Life Advance and each one as we serve that cause.

## Small Town Churches—Have They a Future?

(Continued from Page 4)

selves hint that the congregations have kept a finger on the pulse-beat of progress.

Just at the edge of Harvard, for example, is Trinity Church, an old congregation with a new \$200,000 plant. The handsome stone church, in modified Gothic style, is actually a skillful remodelling job. There are modern furnishings and richly symbolic stained-glass windows. Attached to the church is a new education building. Every Sunday about 400 children walk down its polished corridors to bright, well-equipped classrooms. Several small worship centers with candlelit altars are used by the Sunday school youngsters, and audio-visual equipment is provided.

Just as a businessman always keeps a hopeful eye open for opportunities to expand, the church should alert itself to opportunities for extending its work to new places. Fox Lake is an example of a town where a vital church could make a real contribution. Once a resort town with a rather unsavory reputation, it has had a recent sharp rise in population as suburbanites from Chicago settled there. It is now a village of 2,238, with literally scores of taverns but not a single strong denominational church. A "community church" has met with only limited success. What is the Lutheran church's responsibility?

It is helpful in many ways to use the analogy between a business enterprise and the church, but the analogy can be carried only to a certain point. A businessman needs only to think about sales. He must consider only what towns will give him the largest opportunity for profit.

The church's mission, on the other hand, is to bring the Christian message to people in all circumstances. The church must serve the stable community, the dying town in the twilight zone between prosperity and extinction, and the mushrooming suburb. We must not only consider, "Will this town be good for the church?", but must think, "Would the church be good for this town?"

We must not cheapen the mission of the church by thinking only in terms of strategy, enrolling certain numbers. What is the church doing for a community? The pastor is not serving yesterday's community. He must be aware of complex changes in the community and their effects on his people, so that he can serve them in today's situation.

Aggressive lay leadership is also needed. It is found in civic affairs. Most small towns that have new industries have them because someone actively sought them. Can pastor and people afford to be less aggressive for the cause of Christ?

Changes taking place in the country are a "renaissance" only to the degree that a community's spiritual values are retained.



# Letters . . . .

To the Editor:

I have waited a long time for someone to accept the challenge of Dr. Ernest Nielsen as set forth in the last paragraph of his article in LUTHERAN TIDINGS July 20th. It hardly seems possible that I am the only "Prodigal Son" among us, but as no one else seems to have an answer May I share with you my experiences and ideas?

I was baptized and confirmed in the old Danish Evangelical Lutheran Church, since which at various times I have lived in communities where there have been no churches of our Synod. Consequently, I have attended and been a contributing member in churches belonging to the ELC, ULCA and Missouri Synods, as well as having attended the Episcopal church when there has been no Lutheran church.

In all of these churches I have joined in the singing of the same hymns, saying the same Lord's Prayer, the same Apostolic Creed; have witnessed infants baptized in the Name of the Father, Son and Holy Ghost. I have accepted Bread and Wine as the Body and Blood. I have heard the same Epistles and Gospels. I have sung them, said them and heard them in the Danish, Norwegian, German and English languages, but as yet have failed to find any material difference. True, the various Synods use a different order of service. Even within the same Synods the various churches may deviate from the accepted procedure. The one thing we do have in common, the one which is the very foundation of our religion is this—"I believe in God the Father, God the Son and God the Holy Spirit."

Time and again we have been exhorted to "Love Thy Neighbor as Thyself." But do we? Oh to be sure, we love our neighbor as an individual but as a group we cannot quite accept them. And why not? They may be fine as far as they go—only they don't go far enough—BACKWARDS. They don't have our culture and inheritance. One group says the Bible IS the word of God; others say it is the word of God as given us by the Apostles. Some say you can't smoke, you can't dance, you can't drink, you can't belong to a secret society, you can't do this and you can't do that. Are we to believe these people are all heretics? You need not be ashamed of your heritage, but neither should you be boastful. You need not be ashamed of any of the above so-called vices unless they are carried to excess and become your master. If you can honestly and sincerely say, "I believe in"

then all these petty differences solve themselves and vanish.

Now may I draw a simple national or political comparison? We have in this good country of ours a system of political parties. Each party has its own leaders and would-be leaders. Each has its own economists and statisticians to prove their way is the right and only way. We the ordinary laymen in politics (the voters) vote for that party to which we long have belonged, or for that party which we think will do us the most **personal** good. But let a crisis or war come along and our partisan politics loses much of its partisanship in favor of **national** politics.

Now let us look at our Lutheran Church. We have been raised in a certain Synod. To us that is the right church. It is the one that has done the **most** for us—if only our own Ego.

As Christians I believe we are living in a critical age and that the crisis deepens day by day. I believe that as ordinary church laymen the great majority of us are concerned not so much with Synod affiliation as we are with Christianity. I believe we have reached a point in our Christian life when it is absolutely necessary for us to unite if we are to survive at all.

Now then, what do we lose or gain if we accept affiliation?

First, what do we stand to lose? We will surely lose most of our identity. As one of the smaller Synods we are bound to be swallowed up, as it were, by the larger Synods. However, the only real **individual** identity we lose is our own Ego or so-called Danish culture and heritage. In my own immediate family we have three generations of American born; first generation, Danish; second generation, Danish-Norwegian; third generation, Danish, Norwegian and Swedish. Do I expect my four grandsons, who are being raised in a normal American home, to have any special interest in their multiple heritage? I do not.

We may lose some of what I choose to call our freedom, for of all the Synods with which I am familiar, we are by far the most dramatic—I say, may lose, for isn't it possible for us to instill in others our concept of freedom and equality?

What do we gain? It would be almost impossible to definitely set forth the points of gain, since most of these seem to be highly controversial. I do believe it would be a very definite gain to be able to say, "I belong to the Lutheran Church" without further qualifications. Even in our losses we can gain. As we willingly lose of our Ego, we gain in Christian stature. However wrong I may be in some of my thinking, of this I am sure—any contribution we or the other Synods can make in forming a completely United Lutheran Church will win the gratitude of our

God and Savior with a "Well done, thou good and faithful servant."

Why just try keeping up with the Joneses? Why not get out ahead and set the pace? If we so choose, it is possible for us to lead, to show the way toward complete unification of the Lutheran churches, so that we can truly say,

We are all united  
All one body we  
One in hope and doctrine  
One in charity.

Holger T. Hansen.

To the Editor:

"Grundtvig's passion for history led him to point to history rather than to metaphysics as the touchstone of truth,"—writes Ernest D. Nielsen in N. F. S. GRUNDTVIG: AN AMERICAN STUDY (pg. 158). And in the same paragraph (top of page 159): "His philosophy of history viewed the race as one man, whose life we are called to perpetuate, and whose power is ours to possess in love."

The real significance of the content of this second statement comes quickly to life when we ask: Which man is here referred to: (As a matter of self-evident fact, the question is self-explanatory; for there are only two choices—two possible answers—the one being self-eliminating.) Does he refer to the first Adam? (Gen. 2:7) Or does he refer to (1 Cor. 15:45) "... the last Adam was made a quickening spirit"? Which man is it? Which man did Grundtvig's philosophy view as one race? "His philosophy of history viewed the race as one man." Which man? Whose progeny are we, you and I? That is the all important question. It is the question each one of us must answer for himself; because **his** history it is to whom we give our attention, our study. Which is another way of saying, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16) Which again is equal to (1 Cor. 15:22): "For as in Adam all die, even so in Christ shall all be made alive." Hence, we must know which man . . . .

Did Grundtvig know which man's history rather than metaphysics constitutes the touchstone of truth? Is it the history of Adam the 1st which we are to study? Or is it the history of the quickening spirit—the last Adam—which we are to study? . . . Which is to be to us the criterion whereby all our moral and spiritual standards are to be measured? We cannot at the same time study the history of both—the first and the last Adam. We cannot at the same time give our allegiance to both any more than we can serve two masters.

From the foregoing it appears how



much confusion can be avoided simply by carefully defining the term one employs . . . whether in writing or in speaking. For I do not mean to be censoriously critical. I mean to be helpful. I mean it is of extraordinary importance to understand what worlds lie hidden under "den historiske Anskuelse" and which we are to uncover. That is, "Whose life are we called to perpetuate?" and "Whose power is ours to possess in love?"

Which man did Grundtvig have in mind?

**Svend Therkildsen.**  
Tyler, Minnesota.

### RUTHTON VIBRATIONS

It has been a long time since any vibrations have gone from Ruthton to LUTHERAN TIDINGS; but our congregation, which is but a small part of the Synod, is still pulsating at about normal strength. A few new members have been added in the last few years, but, after all, the main progress of a congregation is the spiritual growth and fellowship.

We have had a few laymen Sundays where the young people have taken over the services, which is good training for the youths. A few weeks ago during Rev. Brown's vacation to Seattle, we had a laymen service. And again Sunday, January 29, when Everet Nielsen from Des Moines gave the sermon in a very efficient and sincere message. Some congregation is very likely watching his progress, and planning to give him a call. He is a home boy from the Diamond Lake congregation, which is part of the Ruthton call. We wish him the best of success. To me, Everet seems a close friend, as I knew his parents and grandparents so well, who were all, (and the mother still is), so faithful members of the Diamond Lake Congregation.

Assisting in the service were three of our young men: Russell Pilegaard, Armin Jensen and Leroy North. Also adding to the regular services is a young choir of nearly twenty members, directed by Mrs. S. Pedersen. Hope Lutheran church has now started a regular collection every week by envelope system for the general expenses of the congregation. Too early to judge the system, though some are opposed to it.

Mrs. Angie Olsen, assistant organist, has taken over the duties for some time, as Mrs. Jennie Petersen has been ill. Jennie, as she is generally called, has been the regular organist for many years, starting in when a young girl. She has also been very active in the work of the Ladies' Aid and sewing circles, delegate to conventions, and in various ways been a faithful servant of Hope Lutheran Church. She is greatly missed in the church.

The Rev. Brown family recently returned from a two-week visit with relatives and friends in Seattle, Wash. (But more as to that later.)

**Sigurd Pedersen.**

## Elevator for Eben-Ezer

### AN APPEAL

Visitors to Eben-Ezer, Brush, Colorado, have often admired the tower with the winding stairs connecting the three floors of BETHESDA HOME, perhaps mostly as a historic relic from the old days when stairs were the only means of communication in tall buildings. The tower looks picturesque with its Spanish or German castle architecture. And the stairs contained within the 8-9 feet wide thick-walled structure may have saved on space and even in those days served as a fire-escape. But it always made a tough climb for the old folks.

Today the seventy aged people seeking a home of rest at Eben-Ezer are averagely ten years older — most of them need daily nursing care — some of them are bedfast — some who could eat with us in the dining room, which is in the basement floor, are afraid to negotiate the stairs — and for the same reason they are seldom seen in the sitting rooms or TV-room.

For the Nursing Staff, it means that, besides doing their nursing duties on the individual sick-rooms, they must give tray service to 35-40 people on three floors, three times a day, climbing stairs each time. Day and night they must answer call bells by climbing stairs.

Eben-Ezer is today a **Nursing Home** and licensed as such. It has established a reputation for good nursing in the state of Colorado. The fifty-odd people who have applied in vain for admission during the last six months (for lack of room), confirm that.

But a good nursing staff must not be over-worked by climbing stairs. And the aged and invalids should be given opportunity to move around and visit and use the sitting and dining rooms.

Members of the Board of Trustees at their annual meeting in October resolved to send out this appeal for help to meet the need of an elevator. After having inspected improvements and re-decorations in the Home they agreed with Dr. Albert James when he stated: **An Elevator is a Must here.**

An engineer who has installed many institutional elevators in these Western states inspected the building and

promised to replace the stairs with an elevator at a minimum price, between \$8,000 and \$10,000.

We want to thank those friends of Eben-Ezer who have already responded to our initial request and sent us the first few hundred dollars. But we have thousands of friends throughout the country. **If all of you will help us** in this urgent need we will soon have the elevator which will change the whole life here for our shut-ins.

Remember, Eben-Ezer belongs to your church or (locally) your community, and the ministry of mercy undertaken by our faithful fellow-workers is carried out on your behalf.

Kindly send your contributions marked: **Elevator Fund** — either directly to Eben-Ezer, Brush, Colorado, or through your synodical treasury.

Sincerely,

**Victor E. Bagger,**  
Superintendent.

### Greetings from Roscommon, Mich.

On January 7th, the congregation of Messiah Lutheran church held a reception honoring our new pastor and his family, Mr. and Mrs. Harold Knutson and their daughter, Karen. We are very happy to welcome the Knutsons to our community and sincerely hope they will be with us for a long while.

We are pleased to report that the young ladies of our church have just recently organized a Junior Ladies' Aid society which promises to be a very active group.

Our Sunday School membership is steadily growing. Mr. Knutson has started a class in confirmation, consisting of boys and girls from both Grayling and Roscommon churches. Three of our boys are working for the "God and Country" award. We feel we are very fortunate to have our youth groups progressing.

We are more than grateful to Mr. Bert Neilsen of Detroit, Michigan (a layman) who so graciously filled our pulpit during September, October and November, when we were without a regular minister. Mr. Neilsen traveled 200 miles to donate his services.

**Mrs. Robert Ostling.**

### GOD'S NEARNESS

When I behold the satin sheen  
Upon the dainty-petaled rose,  
I feel the nearness of my God,  
Who fashioned it and also chose  
Its pattern and its lovely hue,  
Then gave it pleasing fragrance, too!

**Thelma Allinder.**



## Looking Upon Life With New Eyes

(Continued from Page 2)

by what we see in life!

There never can come a more significant hour in one's life than when he can say: "I was blind, but now I see!"

\* \* \*

In the second place, let us consider how this truth applies in our religious life. Much of our religion is conventional, lifeless, dry-as-dust, because our inner life is cluttered with so many things we believe that our spiritual vision becomes clouded.

We believe in many Christian opinions. For example. We inherited them, we picked them up second-hand. They are starred in the tourist guide of our Western tradition, or we superficially argue ourselves into the acceptance of them.

We believe in many Christian opinions but we do not see life as Jesus saw it. How deep that difference is: And what a man vividly sees in life is infinitely more influential than what he theoretically believes—for after all, you can't give a man more than he can see in life.

There is a common saying that "seeing is believing." To be sure it is, but the reverse is not true—believing is not seeing. There may be a million spiritual miles between.

Some of us believed for years that the Yosemite Valley, or the Grand Canyon of the Colorado, or Carlsbad Cavern was beautiful. And then, one day we saw for ourselves.

Some of us believed for years that true love might be what Mrs. Brown-ing in her sonnets sang concerning it—and then one day we saw for ourselves.

Some of us believed for years that there was solid experience behind the Psalmist's words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." And then one day in the midst of a great sorrow, we saw for ourselves the truth of those words.

Believing is not seeing! Believing may be a conventional substitute for seeing. Believing may be a mere acceptance of what somebody else reports that he has seen.

Always and everywhere our conventional dry-as-dust religion goes back to this capacity to believe so many things that we do not really see. The consequence is lamentable.

We Christians say that we believe in Jesus Christ. How little that may matter to personal character and social conduct the sad story of Christendom's immorality makes plain.

Then look at the listlessness and selfishness of much of our own living who claim to believe in the Master's way of life. Doubtless we do believe in him and his way of life. Why should we not so believe? From our youth up we have heard about him. From our earliest days he has been pictured to us as the Divine Life re-

vealed in human character. The noblest spirits we have ever known were under the spell of his influence. Is it so strange that we should believe in him? Why should we not do so?

Men who themselves never have a gleam of scientific insight believe that Thomas A. Edison was a great scientist. People who themselves never had a glimpse of music's meaning believe that Toscanini is a great musician.

How superficial belief can be! But one thing would not be superficial: If we should see life as Jesus saw it, if we could perceive in it what he beheld there, if we could look at money and people and friendship and trouble and death as he looked at them, so that our Christianity were not merely belief but vision—that would not be superficial.

That would start going again an old way of confessing faith which once was the life of Christianity but too seldom is heard in our day: "One thing I know, that, whereas I was blind, now I see."

Consider, in the third place, this further fact: This gift of seeing aright was the aim of Jesus in his teaching.

Jesus went about trying to get people to see things differently. In that regard he was an artist, for that is what an artist does. An artist does not argue, he piles up no accumulating mass of evidence to the smashing climax of a Q. E. D. which will compel our intellectual consent. An artist's method is different, he paints a picture, or composes a symphony and seems to say, "Do you see?"

Jesus was an artist, too. He told the story of the prodigal son coming back from a far country, and of the difference in attitude between the father and the churlish elder brother, and he seems to ask, "Do you see?"

He told the story of five wise maidens who went to a wedding feast while there was still time, and of the foolish ones who procrastinated and delayed until they discovered that in this world there is such a thing as being too late, and he seems to ask, "Do you see?"

Jesus summed up in a single sentence a wide area of man's profoundest experiences: "A man's life consisteth not in the abundance of the things which he possesseth,"—as if to ask, "Do you see?"

He painted a word picture of a man with a beam in his own eye trying to get the mote out of his brother's eye; he told the story of a good Samaritan who helped a stranger in his need,—as if to ask, "Do you see?"

The difference between the teachings of the Pharisees and Jesus was not a matter of believing, but a matter of seeing. If Jesus had only argued with them, they could have answered him. They had wits for arguing, they knew the tricks of the debater. They could have replied to him, argument for argument, theory for theory.

But what could they do with one who told stories, painted word pictures, and used metaphors, entered the

minds of his listeners by way of the imagination, summed up age-long experiences in flashing sentences with the inescapable refrain, though not spoken, yet implied: "Do you see?"

And when we come to see life as he pictured it to us, we come to realize that all talking about merely believing in him and his way of life is nothing if we do not share his seeing.

Jesus looked upon people and saw in them what never had been seen in them before. He saw behind the leprosy the leper, behind the sin the sinner, behind the poverty of the poor human beings.

Wherever personality came within his view—in child or woman, in ruler or peasant,—he turned upon it his creatively seeing eyes, and lo! out of Simon Peter came a stalwart character, out of the young fisherman came John the beloved disciple, out of the cheating tax collector came an honest man, and out of the wayward boy a forgiven son.

The glory of the Master was in his eyes and what he creatively saw with them. He looked upon money, which so easily becomes a god before which men fall down and worship, and for the sake of which they sell not only their own souls but their city's honor and their nation's welfare, and what he saw haunts us yet in all our noblest hours: "What shall it profit a man, if he shall gain the whole world, and lose his soul?"

He looked upon the sins that men laugh at and excuse themselves for with glib and easy phrases; upon the lusts that always involve another person; the selfishness that always hurts another person—and what he saw stripped the drapery from sin and left the bare fact: Sin is any conduct that makes it hard for persons to live life well.

Jesus looked on Galilean flowers and little children, on fathers who could forgive their wayward sons, on Samaritans who would assist their neighbors, and in all life's goodness and beauty he saw the revelation of God at the heart of things. Jesus looked on struggling human goodness and said: "Blessed are the pure in heart, for they shall see God."

Christianity is a way of seeing life. Being a Christian is not mainly believing in Jesus and in his way of life. It is sharing his way of seeing life.

Since that is what Christianity is, then true conversion is typified in this story of the blind man in the New Testament. He had his eyes opened and he went out into life unsure, it is true, about many things, but saying to his tormentors: "You may think this or that, and have your opinions thus and so. I am a plain man dealing with plain matters, but one thing I know: that whereas I was blind, now I see."

We are living in a world where in politics and business and family relationships and public life and private character, men are doing wrong. But



always back of that is the deeper fact: They are seeing wrong.

Like an engineer who runs past his signals and involves hundreds in a disastrous wreck, men are doing wrong. But test that engineer's eyes and another secret may come out: He is seeing wrong. All social progress outside awaits the correction of vision inside.

That might happen to some of us here with momentous consequences to ourselves, our families, our world. Jesus stands before us today, as he stood before the blind man, saying: "What do you want me to do for you?" May we answer, in the spirit of the blind man: "That I may receive by spiritual sight, and look out upon life with new eyes."

## Program for Nebraska Fellowship Week-end

Nysted, Nebraska

March 9, 10, 11

### Friday afternoon:

2:00 Welcome and Opening Devotion, Pastor Arnold Knudsen.

2:30 Two separate meetings as follows:

**Women's Meeting,** Mrs. Aage Paulsen, chairman.

"Home Mission Work in Our Synod", Pastor Willard R. Garred, Denmark, Kansas, secretary of the AELC.

Report on Women's Institute, held at Des Moines in November 1955.

Coffee Break.

Panel Report on the six point WMS program. General discussion of WMS.

**Councilmen's Meeting,** Pastor Calvin Rossman, chairman.

"Faith and Life Advance — Or-

ganization", Mr. Harry Jensen, business manager at GVC and Director of the Faith and Life Advance Program.

Discussion of Faith and Life Advance.

Coffee Break.

"Integrating the Work of the Congregation Through the Church Council", Dean Axel Kildegaard of Grand View Seminary.

Discussion.

6:00 Supper.

### Friday evening:

8:00 "Boundary Lines" — a film on Human Relations.

"Agriculture Behind the Iron Curtain" — a sound, color film on Russian farming taken by Dean Lambert of the U. of Nebraska in 1955.

9:30 Coffee.

9:45 Evening Devotions, Pastor S. Mogensén.

### Saturday morning:

9:00 Morning Devotions, Pastor C. Rossman.

9:30 "Faith and Life Advance — Appeal", Mr. Harry Jensen.

10:30 "The Faith that is Ours", Dean Axel Kildegaard.

Discussion period.

12:00 Dinner.

### Saturday afternoon:

2:00 "Victories over Disease", Dr. Carl Georgi, chairman of the Department of Bacteriology at the University of Nebraska.

3:30 Coffee.

4:00 Special Interest Period — a time for: visiting with speakers, browsing in books and periodicals, craft exhibits and demonstrations, other exhibits and interests.

6:00 Supper.

### Saturday evening:

8:00 "Festival of Fun", entertainment, games, etc., directed by Mrs. C. Rossman.

9:30 Coffee.

9:45 Evening Devotions, Pastor T. Hansen.

### Sunday:

11:00 Morning Worship, Sermon, Dean Axel Kildegaard, Liturgy, Pastor Arnold Knudsen.

12:00 Dinner.

2:00 "Decentralized Religion and the Center", Pastor Marius Krog, Central Lutheran Church, Omaha.

3:30 Coffee and farewell.

**HOW TO GET TO NYSTED** — from: Cairo, Nebraska—7 miles north on No. 60, then 1 mile north when 60 turns east. St. Paul, Nebraska, 5 miles west on No. 92, south on No. 60 for 6 miles, then 3 miles west. Dannebrog, Nebraska, 3 miles west, 1 mile north.

**IF YOU COME BY BUS OR TRAIN** Grand Island is closest connection—phone Dannebrog CA 6-2239 and arrangements will be made for getting you to Nysted.

**WHAT TO BRING.** Bedding (unless you come by bus or train), soap,

towels, a lively interest and ---- a good appetite.

**THE COST** — \$6.00 for the FULL week-end.

## OUR CHURCH

**Des Moines, Iowa.** Between 200 and 300 copies of the Rodholm anthology "Harvest of Song" are still unsold, according to the Publications Committee. The book costs only \$2 (from Grand View College Bookstore, Des Moines, Iowa) and all the two dollars goes into the Rodholm scholarship fund. If these remaining books can be sold, the fund will be increased by several hundred dollars. More important, two or three hundred more families will have a good, readable book to enjoy many times over.

**Cozad, Nebraska.** Word has come of the passing of Mrs. Soren Knudsen, the mother of two pastors of our Synod, Arnold and Beryl Knudsen, (of Nysted, Nebraska, and Sidney, Michigan, respectively). Memorial services were held in St. John's church, Cozad, on February 13.

**Detroit, Michigan.** Pastor Ottar Jorgensen, of Minneapolis, was guest pastor, Sunday, January 29th, conducting services in St. Peter's church here. Pastor and Mrs. Jorgensen also visited their son, Dr. Erling Jorgensen and his family at Michigan State University, East Lansing, Michigan. Pastor Paul Wikman, Chicago, was guest speaker Tuesday, February 21, at the Men's Club which sponsored a "Danish Evening." The congregation here is also sponsoring a refugee family.

**Ringsted, Iowa.** The congregation here has formed a new "Board of Parish Education." Lenten services are held weekly, and for the final Lenten service on March 28 the church choir is preparing an Easter Cantata.

**Brooklyn, New York.** Sketchy information has come about a fire in the parsonage owned by Our Saviour's Church here. A showing of the film "Martin Luther" was held early this month, proceeds to go to restoring the damaged residence. No one was hurt in the day-time fire, but some reconstruction was necessary, as well as a new furnace.

**Dannebrog, Nebraska.** Lent services here take the form of Church History study in the parsonage each Wednesday, with Pastor Arnold Knudsen in charge.

**Waterloo, Iowa.** The congregation is sponsoring a "Senior Club"—a group gathered especially for fellowship among older members of the church. The group will meet Sunday afternoons, followed by a sandwich supper. This congregation is also sponsoring a refugee family of four, due to arrive at any time. The family had previously been sponsored by a Des Moines business man who died suddenly; most of the preparations had already been made for the family's arrival.

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.

February 20, 1956

I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.