

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Temptation



GREAT DEAL could be said about the friendly side of temptation. This so-called "enemy" is often the very seed of Christian virtue, encouraging patience, establishing powers of endurance, bringing the satisfaction of moral victory. It is at once the mother of ethical life, the training ground of perfection and the classroom of character. All this, plus the additional opportunities it offers to bring light to wisdom, a spur to discipline, and an inspiration to courage, marks it as one of the most valuable forces in our lives.

Shall we continue to run from temptation like frightened hares before the hounds? Shall we snuggle down deep into our little foxholes of fear and plead for an untested peace of mind? Emphatically no!

Righteousness is the means to happiness. It is the most important element in Christian life. We dare not shun what does most in the molding of our characters, in the creation of our spiritual greatness, and even in the establishment of our happiness. Our responsibility and our opportunity, therefore, are to call first on Divine assistance, then to rush out gladly to meet this friendly enemy.

From FRIENDLY ENEMIES
by Robert R. Brown
(Fleming H. Revell Company)

Baccalaureate Sermon

(PROVERBS 3:13-23)

Pastor Ronald Jespersen

I want you to know that I appreciate the privilege of being on this platform with these graduating seniors. Tonight I should like to pose a question and attempt to answer it. The question is: How does one justify concluding a public school course with a baccalaureate service? How do we reconcile the school and the church?

As a representative of the church, I could perhaps try to pass and pronounce judgment on the schools, try to weigh them on the scales of eternity. This I do not believe we should, or even can do. We do not have such authority. Some of you may have read the facetious judgment that a Houstonian made upon the schools some-time ago. It was to the effect that the trouble with our school systems was that the teachers were afraid of the principals, and the principals were afraid of the superintendents, and the superintendents were afraid of the school boards; the school boards were afraid of the parents, the parents afraid of the children, and the children were afraid of nothing, not even zero. Well, I do not wish to become anymore serious than that in my judgments of the school at a baccalaureate.

Or one could be a prophet of doom. You may have read that the Duke of Edinburgh, the husband of Queen Elizabeth, in speaking to the boys of Ipswich school the other day took issue with "those starry-eyed people who imagine that when the next generation takes charge everything will be all right." The boys were told that he, the Duke, believed that they will "make just as big a mess of things as we are," and hoped that "you will not make the same mistakes." . . . but expected "even that is asking for too much." We have been sold too many talks that have promised that now with all this brightness and fresh vigor the world will be changed. But to be as unenthused about the future as the Duke is not very inspiring for such a night.

Nor do I think this is the time and occasion for one last bit of last minute advice. It is probably nearly always too late for much last minute advice. This occasion is one of the least likely places for it. To make up for what may not have been gained in four years is to ask for feats of magic.

Nor can the church, or any of its representatives suddenly at a time like this take direct credit for that which has taken place in the learning process in the past four years. This evening, together with Commencement, marks the completion of four years of prescribed and elected study, but the immediate responsibility and the worth of this study rests with the school and not with the church, as such.

I am not eliminating or decreasing the role of the church. I believe the church has a place here indeed, but it is **not** to pass judgment in a direct way, nor is the church **to be anything but optimistic of the ultimate future**, nor is the church to be a mere advice giver, nor is it to come here and then suddenly say, "See what we have helped the school to achieve."

How then are we to blend the church and the school

at a time like this? What is the bond or union between the two?

I think we must keep in mind that the church in these United States was the forerunner and promoter of public education. Today this is perhaps the most noticeable in higher education. The church related college is more in evidence than the church related primary or secondary school. But regardless of where the church is most often in the three levels of education, the church still has a real interest in **all** education. In the beginning of our history a large majority of education was church sponsored. Today the church is still involved in education, but with a somewhat different emphasis. There is still an area in which the school and the church are very much involved with one another. It is this area that I should like to explore further tonight.

I would consider the union and the bond of the church and school that makes both of them better. This relationship of religion and education has two aspects. There is the benefit that the church may have from learning, and there is the benefit that the school may have from religion. One should perhaps not equate the church with religion or the school with learning in all instances, but for our purposes here we may do so without taking too much liberty.

In some circles we sometimes meet the notion that learning, education, science and all that is related to these have been a hindrance to religion and the church. Sometimes there have been difficulties and troubles and problems within the church because of certain intellectual findings and deductions. At times these deductions have been arrogant and secular, but at other times the church has asked for the difficulties it encountered. Sometimes these intellectual findings serve as a needed corrective, and religion and the church have been benefited because they were challenged and forced to re-evaluate certain positions. Sometimes the church has had to clarify some of its closed or muddled thinking, as for instance some of the all too earthly concepts of heaven and hell.

The challenge of more scientific learning has forced the church to determine more carefully what the scriptures really say. The old seven times twenty-four hour notion of creation has to fall with a more careful and scientific reading of the first creation account in Genesis. If one reads with care one may soon discover that there is no mention of a possible 24 hour day until the fourth day. Likewise the notion that the earth was created 4004 years before the birth of Christ can not be substantiated by a learned reading of scripture. An enterprising but unscientific bishop in Ireland in the year 1654 thought he could add the ages of all the people in the Bible and get the age of the world. He may have used scripture, but certainly not scientifically. Scripture does not pretend to tell us how many hours it took to create the world, nor to state how old the world is.

On the other hand archeology has made many discoveries which have aided in the understanding of some portions of scripture which are vague and unclear in meaning. Most surely, the study of languages, especially Hebrew and Greek, has been essential in a better translation of scripture into our own language.

Pastor Jespersen's sermon was delivered this spring at El Campo, Texas.

(Continued on Page 14)

**Lutheran World Action occurs in most unusual ways.
Here, a gift of seven years ago has helped to build a**

Parish on the Mount of Grace

Alex Liepa

THE LUTHERAN CHURCH of the Holy Spirit at Heilsberg is one of post-war Germany's rubble churches built in part by Lutheran World Action dollars. Austere and simple and rather small it does not even have enough of a spire to place a bell in it. The bell hangs on a timber belfry outside the church itself. But the small emergency church is center and the heart of the town of Heilsberg, a unique post-war community built on the top of a steep hill overlooking ancient Bad Vilbel and the orchards that fall off toward the River Taunus, north of Frankfurt am Main.

Heilsberg houses 2,700 people. About half live in neat semi-attached one-family homes amid vegetable gardens. The other half inhabits three-story apartment houses and more of that type of housing is under construction. There are many roads between the homes and the houses but, like the spokes of a wheel, all the roads converge upon the little church.

Ten years ago there was no such place as Heilsberg. The barren hilltop was scarred by trenches. A former German army training ground, it had come under U. S. military jurisdiction, but nobody seemed to have use for it.

Nonetheless, people laughed when Dr. Otto Fricke, a German pastor and leader of the newborn welfare agency "Hilfswerk," suggested that a Christian community for uprooted refugees could be built on the nameless hill. He had no money, he had no equipment and, since nobody had building material, he proposed to carry rubble bricks to the hill from the ruins of near-by Frankfurt. Neither did he have qualified construction workers. He merely wanted to spread the word among the Protestant parishes of Hesse that those who had faith should come and try to build new homes and new lives for themselves.

Ten years later, when I visited Heilsberg and stood in front of the small emergency church, a man passed us hobbling heavily on crutches. He had no legs, but I was told he was among the very first builders of Heilsberg.

A former German officer, Gotthard Schiller lost both legs in the battle of El Alamein, Africa, but he was among the first dozen men who took turns using the all too few spades that were the only equipment of the pioneers of Heilsberg. He worked alongside men like Paul Groneberg, a member of the East Prussian pietist group, who could not go home after release from POW camp because East Prussia had been incorporated in the Soviet Union. Mr. Groneberg had left wife and four sons in East Prussia, and the only news from there were gruesome stories about rape, deportation, starvation in concentration camps and outright murder of the German population.

Paul Groneberg believed that — God willing — his family might still show up. And if they showed up, they would need a home, so he, too, joined the builders of Heilsberg.

Today, the family lives in Heilsberg — all of them,

since Groneberg's oldest son showed up in 1947, and a year later his wife came with the other three sons, after a flight that is a novel in itself.

First the builders of Heilsberg could do no more than build temporary barracks for themselves to live in while they worked, and it took nearly two years, until June, 1948, before the first twelve family homes, placed around the tall wooden cross and the foundations of the church, could be dedicated. Yet by that time some 180 men were busy constructing homes, and other projects, lending the development its unique character had been started.

At the dedication the new town was given a name. And the name Heilsberg, chosen in referendum among builders and their families, is one that in translation means "Mount of Grace."

A Lutheran pastor had served the little community since 1947, and was among the first ten settlers to take permanent residence in the new family homes. Yet, already before that, he had more to take care of than the development community. While the homes were built at one end of hilltop, "Hilfswerk" was also developing a home for orphaned and homeless refugee boys at the other end.

The first inmates of the boys' camp were mostly youth rounded up in the nearby Frankfurt by the U. S. military police. They were boys who had lost their parents either through death or the confusion of the refugee flood. They had nothing better to do than hang around the city's ruined blocks and deal in the black market, rapidly creating a new post-war "underworld."

The first "homes" for about 100 youth brought to Heilsberg were tents donated by the Frankfurt military police. But the idea was by no means to isolate the youngsters. They were basically good boys who needed shelter, needed food, needed an opportunity to learn a trade and, above all, needed Christian environment. Today the 85 (ages 15-25) who live in the Heilsberg camp either learn a trade in the austere but adequate workshops of Heilsberg donated by the Swiss Evangelical mission or work as apprentices in factories of near-by cities.

Some are orphans, some are fatherless, some come from families that just cannot afford to give their boys a decent life, all are refugees from all the corners of Europe where Germans used to live but can live no longer.

The latest arrivals are four boys who with their ethnic German parents were deported to Kasachstan in Southern Siberia in 1946 for slave work in Soviet "kolchoses" and were kept there for ten years.

The problem of these boys is that they need not only shelter and an opportunity to learn a useful trade, but also that they have had no schooling to speak of and

Mr. Liepa is an NLC News Bureau News Writer.

must even get used to living in houses that differ from the dug-outs in which they grew up in Siberia.

The barracks in which the boys live may seem luxurious to those back from Russia, but they certainly are no luxury even by German standards, and currently "Hilfswerk" and the Heilsberg community are about to build permanent structures on the youth camp site. A boys' community house has already been finished. The rest will follow, and, even if it takes time, everybody agrees that beginning with the time when nothing better was there than the tents, at least some of the many post-war refugee boys in the Frankfurt area have been saved for society and for Christian life through the camp at Heilsberg.

The pastor who takes care of the boys, as well as the rapidly growing Heilsberg settlers' community, is Dr. Adolf E. Freudenberg, a man whose story is no less unique than that of the community he serves.

A career diplomat, he had been in the service of the German foreign office for 13 years and had reached the age of 41 when Hitler's methods in foreign policy and the Nazi oppression of Christians and Jews made Dr. Freudenberg quit his job and take up theological studies. He was graduated from the University of Berlin in 1938 but refused ordination in Germany because of his own involvement with the Christian resistance movement and his wife's Jewish ancestry. After a short ministry to a German Lutheran congregation in Great Britain, Dr. Freudenberg went to Switzerland to help refugees from Germany, remaining in refugee work throughout the war and post-war years. He was associated with the World Council of Churches and cooperated closely with the late Dr. S. Mitchelfelder, executive secretary of the Lutheran World Federation, until 1947; when he was called to Heilsberg.

Thus Heilsberg has become the first permanent parish for the 62-year-old pastor, and he intends to remain there until retirement although, or rather because the ministry in Heilsberg is strenuous and challenging.

The walls of the study Dr. Freudenberg has added to his Heilsberg settlers' home are heavily weighted with thick German theology volumes, but the tall, broad shouldered, only slightly graying pastor has a weather-bitten face and calloused hands. He looks exactly like one would picture a pioneer pastor, and that is what he is in more than one sense of the word.

The main concern of the builders of Heilsberg has been, from the beginning to create a church-centered community. The results may be startling, if measured by American church standards but, as Dr. Freudenberg puts it, "We can do a few things here that could not be done in an old, tradition-bound German parish."

For instance, over thirty women and several men of the Heilsberg Lutheran congregation, are engaged in a regular visitation evangelism program. Although the children have three weekly hours of religious instruction at school, they also attend special children's Sunday services and Sunday school. The latest achievement of the builders of Heilsberg is a spacious, well-equipped, all-brick house for the Christian kindergarten and for youth

activities in which about a hundred teen-age boys and over a hundred girls take part regularly.

The church with its 350 seats is used for adult Bible classes, community meetings, lectures and film shows, as well as for Sunday worship with an average attendance of about 300. Since some 600 Roman Catholic refugees have joined the Lutherans of Heilsberg, this means that roughly 17 per cent of the Lutherans are in church every Sunday — nothing much in America, but quite an achievement in post-war Germany, where church attendance is said to range from one to about 10 per cent of the Protestant population.

Similarly, the stewardship of the Heilsbergers may not impress by American Lutheran standards. But, like all Germans, the settlers were brought up on the idea that "the church is there" and that all needs of the church are taken care of by church taxes, collected by the State just like income tax. From there they have gone a long way toward a sounder concept.

Basically, Heilsberg and its church-centered institutions were built and will be further developed by its own people. Swiss and American Protestant gifts have merely helped to overcome obstacles that would have been insurmountable under post-war Germany's economic conditions.

For instance, the rubble church might not have been finished if \$10,000 in Lutheran World Action funds had not been granted in 1949, when the church was begun but could not be finished because in 1948 West German currency reform had wiped out all private savings and most of the Church's reserve funds as well.

The "strategic aid" grant from LWA in 1949 is appreciated as such in Heilsberg, but has by no means led the Heilsbergers to lie down and wait for more foreign aid. A tall wooden cross behind the new Kindergarten-Youth Center already marks the site of the larger, lasting church the Heilsbergers will build for themselves.

However, since this is a "different" German parish, the church must wait until a parish house will be finished, and the parish house will be of a type better known in America than in Germany — for meetings and other activities of a community striving to make its church a center for all.

The goal may still be far off. There may be many setbacks on the way to it. Nonetheless, Heilsberg has become a center of interest not only for visiting Americans, but for other German churches as well. As Dr. Freudenberg said, "We can do a few things in Heilsberg that cannot be done in older, tradition-bound German parishes."

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If I have learned anything it is that pity is more intelligent than hatred, that mercy is better even than justice, that if one walks around the world with friendly eyes one makes good friends.

— Philip Gibbs.

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# Christian Liberty

Dr. Ernest D. Nielsen

In any discussion of what the churches of America are doing today, the subject of stewardship holds a central place. Christian benevolence is of enormous significance in the life of the Church. Upon it depends expansion and development of any phase of the Church's work. As never before, during this century, we are concerned about the future of the Church. There is a double concern expressed in the Faith and Life Advance.

I like to speak of the first as the Church's concern for the Christian witness in every area of human life. There is no Christian institution which touches life at so many vital points as the congregation or parish. It is part of the Church's missionary responsibility to do something about the unchurched communities in need of the spiritual ministry of the Church. The task ahead of us requires an effective home missions program.

Second, there is a place for the Christian witness in education. This particular concern is not new to us. The Lutheran Church is and always has been a teaching church. I do not believe that I need to say more about this point at this time.

**What we need to stress throughout the synod, as we work with the Faith and Life Advance, is that the Church's concern about home missions and Christian Higher Education is not new; what is new is the Church's understanding of the urgency of the situation.**

This explains why we are launching the Faith and Life Advance. The support of benevolent causes in the Church is as old as Christianity itself. It is not a clever modern invention for the gathering of funds. It is a time honored practice rooted in something far more fundamental than being merely a good neighbor. We must not forget that any benevolent cause is aided by the good example of generous givers as is seen in the case of the Macedonians, whom the Apostle Paul praised for their liberality as he appealed to the Christians in the wealthy city of Corinth to match the generosity of the Macedonians. A good example of generous giving on the part of Christian men and women is a powerful incentive to others. For the sake of the full impact of the Faith and Life Advance upon the total life of the American Evangelical Lutheran Church let the story of generous giving — wherever it takes place — be told!

There are Christian motivations for giving. The very highest motive is that which is centered in our understanding of what Christ has done for us. How does the Apostle Paul express it? "I do not mean this as a command. I only want to test the genuineness of your love by the devotion of others. You know how gracious the Lord Jesus Christ was. Though He was rich, He became poor for your sake, in order that by His poverty you might become rich." (2 Cor. 8:8,9).

The riches that he speaks about as conferred upon them by Christ are spiritual, of course. Yet, the point

that Paul makes is that when our monetary gifts are given to the right things they become avenues leading to spiritual enrichment.

Where is the congregation that does not feel that it has something to offer, that it perhaps even excels in one or several of its services to its people? The challenge of the Faith and Life Advance may well be expressed in Paul's own words: "You must excel in this generous undertaking, too." (2 Cor. 8:7). It is very true, indeed, that Paul's appeal for funds was not for home missions nor for a church college; it was for the poor in Jerusalem. However, his concern was not simply for the need which had to be met, but also for the larger issues involved. For Christian liberality is a kind of test.

It puts a number of questions before us. The possible failure to respond to Christian causes is not without serious consequences. Questions like these cannot be brushed aside, if we are to meet the goal of the Faith and Life Advance. Are we committed Christians? What about the genuineness of our professed love? Are we a credit to Christ? Are we sowing sparingly? Do we honor God? Are we faithful in what we profess? Do we thank God for the indescribable gift of His Son? These are the larger issues involved. Hence, the question of the Faith and Life Advance has deep personal implications. It is not enough for us to ask, what effect will the Faith and

Life Advance have upon the future of our home missions program and Grand View College? There is a corollary question, What effect will it have upon you and me?

There is something exciting and dramatic about establishing new congregations. It is not too difficult for people to grasp what it is all about. The tremendous growth of suburban centers in metropolitan areas and the increase of population in many smaller towns make an effective home missions program imperative. Besides the need for new churches, we are concerned about the values and the needs of our own church college. Here, permit me to quote President Harold Taylor of Sarah Lawrence College.

"I believe that education can change societies and does change people . . . It is very easy to keep people out of school and college . . . But the way to raise the level of the intellectual ability of the American people is to adapt our educational system to the variety of needs which our people have, to meet them where they are, and to raise them to where they might be."

If this can be done in an atmosphere of Christian influence, as we strive to do in our church college, won't you admit that it ought to be done, and that such an opportunity should be extended to as many as possible? To do this takes money. However, we must not forget that our educational mission at Grand View College is part of the Church's task. The Lord's great commis-



## Welfare in Canada

Extract from "A short history of the Lutheran Welfare Society in Alberta" written by the society's secretary, G. H. Dresen.

In the year 1944, the annual convention of the United Evangelical Lutheran Church, West Canada district, decided to accept additional Christian responsibilities by entering the field of welfare work among the aged, the orphans and chronic-ill in our communities.

The convention elected a committee of four. This committee called several meetings during the fall of 1944 and the spring of 1945.

Although not belonging to the same synod, I was invited to join in the work and I must admit that it has enriched my life to share with these men not only the responsibilities but also the blessings in what has been accomplished. Our congregation in Dalum as well as people outside the congregation have supported the work splendidly, not least the Ladies' Aid.

Now back to Mr. Dresen's history:

On March 3, 1945, the Lutheran Welfare Society in Alberta, came into existence by being incorporated in Edmonton, Alberta, under the Societies' Act, with power to operate a home or homes for aged and infirm and orphans' homes. In 1955 the charter of the society was amended, thereby obtaining power to operate hospitals.

Immediately after incorporation, the elected board of trustees began a search for a suitable place for a Home for the Aged. The Riley estate located at 1918-8 Avenue N. W., Calgary, with its 4¾ acres of land appeared to be the most suitable. The lovely old home was not built with a home for the aged in mind, but the 4¾ acres of land promised great things for the future. Here was room for almost unlimited expansion. It was therefore decided to purchase, the price was \$10,000.

Here the society met its first real test. Here was a piece of property it wanted, but it had no money with which to pay for it. Our people had been generous with their advice and criticism, but they had not as yet been asked for money. It was necessary to test them on this point and I am happy to say that they came through with flying colors, (I remember that at one time I brought in \$1,100 from Dalum).

The \$10,000 was collected as outright gifts and the property paid for in full. It was decided to adopt the name "Bethany Home." It went into operation in June, 1946, and has cared for 18 to 19 aged men and women with a staff of four to five ever since. It has been necessary for the society to spend about \$6,000 on renovation and maintenance of the Bethany Home during the ten years of operation.

In the early part of 1950, the society acquired additional property from the coal miners at Wayne, Alberta, (Dalum is about 6-7 miles from Wayne), namely, their hospital and a five-room house. It had been built in 1928 and located in the town of Wayne but was no longer used. The miners transferred these buildings to the Lutheran Welfare Society as a gift with a clear title except for the stipulation that the society operate the building in some kind of welfare work for five years. The society renovated the hospital to suit the needs of

the home for the aged at an approximate expenditure of \$4,000. The property is called the Bethel Home. It started operation July 1, 1950, (was dedicated November 11, 1950), and has accommodated 19-20 aged men and women plus a staff of 4-5 ever since. The Lutheran Welfare Society is grateful to the coal miners at Wayne for their generosity and the interest that they still take in our work at Wayne. Words cannot express our appreciation and we know that it is mutual. (The Dalum people have helped in many different ways.) But the greatest undertaking as far as we have come is the new Bethany Chronic hospital with 41 beds, fully modern. Of this hospital Mr. Dresen has much to say in every detail but I will just mention the location and the cost.

"It is so designed and located on the grounds that windows together with parlors and sun decks face south, giving its occupants a beautiful view of the city of Calgary, and foothills with the Rocky Mountains in the background. The cost is \$204,500 shared with the provincial and federal governments.

I can't help but quote what Mr. Dresen has to say about future plans:

"It is now ten and one-half years since the society started its operation and there is still a great deal of service which we set out to do that has not as yet been accomplished. There are many children from broken homes who live without the love and influence a real Christian home could give them. We are looking forward to the day when such service by the grace of God may be a part of the society's service. The society also has preliminary plans for a new fully modern fireproof building. This building will accommodate one hundred aged men and women. The cost is estimated to be about \$400,000. With the extraordinary good comfort and recreation facilities planned for this building, our aged should enjoy a really happy autumn; and we must remember that some day we could be among those who are no longer able to care for themselves, and what real right could any one of us have to expect the mercy of others if we, during our good years, have shown none ourselves. Let us therefore trust in God and continue to do His work."

The hospital was dedicated March 25, 1956, and that was a great day. Many people were present and they all admired the work that has been done. The program was very good and spirit excellent.

P. Rasmussen.

Why should I give money to save the heathen abroad when there are heathen in my own country?

Why should I give money to save those in other parts of the country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own county?

Why should I give to the poor of the county when my own church needs money?

Why should I give to the church when my own family wants it?

Why should I give to my family what I want myself?

WHY? Because I am a Christian and not a heathen.

—from Cozad, Nebraska Annual.

## 79th Annual Convention

of the

**American Evangelical Lutheran Church**

**MUSKEGON, MICHIGAN**

**AUGUST 14-19, 1956**

The 79th annual convention of the American Evangelical Lutheran Church will be held at Samuel Lutheran Church, Houston at Eighth Street, Muskegon, Michigan, August 14-19, 1956, upon invitation of Central Lutheran Church, belonging to our synod, 25 Merrill Avenue, Muskegon, Michigan. Samuel Lutheran Church belongs to the Augustana Evangelical Lutheran Church. All main meetings and services will be held at the Samuel Lutheran Church. The opening service will take place Tuesday, August 14 at 8 p. m., there. The business of the convention will commence Wednesday, August 15 at 9 a. m.

All congregations of the synod are expected to be represented at the convention by delegates chosen according to the by-laws of the synod dealing with such matters. The names of delegates must be submitted in writing by the officers of the respective congregations to the credentials committee of the convention in time to be in the hands of this committee by July 15. The names of the delegates must be certified by the secretaries of the respective congregations. (Name and address of the chairman of the credentials committee will appear in the invitation from Central Lutheran Church printed below.) All ministers of the synod and others who have voting rights should attend the convention and should also have their names in the hands of the credentials committee by July 15.

The convention will deal with all the business which is submitted to it according to rules laid down in the synod by-laws and those governing the institutions, missions, activities and auxiliaries of the synod.

All reports to come before the convention must be in the hands of the synod president by May 20.

Attention is called to the following provision in the synod constitution:

"Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

Such topics must be at my address at least by July 1st in order to be published in LUTHERAN TIDINGS, July 5th issue.

The meetings and services of the convention will be open to all members and friends of the synod. Announcement concerning lodging and meals will follow from the host congregation.

The Annual Report will be published and forwarded to all delegates and pastors in time for study before the convention.

Important issues will be brought before the convention for consideration and decision. It is suggested that LUTHERAN TIDINGS and the Annual Report be given conscientious attention by all members of the synod, especially pastors and delegates.

May we sincerely accept the guidance and enlightenment of God's Word and Spirit in order that we willingly and faithfully may be ready to serve His will and purpose through our synod convention.

**Alfred Jensen.**

1232 Pennsylvania Avenue, Des Moines 16, Iowa.  
April 15, 1956.

### Convention Invitation

April 20, 1956

The Central Bethlehem Lutheran congregation, Ransom Street, at Delaware Avenue, Muskegon, Michigan, is pleased to extend a hearty invitation to pastors, delegates and members of our synod to attend the annual synodical convention which will be held here August 14-19, 1956. Our people are

preparing for your coming with happy anticipation and will do their best to make your stay in "The Port City" enjoyable.

All pastors and delegates must send their registrations and credentials to the chairman of our committee in charge of these, Mrs. George W. Hansen, 1236 Montgomery Avenue, Muskegon, Michigan, by July 15.

Other convention participants are urged to register with the Registration and Credentials Committee by August 1st. We will guarantee to provide housing accommodations for all the convention personnel, pastors and delegates but may not be able to provide housing for all convention guests. We shall try to accommodate as many as may come.

In order that we may make adequate preparations we urge that you:

1. Note carefully the registration dates and register in time;
2. Notify us as early as possible, if for some reason you must cancel your registration, that we do not hold open housing for you which may be made available to others;
3. Notify us if you want Motel or Hotel accommodations reserved for you very early, since this is a resort area and such may not be available unless reserved at an early date.

Registration cards will be sent to the pastors in due time. We suggest that all convention guests use these. Details about travel information will be supplied later.

**George W. Hansen, President.**  
**Edwin E. Hansen, Pastor.**

### Just Suppose

Suppose the membership of your church were limited to one hundred people.

Would you be "in" or "out"?

Suppose you had to "run" for church membership as candidates run for office.

Would you win or lose?

Suppose memberships were good for one year only, and that re-election depended upon the good you had done in the church during that time.

Would you be re-elected?

Suppose there were a long waiting list of those desiring to get in.

Would your name appear on the list?

Suppose you were called upon to tell why you thought your church should keep your name on its roll.

Have you a record of helpful services to offer in self-defense?

Suppose every member of the church did just as much as you are doing now.

Would more seats be needed, or would the doors be shut and nailed?

— Anonymous.

### PEACE

I believe that this problem (of war and peace) has been solved by the hydrogen bomb — that there will never again be a world war. The knowledge that a world war would mean world-wide destruction, perhaps the end of civilization, will surely now lead to permanent peace. But it is your generation that will have the job of working out the means of preventing disaster . . . of developing safeguards against paranoiac demagogues who might make nations rabid.

**Dr. Linus Pauling.**

## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN  
11276 Barman Avenue  
Culver City, Calif.



### Flash

The Atlantic District Convention will be held this year at Newark, New Jersey, June 15-17. The price for the entire week-end is only \$6.00. Send all registrations to **Miss Dorothy Petersen, 759 Highland Ave., Newark, N. J.** Include the names and ages of delegates, time of arrival, and whether or not you are driving a car.

### Convention Schedule

#### Friday, June 15

Welcome and registration of delegates; refreshments.

#### Saturday, June 16

8:00-9:00 a. m. Continued Registration.

9:15 a. m. Opening Devotions.

9:30-11:00 a. m. Business meeting with committee reports.

12:30 p. m. Luncheon—Swedish meatballs.

2:00-6:00 p. m. Picnic at South Mountain Reservation. Baseball game and supper.

8:00 p. m. Evening entertainment with games and square, round, and folk dancing.

#### Sunday, June 17

11:00 a. m. Church Service with Communion.

12:30 p. m. Dinner—Virginia Ham.

1:30 Conclusion of business meeting with election of officers.

3:00 p. m. Afternoon coffee and farewell.

### Reminder from the Operations India Committee

Since Gora Tadu, the second Indian student has now arrived, our efforts to fill the treasury must be increased. There is three thousand dollars in it now, but another thousand is needed. Send all contributions to the treasurer, **Dale Johnson, Dike, Iowa.** Note his change of address. They also have some books which they feel are valuable for learning about India. Write to Dale for further information on how to receive these books. All are published by Friendship Press, New York.

**Fun and Festival from India**, by Rose Wright, 1946.  
**Exploring India**, same author, 1946.

**Tale from Southeast Asia**, by Alice Hudson Lewis, 1944.

**This Is India**, by A. T. Moshur, 1946.

**Fun and Festival from India, Pakistan, and Ceylon**, by Irene Wells and Jean Bothwell, 1954

### Rock and Roll Plus Graduation

This article appeared in the May issue of the LUTHERAN LANTERN, the newsletter of the Lake Michigan District and was written by Rev. Harry S. Andersen, of the Juhl-Germania churches.

In 1940, we were sentimental dreamers, singing such songs as "When You Wish Upon A Star," "Indian Summer," "Scatter Brain," and "Somewhere Over The Rainbow." Then came the jitter bug mania as sort of a revolt against our thoughts of fantasy. But you "seventeens" of '57 are the activists doing the "Chicken" (Perish the Thing), and balancing with rock and roll music. Alas, the sophisticated varnish of 1940 is gone. Yes, even the hillbilly and western ballads have been revived from the twenties and thirties.

In '60, they will be singing my songs again. You must understand that there is still a future for me. But whatever the song, "seventeen" is a wonderful time to be alive.

One of the events which make it wonderful is "Graduation." Now we have May and June with the spring flowers, walks along pathways with your best girl or beau, trading pictures, the prospect of a job, going to college; the dismemberment of the class, the end of high school, which, after all, was a wonderful experience. But graduation, mingled with joy of accomplishment; the challenge of new experience, new freedom, new independence; the sadness of closing doors behind; leaving the old school, the old meeting place at the corner drugstore; they all add up to make graduation an important milestone in life.

These several moods lend a lasting importance to this day. So graduating high school seniors, Congratulations and good work ahead. Don't congratulate yourselves, let others do that, but for you to stay on the "Rock", "Roll" up your sleeves, and go to work. You have a big task ahead of you. Roll with the hard blows of this busy world, but keep active. Don't become the dreamer of 1940, but not the visionary of 1960 either. Be active today. You've cut your own class of music. You've also a unique contribution to give to the world. Dream some, but do a lot.

Above all, keep yourself humble before God and let Him guide you into the future. Graduation lays new responsibilities upon you. Many of these responsibilities will not wear well and easily at first. But determine that you will wear them well. Be dependable at college or at your first full-time job. Develop and appreciate the rights and freedoms of your fellow men while at the same time, cultivate your own faculties to think rationally. Determine your future by planning your life. Serve God and your fellow men. Discipline yourself to pray and to listen in quietness to the voice of God. These and more make graduation the end of one segment of life and the initiation into another the closing of boyhood and girlhood and the entrance of a gentleman and a lady serving God as He directs.

Please note: Your editor is going to California to seek employment (have to eat, you know), so please send all correspondence to the new address in the masthead.

# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



The address of the treasurer of the Women's Missionary Society is now:

MRS. ELA NIELSEN

48 First Street

Edison Township

Fords, New Jersey.

## Symbolism in the Church

What is a symbol? It may be defined as a familiar object used to express an idea. We have many symbols in our churches but few of us have given very serious thought to their meaning. At our March meeting of the Ladies' Aid in Des Moines I was asked to present a little information on symbols and it was later suggested that possibly this should be shared with other friends who might be interested. I will therefore try to cover briefly a topic so vast that books have been written on it.

It is supposed that some signs or symbols were used in the early days of Christianity. A Latin cross might be inscribed upon the tomb of a true believer to signify that he had died in the Christian faith. Early Christians employed symbolism freely in the catacombs also. However, the golden age of symbolism was not reached until the middle ages. Just enough remains to prove that every medieval church was a great picture book. There was no decoration merely for decorations sake. Every detail had its meaning. Symbols in those days were used as an identifying label. The medieval peasant was often unable to read or write and in order to distinguish certain figures on the altar or reredos the sculptor would place some familiar object in the hands of the figures, usually the instrument of his martyrdom. Thus our Lord was shown with a small Latin cross in His hand. Where the twelve Apostles were shown each one carried some familiar object to identify them. In those days, when the peasantry were unable to read, such signs had their value.

It cannot be denied that in the medieval church, beautiful art in many cases interfered in the soul's simple worship of its Lord and Master. That is one of the reasons that following the Reformation so much art was destroyed. However, Martin Luther said, "Would to God that I could persuade those who can afford it to paint the whole Bible on their houses, inside and outside, so that all might see; this would indeed be a Christian work. For I am convinced that it is God's will that we should hear and learn what He has done, especially what Christ suffered. But when I hear these things and meditate upon them, I find it impossible not to picture them in my heart. Whether I want to or not, when I hear of Christ, a human form hanging upon a cross rises up on my heart; just as I see my natural face reflected when I look into the water. Now if it is not sinful for me to have Christ's picture in my heart, why should it be sinful to have it before my eyes?"

Of late years, interest has been awakened in Cathedrals. Restoration has taken place. Art of the medieval days is copied carefully. Church architects have used signs, where a number of persons are shown, to identify them, and American churches have made use of symbolism in sculpture, wood carving, stained glass and murals.

In our Des Moines church we have a pulpit with the carved figures of the four evangelists. Matthew is holding a copy of his gospel and at his feet is a money bag, because he was originally a tax collector. He is usually shown as a winged man, for his gospel begins with the human ancestry of Christ. When shown with the apostles his symbol is a shield with three purses on it.

Mark is shown with a winged lion at his feet for his Gospel opens with a description of the "Voice of one crying in the wilderness." He was originally shown with a club, the traditional weapon with which he was slain.

Luke has a winged ox at his feet for this Gospel gives the fullest account of the sacrificial death of our Lord. He was originally shown with a short handled ax.

John is shown with an eagle, for his Gospel soars heavenward.

The lion, ox and eagle refer also to Revelations 4:7 which says that the first living creature shall be like a lion, the second like an ox, the third with the face of a man, and the fourth like a flying eagle.

In the center of one of our large stained glass windows we have the Cross and the Crown. The Cross stands for the death of our Saviour, the Crown for victory. This, therefore, symbolizes "victory over death." On the other side of the church in the large window is the open Bible. This represents the word of God. Sometimes this has the letters, "V.D.M.A." under it which stands for the Latin, "The Word of God endures forever." I Peter 1:25.

Hanging high over the center aisle we have a ship named "Hjemad." In our Danish churches this is not unique. However, we are the only church in Des Moines that has this symbol and we recently had an article, together with a picture of our ship on the church page of our local paper. Most of you who read this will know that translated its name is "Homeward" and that it represents the Church, sailing to one port. This symbol goes back more than 1700 years to the Greeks.

The altar is the symbol of the presence of God, also the symbol of sacrifice. On most altars will be found the first and last letter of the Greek alphabet, Alpha and Omega, signifying that Christ is the beginning and the end. If there are two candlesticks on the altar they represent "I am the light of the World." In a secondary sense they represent the twofold nature of our Lord, human and divine.

I have briefly covered some of the symbols found at Luther Memorial Church. I would like now to list a few other familiar symbols which are often seen.

(Continued on Page 15)

## Vita

### To Whom it may Concern:

I, Robert Dale Hermansen, was born on April 9, 1927, at Hay Springs, Nebraska. I am the son of Mr. and Mrs. Victor E. Hermansen, of Hay Springs. My father's home was Nysted, Nebraska, and my mother's home was Withee, Wisconsin. I was baptized by Rev. Aage Moller, and confirmed by Rev. Ronald Jespersen at St. Peter's Evangelical Lutheran Church at Hay Springs.

We had no resident pastor at Hay Springs from about 1936 when Mr. L. C. Laursen, who served us as lay pastor, moved to Enumclaw, Washington, until Rev. Erik K. Moller came to serve us in 1946.

I attended grade school for eight years in a rural school. My high school education was received at the Hay Springs high school. In April, 1945, one month prior to my graduation from this high school, I enlisted in the U. S. navy medical corp. I was in this service until November of 1946.

The following fall, 1947, I entered Grand View college where I completed two years of junior college work. The fall of 1949 I enrolled in the University of Nebraska Agricultural college, majoring in agricultural economics and rural sociology. Before graduating from here in 1953, I spent a year farming at Hay Springs. I was married to Elsie Marie Moller in 1951 and to us a daughter was born. Kimberly Ann will be four years old July 13, 1956. My wife is the daughter of Rev. and Mrs. Erik K. Moller.

In the fall of 1953 I enrolled in the seminary of the AELC at Grand View college for three years theological training. My seminary internship, which is a part of our seminary training, was spent at the Nathanael and Volmer Lutheran churches at Dagmar, Montana. From this internship I returned to Grand View seminary for the third and final year of my theological training.

In February of 1956, I received and accepted a letter of call from the Nathanael and Volmer congregations at Dagmar. My services begin on July 1, 1956.

I entered the seminary for training because I was and am convinced that there is a great need for men to preach the Christian Gospel. I felt and still feel that my personal service to our Lord and to man is best fulfilled in the ministry.

The Grace of God permitting, I intend to perform this service to the utmost of my ability.

### Robert D. Hermansen Ordained

On Sunday afternoon, May 27, 1956, Robert D. Hermansen was ordained into the Christian ministry of the American Evangelical Lutheran Church. The ordination was held in Luther Memorial church, Des Moines, Iowa.

The ordination service was opened with prayer by the Rev. A. C. Kildegaard who read selected passages from the 91st Psalm. Pastor Holger P. Jorgensen of the local church was the liturgist. The choir of Luther Memorial sang, "Beneath the Cross of Jesus" with George Bruner as soloist.

The candidate was presented for ordination by the Rev. Erik K. Moller. In his presentation address he

stressed that pastors must guard against thinking too highly or too lowly of their calling. Rather, they must be "sounding boards for the Christian message." A pastor must make the Word pertinent to the age in which he lives.

Following this, the candidate came forward to receive the charge of the church from the synod's ordainer, the Rev. V. S. Jensen. In his talk, Pastor Jensen emphasized that although there are many questions facing us today, the only one which has significance for the whole of Christian life is, "But who do you say that I am?" It is the task of the pastor to preach the gospel in such a manner as to answer this query.

The following pastors gave the Intimation by reading appropriate Scripture passages: Dr. Ernest D. Nielsen, Dr. Leroy Norquist, the Rev. Gudmund Petersen, and the Rev. Alfred E. Sorensen. After the laying on of hands in the apostolic tradition, Pastor V. S. Jensen gave the Benediction. The service was closed with a prayer by the Rev. Howard Christensen, reading from the 96th Psalm.

Following the ceremony, everyone was invited to a reception in the church parlors. It was a festive day with friends and family coming from near and far. Among the immediate family present were Pastor Hermansen's mother, Mrs. V. E. Hermansen of Solvang, Calif.; brothers, Don of Hay Springs, Nebr., and wife; Lloyd of Fremont, Nebr., and family; and Tom of Fort Carson, Colo.; and sister, Mrs. M. B. Stallworth and family of San Francisco, Calif. Mrs. Hermansen's grandmother, Mrs. Ibsine Duus of Tyler, Minn.; parents, the Rev. and Mrs. Erik K. Moller of Chicago, Ill.; and brother, Arild, of Chicago, were also present.

We all join in wishing God's blessings upon Pastor and Mrs. Hermansen in their work in His Church.

(by Donald Holm and  
Folmer H. Farstrup.)

### LWR Makes Its First Surplus Grain Shipments

New York—(NLC)—The first shipments of surplus grain released by the U. S. Government to Lutheran World Relief are being sent to five countries in Europe and Asia during the second quarter of 1956, it was announced here by the Rev. Ove Nielsen, assistant executive secretary of the material aid agency.

Mr. Nielsen said that LWR is shipping 68 carloads or 5,279,000 pounds of surplus grains abroad from April through June. Included in the shipments are 1,025,000 pounds of flour which was milled from surplus wheat by Pillsbury Mills, 2,360,000 pounds of rice, 1,334,000 pounds of beans and 560,000 pounds of wheat.

According to Mr. Nielsen, LWR is the first voluntary agency to have surplus wheat milled in this country for shipment overseas as flour. Future shipments will also include flour, he said.

Largest of the shipments went to Hong Kong, which received 1,680,000 pounds of rice, beans and flour. Korea received 1,250,000 pounds of rice and beans, Formosa 860,000 pounds of beans and flour, Austria 788,000 pounds of rice, beans, wheat and flour, and Germany 701,000 pounds of rice, beans and wheat.

# Inescapable Questions

Dr. Arthur V. Jensen

Proponents of the affiliation between our Synod and ULCA have from time to time, and especially at the annual convention last year, expressed the seemingly desirable aspects of the proposed union. These reasons all sound plausible when stated fast, but when you get back to the hard reality some of them appear as practical expediences cloaked with well-sounding idealism. It might be useful to look at these arguments one by one to decide how well they can withstand objective analysis. It will be necessary to be brief, and this factor alone can serve to encourage disagreement with the points to be presented. In any case there is no danger in disagreement so long as this is openly expressed, since this can aid in achieving full clarification of the total issue to those most intimately concerned. And the issue is the most critical one in the history of our Synod since it involves its eventual absorption and its ultimate elimination as an independent and free body. Its special reason for existence will still remain, because it is based on a fundamental concept of man's relationship to God, but it will become submerged under the superstructure of ecclesiastical authority and organizational procedure. Unification demands standardization, and one must question whether spirituality thrives best in the standardized atmosphere.

A principal argument for the affiliation has been based on our shortage of ministers. It is, however, an acknowledged fact that there is a serious shortage of Lutheran pastors everywhere throughout the country. So far, it appears that the only tangible proposition which has been advanced is the expediency of a amalgamating two churches of different antecedents into one larger congregation so that one pastor can suffice. Such a policy may include elements of practicality, and if that is the goal, it no doubt has merit, but this idea carried beyond a certain very limited point resolves itself into pure defeatism since it is based on the antithesis of progress.

Furthermore, one should consider the question of whether we are so critically bad off with respect to our need for more pastors, especially in the light of the inescapable fact that we have of late been gaining a number of good pastors for service in our churches from sources other than our own seminary. It might be revealing to scrutinize our list of ministers to see how many received their training in seminaries other than our own. It is also to be noted that we are ordaining five new pastors from our own church-family this summer.

Another argument for the affiliation has been to the effect that we stand to gain financial and other support for some of our subsidiary activities. The details to support this point of view have been notably vague and indefinite, but it has been mentioned that ULCA has no college of its own as yet in the Iowa region. The implication of this, and it can be no more than that, is that following the fulfillment of the affiliation, the larger organization will be in a position to help Grand View College reach its ultimate destiny. A secondary

implication involves the idea that our College and Seminary are in such critical condition that it is time to put them into the hands of receivers. Can this be true, in the light of the fact that our Synod has not only succeeded nobly and in short order in providing the needed facilities for the Seminary, but also is in the process of mobilizing a most creditable program of development for the College? Is it possible that our College can be in such a parlous state, when it never before has had so distinguished a faculty and such sound leadership as it now enjoys? Does one give over a successful and expanding concern into the hands of receivers, or does one rather encourage and support a winning combination?

There is absolutely no doubt that if we affiliate with the ULCA we shall forthwith eliminate our Seminary along with our Pension Fund. It is generally acknowledged that our Pension Fund will be handed over in full to the larger organization. As to our Seminary, will anyone stand forth now and give any degree of assurance whatever that following the union our Seminary will be preserved, that our Seminary students will not be shifted to ULCA's seminary in Maywood? And can anyone pretend that following the loss of our Pension Fund and Seminary we can any longer continue to exist as an autonomous church body. It is to be expected that the dissolution of our Seminary would proceed according to a calculated arrangement whereby the loss of the Seminary would be offset by an augmentation to our College. That could very probably become the bait. The undeniable fact remains that if we do not produce our own pastors in our own environment we shall have destroyed our vital force and finally have no justification for separate identity. This goes for the Pension Fund as well. All assurances to the effect that our Synod will retain a certain degree of autonomy are insignificant alongside the realization of this irreversible situation.

Perhaps the most forceful appearing argument for affiliation which has been expressed is the one which concerns itself with our having "a part in the greater fellowship." The impression given has been to the effect that there is something grand and holy inherent in the amalgamation of large church bodies, the appreciation of which shall be denied to us if we do not affiliate now. This greater fellowship is mentioned as solemnly as if it were a treasure almost beyond human concept and therefore largely indefinable. And that is just the point. Is it something definite and identifiable which can ever be provided for our lay-people, or is it something which may be tasted only by such leaders as can have enough intimate association with the constituents of ULCA as to become affected by the feeling of greater fellowship? Is it something unique which belongs to the leaders, or can it be accessible also to the humble church member? Or is it something with a no more substantial current existence than an as yet unfulfilled ideal? In fact, can this "greater fellowship" ever be truly experienced here on earth except in smaller groups?

If this "greater fellowship" be real, and if it is related to the modest and sincere fellowship which does exist within our small Synod, as has been implied, can it not

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Dr. Jensen is on the staff of New York Medical College, New York City.

just as well be allowed to us, and in just as great a measure, within the National Lutheran Council, as to be dependent upon the sacrifice of our independent individuality?

There is a serious doubt as to whether the "greater fellowship" which has been advocated can bear any relationship or even resemblance to that real and intimate fellowship which a layman can experience at our annual conventions. It is important that we do not identify one with the other lest we hereby find ourselves on the path to the greatest disappointment of all, the one which consists of weakening family solidarity to achieve wider solidarity, only to discover that any solidarity at all depends upon the preservation of all the close family ties which have their foundation in a real tradition and heritage.

The matter of our "isolationism" as an independent synod has also become an argument for affiliation. It is especially our leaders who have made much of this point. It is indeed interesting to have the virtues of independence interpreted as the evils of isolationism, especially in America, and especially with respect to a Lutheran church. The whole Protestant church can base its very existence on the original struggle for freedom and independence of thought and faith. We might also consider whether or not a trend toward the original inevitable ethnic isolationism is any longer a significant factor within our churches. It would certainly appear that there has been for a good number of years a slow, steady, orderly, and definite departure from this condition. If our leaders will direct a searching gaze over the current development of many of our churches they can hardly fail to recognize a healthy growth based in large part on community acceptance, with but little evidence of hindrance by language barriers. The extraordinary accomplishments in Seattle and Circle Pines, the vigorous activity in Cedarloo and North Cedar, and the courage demonstrated in Hartford and other congregations where ambitious programs of relocation are in force do not support any suspicions that we suffer from the creeping paralysis of isolationism.

The most startling of all the arguments presented in favor of affiliation has been pivoted around the statement that "if we do not affiliate now we shall miss an historic opportunity." That assertion is really a dandy; it can scare us right into a wordless and non-resistant conformity. But one cannot help reflecting, nonetheless, on whether it is we who are missing the opportunity or some other body. What is this ominous emergency which threatens to the extent that we must concede now? What, plainly, is the rush? Is it the better part of wisdom to expedite or otherwise force a matter with such profound implications to our future? If the future should prove beyond doubt that affiliation is inevitable to avoid dying on the vine, then the affiliation can take place in the future, and we can then conceivably proceed with the negotiations with sufficient assurance that we are doing the right thing. At the present time there exists no overall emergency. We are definitely advancing on all sides. We do not right now have all we should like to have in the way of money, educational and church facilities, and number of ministers in service, but let the leaders take note that there exists within the laity of our Synod a strong and solemn faith in the future of our Synod. This has been demonstrated numberless

## Answer to Vendelboe Nielsen and Others:

It is no secret that "all power not explicitly lodged in the ULCA is retained by the synod." Where else could it be lodged? It is also true that the ULCA shall not meddle with the internal affairs of the synods. The 32 synods have jealously guarded their autonomy in the past. I hope they will do so in the future.

It should be of interest to Mr. Vendelboe Nielsen and others who view the ULCA as a kind of autocratic state that rules men, their means and minds with a "big stick" to read an editorial in the Christian Century, February 8, 1956, on the heresy trials in the Northwest Synod and the inability of the ULCA to do anything about it. May I quote from Section 11, p. 167:

"In the long run, the United Lutheran Church will need an altered structure to keep American Lutheranism healthy and whole. As now set up it has no authority in constituent synods or their congregations or seminaries, and no **official** way to enter an affair like this one (and to enter it unofficially with the danger of repudiation or rebuff and no constitutional comeback possible has so far been too forbidding a prospect). This means that the ULCA is not responsible in the slightest for the education of the defendants and that early comments of my own which suggested otherwise were misinformed and unfortunate. But this also means that the inter-synodical reverberations of an affair like this one could be very destructive in so loosely structured a national body, and that there is good reason for the conviction of some that new vertebrae are needed."

In regards to the amendments to the constitution of the ULCA pending ratification by the constituent synods. I am of the opinion that the president of ULCA will have more centralized control over the boards by these changes. It is doubtful he will have more control over the 32 synods.

When the Lutheran synods which accept the ULCA invitation meet this coming November to discuss Lutheran unity, it will be interesting to see what kind of church organization will be proposed. There are weaknesses in the present set-up of the ULCA that Augustana might consider inadequate for a new church body. Will it be merger? We voted down affiliation, what in the world would we do with merger?

We can continue independently, some will say. The question in my mind is how long 81 little congregations scattered from the Atlantic to the Pacific, from Canada to Texas can remain intact, especially if all other Lutheran bodies either merge or affiliate.

There is, of course, one solution — Texas could annex the whole of AELC and call it the Synod of Texas — I salute you, friend Ronald Jespersen, for your unconquerable spirit. More power to Texas — and the AELC.

**Holger O. Nielsen.**

1410 Main Street, Cedar Falls, Iowa.

times in the past, is being demonstrated now, and it will continue in ever-increasing force so long as it can be met by an equal faith on the part of the leaders. It is only a wavering faith which can prevent us from recapturing the first fine concentration and consecration with which our Synod was begun.

## District VIII Meeting

Solvang, Calif., May 4-6

We left Los Angeles Friday noon in Pastor Hansen's comfortable car. It was a fair day and the drive very enjoyable on the fine freeways. Nearing Santa Barbara we became more and more aware of the beauties of nature along the way, and from Buellton to Solvang the flower-decked mountains the valleys became indescribably beautiful together with the colors and shapes of the cloud formations above, which would take the pen of an artist to describe. All of this formed so vivid a picture in my mind that some of it still remains with me in old, dusty Los Angeles.

On arriving in Solvang we were greeted and assigned quarters and settled down for a rest before the evening meeting. Friday, at the opening service, welcome greetings were extended by Pastor Farstrup and the president of the congregation. The fine sermon was by Pastor Niels Nielsen. (Pastor Arthur Frost who was scheduled to speak was prevented by illness.)

Afterwards, coffee was served, where mutual friends found each other and were introduced to new potential friends. Assignment of quarters to newcomers continued.

Saturday, the day started with a hymn, followed by an hour of Bible study by Pastor Owen Gramps, of Watsonville, who gave a most interesting interpretation of his subject. We had a heavy schedule for the day with Pastor Farstrup presiding at the business meeting. Secretary Anton Nielsen's report was read and approved, and Treasurer Nis Pors' report likewise. (Balance in the treasury, \$218.26.) The summer camp showed a surplus, which is to be kept in a separate fund to be used for future meetings.

The passing of Mrs. N. P. Nielsen was mentioned, and a greeting was sent to her family stating that we remember with gratitude her many kind and thoughtful deeds in behalf of the Solvang Home.

Greetings from the meeting were also sent to older ministers, Pastors Marckmann and J. K. Jensen, of Pasadena, and to Pastor Frost expressing hope for his speedy recovery.

The delegates were urged to encourage our young people to attend the camp at Camp Drake.

The women's retreat came in for a great deal of discussion. It was decided that the district would, if necessary, support this event to the extent of \$100.

Election of officers resulted as follows: President, A. E. Farstrup; secretary, Anton Nielsen; treasurer, Nis Pors; district representatives to the home board, Jorgen Andersen, L. C. Folst and Thyra Larsen.

The consensus of opinion seemed to be that Thyra Larsen, the popular and efficient secretary of the board, is Solvang's indispensable woman. After six years on the board she felt inclined to withdraw, but finally succumbed to the persuasion of all and stayed.

At four o'clock Dr. Alfred Jensen spoke on the topic, "The congregation, the individual and the church at large" which evoked a lengthy discussion by John Mortensen.

After supper, the WMS met for a short session at which the women's retreat at Mt. Cross from August 6-11 was discussed, (the details of which have already been arranged by Thyra Larsen and will be published

later.) One dollar for the society was collected from each person present.

At the following Saturday evening fellowship hour a good program was enjoyed. Community singing, followed by choir singing, and instrumental and vocal solos by local talent. A recitation by Miss Lyons on the life of Bach was especially good. Again a coffee break before we retired after a full day.

Sunday morning the church was crowded at the two services, Pastor Jensen preaching an inspiring sermon in English, Pastor Aage Moller in Danish. Pastor Farstrup and Dr. Jensen served at the communion table.

Dedication of the new unit of the Lutheran Home took place at 2:30 p.m. A large crowd was gathered on the lawn and a platform was raised for the speakers. We were welcomed by Jorgen Andersen, president of the home board. As a tribute to the home he mentioned a humorous incident he had heard. One of the men remarked, "This is a wonderful place; there are two women to each man." Dr. Alfred Jensen brought synodical greetings and congratulations. B. P. Christensen, the capable executive manager spoke words of greetings. Highlight of the occasion was an address by Pastor Verner Hansen of Los Angeles. His topic was "The Social Concern of the Christian" in which he emphasized the works and deeds of the church for human welfare as seen in the construction of a home of this kind. A home built by love means more than a place built by tax dollars. After the dedication, coffee was served in the hall, and there we said goodbye to many friends who started immediately for home.

An invitation to hold the 1957 meeting in Los Angeles was accepted; also, an invitation was extended from the Los Angeles congregation to attend its 50th anniversary celebration on June 10.

The meeting was well attended, and much appreciated, I am sure. The meals served by the Solvang ladies in the gym hall were superb and the hospitality warm and gracious. The details seemed so well organized.

**Mathilde Jensen,**

Los Angeles.

## The Bible Will Win

Voltaire believed that he had dealt a death-blow to Christianity. He had a young disciple named LaHarpe, whose genius and gifted pen he expected would complete the demolition. He regarded the young aristocrat and literateur as his successor in his work. The time came when France reaped the harvest which Voltaire had sown. The French Revolution broke out, and LaHarpe was cast, with a host of others, into prison. He and the rest awaiting death did what they could "to drive dull care away." But time hung heavy on the young man's hands.

No literature found its way into the prison; but one old gentleman had a Book which was his constant companion, and of which he never seemed to tire. It was a Bible. LaHarpe begged a loan of it. Its perusal startled him. "Here," he said, "is everything to excite curiosity; and here is also everything to satisfy it!" His life was saved and he himself converted to God. He came out of prison to build the faith which his master had hoped he would utterly destroy.

— Source Unknown.

## Baccalaureate Sermon

(Continued from Page 2)

It does not take a great deal of thought to show that the scriptures can benefit from a critical and learned study of them. Even though an occasional sentence or doctrine must be revised, the truth of the whole story remains. Critical, unprejudiced analysis of scripture will sometimes show that the truth of the Bible is not as liberal as we would make it, but basically it is still truth, and greater truth than we at first were aware.

I think it is possible to show by many other illustrations that the church can benefit by a greater use of critical, scientific processes of learning. It is, of course, not the intention to indicate here that this learning is simply of the high school variety; but some of the beginnings of the discipline of better and clearer thinking may surely begin in the high school.

Now at the same time it is also easily shown that the school and all learning will be benefited by the church and by religion. Religion is admittedly a broad and somewhat deceiving term, but let us use it in its best sense and as it relates itself to the universal church.

Two or three generations ago it was becoming fashionable to think that any truth that might be found in scriptures was, if not unnecessary, then at least secondary. Prayer was fast becoming obsolete because it would only be a little while and then man would be able to supply all his needs. Man could build dams and canals and supply his own rain. Perhaps he could even manufacture food by synthetic processes. And man, in his own brilliance would be able to supply all his power needs. We could soon be living in our own self made paradise. The social scientists would soon have formulas to take care of all human differences and problems. Brotherhood and peace and justice for all would be almost automatic!

Now two and a half wars later we aren't so sure that we have in our power the ability to bring on all this bliss. We are not certain that all our learning is all on the plus side, at least not just by itself. We have probed the atom, and split it and harnessed it. We are beginning to realize that it can destroy us if we do not use some other truth also, some other truth that we thought we could ignore.

We are finding that learning is not an end in itself but must be harnessed to higher purposes.

We are finding, as in the Middle East, that the dams have to irrigate and produce power unselfishly. Neither the Jew nor the Arab along the Jordan River can successfully keep the water for his own purposes. We, too, are discovering that the natural resource, such as water can not be

successfully monopolized. We are also finding that our problems are not solved in merely being able to produce more. We are finding that the distribution and sharing of our grains, and our gains, is not so far advanced. We are finding that to successfully harness the atom we have to make use of some higher wisdom.

What I am trying to point out is that we have to fill our endeavors with a higher purpose than we sometimes do. If we are going to order the universe, even just a little bit, for what shall we order it?

What are we here to do? What is our task? Is it only to produce more oil, or cotton, or beef?

The other day on the train I found myself experiencing that which others have also noticed. I heard the porter tell the conductor that "this space" got on in Houston and was going to Des Moines! So, I thought, I'm "this space." Well, what am I really? What are we, all of us? Are we just space and baggage that just occupies the earth? Surely, we must be more than that or we have no purpose, no reason to be here.

Well, religion unfolds the meaning of our lives. It gives us deeper insights. It probes deeper and further to help us discover what man is, and what he is for.

Religion develops humility, — and the haughtiness and arrogance in the world today needs that humility. We have in this age, especially with our great learning, come to the notion that we are A-1, that we can conquer all. We have had an undue pride in our accomplishments. We have come to the notion at times that our goodness and greatness is the same as God's. The next logical step after that is that we don't need God.

But the most complete answers are beyond logic. There are limitations to human knowledge. We can not devise and prepare scientific prescriptions for all of our ills, although we can for some of them.

Learning, I am convinced, is a handmaiden to religion. At the level of pure emotionalism the church does not serve well or effectively; it becomes more sound and fury than blessing and grace. It is no longer good religion.

On the other hand, the church serves the school. Education needs to be guided by higher goals and ideals. Education is given meaning and stability by religion.

Life has to be integrated, needs to have a wholeness about it. This religion surely gives to life. Religion gives us direction to the ultimate worthwhile goals. We need to know where we are going. This is the task of the church. Education can benefit from religion and the direction it gives.

I am convinced that our blending of

church and school here tonight is not a mere token of courtesy. In a deeper sense it is a necessity.

Tonight is only a symbolic gesture, as such. We do not by this assembly and by a few words bond together the church and the school. We simply point to the interaction between church and school.

The man who is a religious ignoramus can not be a whole servant of the Lord God. Such a man has not made use of the faculty of mind as God intended. His ignorance may be bliss to him, but it is not bliss for the Kingdom.

On the other hand, the unreligious intellectual is a potential danger. The world is his oyster, he believes; all he needs to do is earn the gimmicks needed to open the oyster. But the world is not his oyster. "The earth is the Lord's and the fullness thereof." Yet some keep acting otherwise. If they are very successful temporarily then one beholds a Hitler or a Stalin. The less successful followers of this world-is-my-oyster philosophy become in varying degrees the vain, the selfish and the proud. The world does not become good by these, and never knows justice and peace when it has too many of this kind.

So, in conclusion, I urge that we have the proper respect for both religion and learning. Let us not believe we can exclude the one from the other, or that each is limited to its own compartment.

True wisdom on the part of man begins where knowledge alone leaves off. True wisdom will mean that we will have to be intelligent in our practice of religion, and that we will have to be holy in our learning.

My best wishes in this dual endeavor, and indeed for all that is High School Seniors of the classes of 1956.

## Gifts to Tyler Old People's Home

In memory of Willie Linnet, Huron, S. D., by Stanley and Anker Nelson, Tyler, Minn. — \$ 5.00

### Gifts to Building Fund of Tyler Old People's Home

In memory of Mrs. Niels C. Jespersen, Viborg, S. D., by a Friend ————— \$15.00

In memory of Mrs. Kristine Ostergaard, Tyler, Minn., by Friends of Tyler Old People's Home ————— 6.50

by Tyler Friends ————— 16.00

by Danebod Danish Ladies' Aid, Tyler, Minn. ————— 20.00

Anonymous Giver ————— 30.00

Hope Afternoon Club, Tyler, Minnesota ————— 10.00

A sincere thank you to all.

Hans C. Svendsen, Treas.  
Tyler Old People's Home.

## OUR CHURCH

**Junction City, Oregon.** 175 persons attended Pentecost-Confirmation services here, when nine young people were confirmed. A reception for the confirmands was held in the afternoon. The Rev. C. A. Stubs and the Rev. Robert Fallgatters were visitors to our church here recently. A fall Evangelism program is planned, to be followed by a similar program in 1957, with an over-all goal of 250 new members for the congregation.

**Des Moines, Iowa.** On June 4, Dr. Ernest Nielsen, president of Grand View, received an honorary degree of Litt. D. from Carthage College. Prof. Howard Christensen, the same day, received his Master of Religious Education degree from Drake, in Des Moines.

**Cedar Falls, Iowa.** Synod Vice President Holger O. Nielsen, and his wife, together with his brother, Prof. Alfred Nielsen, of Grand View, leave June 5 for Copenhagen, where they expect to stay three or four weeks visiting relatives. From Denmark, they will go to Paris, Switzerland, Rome, Naples, Florence and Venice. After leaving Italy, they travel to Frankfurt, Germany, to take part in "Kirchetag" — a week long meeting which annually draws about half a million persons from all over Europe and the West. Pastor Nielsen is scheduled to preach to American soldiers stationed in Frankfurt. After a trip to Sweden, the Niensens will leave Europe about August 17.

**Los Angeles, California.** The Emanuel Church here observes its 50th Anniversary on June 10 with an all-day celebration beginning with Danish Communion services conducted by former Pastor, A. E. Farstrup, now of Solvang. English worship will be conducted by the local pastor, Verner Hansen, whereupon the congregation will adjourn to a nearby restaurant for a Festival Dinner. After the dinner, Pastor Farstrup will speak informally, and the program will highlight dramatic entertainment by the pastor's daughter, Ruth Farstrup, an accomplished student of drama (who expects soon to be studying further in New York). At 4:30 the Anniversary observance will continue in the church, with a choir program and a guest speaker, Dr. Andreas Bard, of the ULC. A light supper and impromptu talks will complete the day.

**Tyler, Minnesota.** Senior Seminary Student Paul Nussle preached here June 3.

**Seattle, Washington.** On June 28, Dr. Jens Kjaer will have spent 25 years in the Christian ministry. (His sermon topic that Sunday is to be "Maturing in the Ministry"). On July 15 he and Mrs. Kjaer celebrate their 25th wedding anniversary. On Pentecost, 24 new members were welcomed into the congregation.

## Symbolism in the Church

(Continued from Page 9)

Circle—Eternity (since it is an endless figure), and the unity of the God-head.

Triangle—The Holy Trinity.

Anchor—Christian hope.

Dove—The Holy Ghost, peace, meekness, baptismal regeneration.

Eagle—The Gospel, inspiration (often found on the pulpit).

Fish—Symbol of our Lord, derived from the Greek language, whereby the letters of the Greek word for fish are each the first letter of the words which comprise the statement "Jesus Christ, Son of God, Saviour." This ancient symbol was used in the early days of persecution.

Grapes—Holy Eucharist. When used with the vine it means, "I am the vine, Ye are the branches."

I.H.S.—Jesu Homini Salvator. Jesus Saviour of men.

Inri—The inscription on the cross, which translated is "Jesus of Nazareth, King of the Jews."

Keys—Two crossed, spiritual authority of the church. Also, confession and absolution.

Star—The Messiah.

Liturgical colors are not as familiar to us in the AELC as in other Lutheran churches. However, we have all seen them used and their significance is also interesting.

White—For happiness and rejoicing. Used during the Christmas season, New Year, the Epiphany season, Festival of the Transfiguration, Easter and its season, Trinity Sunday and the first Sunday after Trinity.

Violet—For penitence. Used during Advent and Lent.

Red—The color of fire and blood. Used on Whitsunday, the Festival of the Reformation, on the Apostles' days and on Thanksgiving Day.

Green—The color of spring expressing hope. Used on the three Sundays before Ash Wednesday and throughout the Trinity season beginning with the second Sunday.

Black—For mourning. Used on Good Friday.

Last I would like to mention a few of the many crosses. We have all seen the cross with a base which has three steps. These steps represent Charity, Hope and Faith. The Christian's faith rests upon the atonement achieved on the cross. This is called the Graded Cross or the Calvary Cross. The congregational cross has a circle through the cross this signifies eternal life.

The cross with a base like an anchor is called the Anchor Cross and was used in the catacombs.

The Tau Cross is like the Greek letter "T." It is the earliest form and was used by the Israelites on their doorways the night of the passover. It is sometimes called the "Anticipatory Cross."

The Latin Cross is the true cross, the cross of passion on which Christ died and as such has become the uni-

versal sign of our redemption.

I am the Cross of Christ!

They say I tower "o'er the wrecks Of time." I only know

That once a humble tree

This was not so. But this

I know — since then

I have become a symbol for the hopes of men. **Edna Jorgensen.**

## Program for District II Women's Retreat

BASS LAKE, June 28-29-30

THURSDAY, JUNE 28:

2:00 p. m. Registration

3:00 p. m. Craft—by Mrs. McWilliam and Miss Thora Hansen

5:30 p. m. Supper

6:30 p. m. Mixer—Mrs. Phyllis Golden

7:30 p. m. Singspiration—led by Mrs. Eunice Knudsen

8:00 p. m. One Act Play—by Juhl-Germania Women

9:00 p. m. Coffee

9:30 p. m. Campfire and Devotions—by Rev. Beryl Knudsen

FRIDAY, JUNE 29:

8:00 a. m. Breakfast

9:00 a. m. Bible Hour—by Mrs. Thyra Hansen

10:00 a. m. "How Not To and How To" in Program Planning—by Kirstine Thomsen

11:00 a. m. Free Time—(Relaxation, Swimming, Recreation)

12:00 Noon Dinner

1:15 p. m. Inspirational Lecture — Rev. Peter Thomsen

2:00 p. m. Religious Art Program—by Mrs. Wilma Conner (Art Teacher in the Greenville Public Schools)

3:00 p. m. Coffee

3:30 p. m. Craft—by Mrs. John Varley

5:30 p. m. Supper

6:30 p. m. Impromptu Entertainment

7:30 p. m. Singspiration—led by Mrs. Eunice Knudsen

8:00 p. m. Lecture—by Miss Francis Martin, Professor of Education. She is a former missionary to India and has spent the past year in Afghanistan helping set up an educational program for Columbia University.

9:00 p. m. Coffee

9:30 p. m. Campfire Ceremonial and Closing Devotions

SATURDAY, JUNE 30:

8:00 a. m. Breakfast

9:00 a. m. Bible Hour—by Mrs. Thyra Hansen

10:00 a. m. WMS Meeting—led by Miss Emilie Stockholm and Mrs. Laura McLeod United Council of Church Women—by Mrs. Dorothy Andersen. Evaluation of Retreat

11:00 a. m. Free Time—(Relaxation, Swimming, Craft)

12:00 Noon Dinner—Camp Breaking following Dinner

## Contributions to Santal Mission

April, 1956

### General Budget:

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| St. Peder's Guild, Mpls.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | \$ 24.00 |
| St. Stephen's Luther League, Clinton, Iowa                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 10.00    |
| In memory of Thorv. Christensen, by Olga Christensen, Racine, Wis.                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 10.00    |
| In memory of Mrs. Jacob Nielsen, Askov, Minn., by Mrs. L. C. Pedersen                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1.00     |
| In memory of Marie Miller, Withee, Wis., Esther and Carl Wojohn, Savage, Minn.                                                                                                                                                                                                                                                                                                                                                                                                                                          | 2.00     |
| Bethany Congregation, Ludington, Mich.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 85.25    |
| In memory of Else Petersen, Sioux Falls, S. D., Arnold Stefansens, Ross Wirts, Mrs. Petersen and Edith, Anna Johansen, Maren Andersen, and Ellen Andersen, Albert Nielsens, Marlowe Johansens, Folmer U. Hansens, Mrs. Lena Duus, Mrs. Lena Buhl, Ernest Hansens, F. N. Thomsens, Peter A. Nielsens, Carl K. Sorensens, Geo. N. Bornhoffs, Henry Sondergaards, Mrs. Anne Pedersen, Mrs. Peter Lauritzen, Peter M. Nielsens, Erik Johansens, Clarence A. Nielsens, Andreas Hansens, and Einar Utoft, all of Tyler, Minn. | 14.50    |
| In memory of Clara Hansen by Danish Mission Group, Brayton                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 5.00     |
| and Friends at Salem Home, Elk Horn, Iowa                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 7.00     |
| Hope Congregation Luther Film Night, Ruthton, Minn.                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 15.20    |

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Trinity Sunday School, Victory, Mich.                                                                                                                                                                                                                                      | 40.00  |
| Bethania Congregation, Racine, Wis.                                                                                                                                                                                                                                        | 20.00  |
| In memory of Martin Jepsen, Dwight, Ill., Mrs. Jepsen Family                                                                                                                                                                                                               | 20.00  |
| The Annex Ladies' Aid, Seattle                                                                                                                                                                                                                                             | 10.00  |
| In memory of Mrs. Niels Jepsen, Viborg, Friends and Peter J. Petersens and Alfred Steffensens and Marie Andersen, Dwight, Ill.                                                                                                                                             | 15.00  |
| In memory of Rudolph and Theo. Petersen, L. A., Calif., by Mrs. Knudsen and Bryan, Coulter, Iowa                                                                                                                                                                           | 2.00   |
| In memory of Mrs. Albert Johnsen, Hampton, Iowa, by Viggo and Herbert Jensen, Chicago                                                                                                                                                                                      | 2.00   |
| Joint Mission Meeting, St. John's, Hampton, Iowa                                                                                                                                                                                                                           | 8.14   |
| In memory of Mrs. John Matzen, Viborg, S. D., A Friend                                                                                                                                                                                                                     | 25.00  |
| In memory of the following by Pastor H. Juhls, Warming, Grayling, Mich., Peter Nielsens, Hampton, Iowa, Mrs. Thyra Dan Knudsen, Clinton, Iowa, Pastor Wilhelm Larsen, Canwood, Canada, and Mrs. Emelie Sorensen Grayling, Mich., Hans J. Diken's Estate, Ellensburg, Wash. | 10.00  |
| In memory of Peter Nielsen, Hampton, Iowa, Peter Fabers, N. C. Rasmussens, Arlo Jensens, A. B. P. Millers, Ezra Millers, Mrs. Andr. Jorgensen, Mrs. Peter Ostergaard, Mrs. Alfred Kibsgaard, Mrs. P. L. Lund, Dagmar Miller, L. L. Vidals and Hans Egedes                  | 5.00   |
| Trinity Sunday School, Chicago                                                                                                                                                                                                                                             | 337.18 |
| Nazareth Sunday School, Withee, Wis.                                                                                                                                                                                                                                       | 9.00   |
| Hope Circle, Enumclaw, Wash.                                                                                                                                                                                                                                               | 100.00 |
| Marius L. Miolunds, Withee, Wis.                                                                                                                                                                                                                                           | 60.25  |
| In memory of Mrs. John Damm, Coulter, Iowa, Mrs. Ole Christensen and Mrs. Andrew Jorgensen                                                                                                                                                                                 | 10.00  |
| In memory of deceased friends, Nels Bennedsens, Kimballton                                                                                                                                                                                                                 | 18.00  |
| In memory of Mrs. Kristian Ostergaard, Tyler, Minn., Arne Nielsens, Ove Nielsens, Viggo Nielsens, Ivan Nielsens, Milton Nielsens, Donald Fredericksens, Norval Nielsens, Erling Nielsens, Elton Arnent, Naomi Nielsen and Harold Nielsen                                   | 1.00   |
| In memory of the following by Trinity Congregation, Greenville: Alfred Christensen, Mrs. Kittie White and Mrs. Sena Hansen                                                                                                                                                 | 5.00   |
|                                                                                                                                                                                                                                                                            | 25.00  |
|                                                                                                                                                                                                                                                                            | 15.00  |

|                                                                                      |          |
|--------------------------------------------------------------------------------------|----------|
| In memory of Mrs. Jennie Petersen, Ruthton, Minn., Happy Hour Circle, Ruthton, Minn. | 10.00    |
| Bethlehem English Ladies' Aid, Askov, Minn.                                          | 10.00    |
| Total for April                                                                      | 942.53   |
| Total since January 1                                                                | 3,559.37 |

### Earmarked gifts are as follows:

#### For a child:

April 4, \$24.00 from St. Peter's Guild.  
April 9, \$40.00 from Trinity S. S.

#### For Lepers:

April 6, \$85.25 from Bethany Congr.  
April 6, \$2.00 from Hojohons.  
April 6, \$10.00 from Olga Christensen.  
April 17, \$8.14 from Viggo and Herbert Jensen.

April 21, \$337.18 from Hans J. Diken.

#### For Muriel and the Ribers:

April 10, \$10.00 from Jepsen family.  
April 18, \$2.00 from Mrs. Marie Andersen.

April 22, \$10.00 from Mrs. Heitner.

#### For Film Fund:

April 12, \$20.00 from Bethania Congr.

For every gift, a hearty thank you.

**Dagmar Miller.**

1517 Guthrie Ave., Des Moines, Iowa

## Christian Liberty

(Continued from Page 5)

sion also charges His followers to teach.

If the Faith and Life Advance succeeds, and I do not know why it should fail, the result will be largely spiritual. Far from impoverishing our congregations, the concerted effort, if conducted in the right spirit, will cause us to "grow rich in every way, so that through me you can show perfect liberty that will make men thank God for it. For the rendering of this service does more than supply the wants of God's people; it results in a wealth of thanksgiving to God" (2 Cor. 9:11-13).

Yes, "thanksgiving to God"! I have visions of another generation looking back upon the men and women of our day. I see them rising up to thank God for the love, devotion, and generosity of the men and women who at mid-century made the kind of expansion possible which attested to their Christian concern for the future of the Church's work in two important areas: home missions and Christian Higher Education.

In my opinion more is at stake than the institutional growth of our synod through its congregations and college. That which is at stake today in the word is whether our Christian past shall be permitted to be the guidepost to a Christian future. For this very reason, I think, it is our Christian duty to remind ourselves, that there are decisive moments in the life of the Church and in each of us, where what we do for Christ reflect to the glory of God.

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

June 5, 1956

Name \_\_\_\_\_

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

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

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.

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