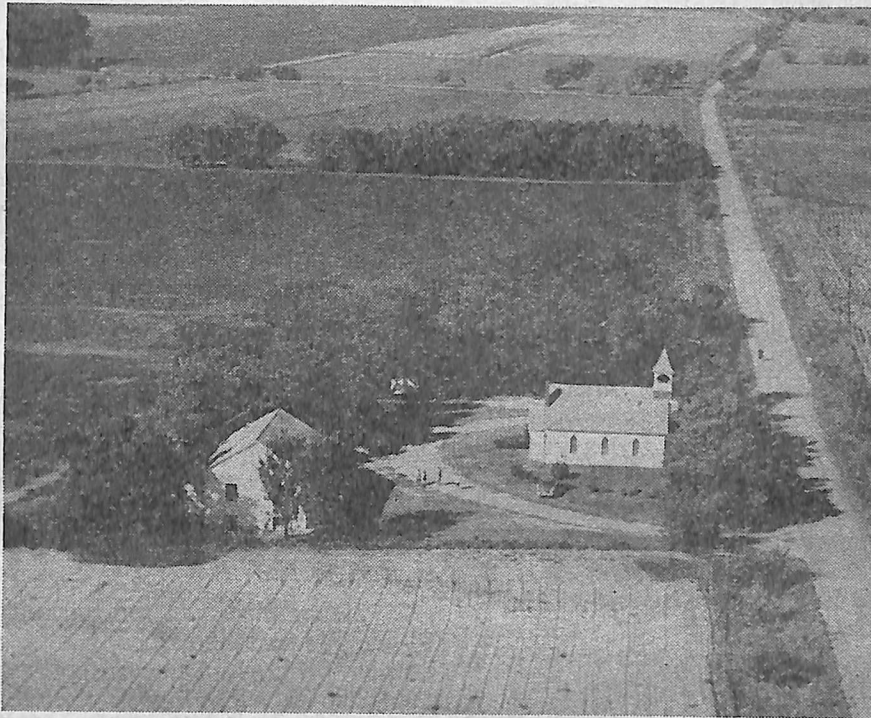


# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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An air view on a recent Sunday morning of our church's property near Cozad, Nebraska.

## My Church

No steeple, poised in majesty above it,  
No stained-glass windows to adorn its walls,  
No thick, rich carpet upon its floor-boards  
To lighten each soft footstep as it falls.

No massive structure, great and tall, is my church;  
There is no ornate plan in its design;  
Its gentle contour signifies its birthplace  
Within a sacred mold of simple line.

And yet, within the humble walls of my church  
There's grandeur, greater far than eyes can see —  
Spiritual food for hungry hearts' great craving,  
A quiet peace; a hope; serenity.

Inside my church I hear soft voices singing  
As lips, both old and young, are moved in prayer,  
And know that in this tender, sweet communion  
There is no room for conflict, fear or care.

Within the shelter of this sacred structure,  
Where love and faith and happiness abide  
I count my gifts and say a humble: "Thank you.  
This, too, is mine: my church, my joy, my pride."

— Charlotte Johnson.

# The Stewardship of the Soil

Sermon preached by Pastor W. R. Garred, Vesper, Kansas, on Rural Life Sunday, May 6, 1956, at Denmark Lutheran Church, Vesper, and Excelsior Lutheran Church, Wilson, Kansas.

Text: Deuteronomy 11:13-17

**W**E HAVE HEARD for years about the shift in population in the U. S. A. The trend is toward decline in rural population and growth in cities. There are, however, exceptions to this trend. There are cities here and there whose population is declining. This is usually due to the decline of a certain industry, such as coal mining in Pennsylvania, or textile mills in New England.

The first congregation I served as a pastor was at Manistee, Michigan, a fine city of about 9,000 people, beautifully situated on Lake Michigan, but a city whose population has reversed the usual trend. Fifty years ago when the population of the U. S. A. was considerably smaller than today, Manistee had almost twice as many people as today. What was the reason for this decline?

It was due to what visitors to America call our most obvious practical sin of **wastefulness**, a lack of conservation of God's good gifts of natural resources. For Manistee once had a great forest and many sawmills that gave employment to thousands of lumberjacks and millworkers. Today that industry is all but gone from Manistee.

Right after the Civil War Manistee started to grow fast due to the lumber industry. A group of enterprising New England Yankees became the leaders in the sawmills, and there was an influx of thousands of workers. They cut down the great trees that had grown undisturbed by men for hundreds of years. They cut as if these trees would last forever. But by the early 1900's they were running out of trees, for they had not planted any trees to take the place of the ones cut down.

Most of the men who had grown rich on the lumber, "lumber kings" as they were called, moved away and used their wealth to begin other kinds of business, while Manistee was left behind to shift for itself.

While these "lumber kings" lived in Manistee, they built an impressive church and vied with one another in the installation of big, expensive and beautiful stained glass windows. While I lived at Manistee, this church, seating about 800, had a membership of about 300, and had difficulty maintaining such a large building. The millworkers built a number of small churches.

I don't know if the lumber kings who moved away, repented of their sins, but their record at Manistee is one of exploitation of natural resources, and of people. Under the leadership of President Theodore Roosevelt, the conservation of natural resources was begun in 1908. The reforestation has now gone on for many years, and Manistee and places like it, is once again surrounded by forests. But it takes many more years to replace God's gift of trees than it does to rob and waste them.

The battle for conservation of natural resources goes on. The leaders in conservation try to teach us fore-

sight, restraint, the avoidance of unnecessary waste, and the controlled use of natural resources.

Soil conservation is much newer than conservation in general. The United States Soil Conservation Service was begun under another Roosevelt in 1935.

The word "stewardship" is relatively new to many of us. A steward is a manager or administrator, but not the owner of the things he manages. The ultimate owner of everything is God, who has entrusted the earth and its riches to man. God gave man dominion over the earth, but this dominion must be exercised in harmony with the will of God, and to the benefit of our fellowmen and future generations. We should labor daily under the consciousness that "all good gifts around us are sent from heaven above" (Hymn "We plow the fields"), and that God will hold us accountable for the use and management we have made of the things entrusted to us.

God has placed in the soil all the elements necessary to provide sufficient food, shelter and clothing for every human being, but man's ignorance and misuse of the land has interfered with the divine plan. Productive soil is one of God's priceless gifts to man. Man has been guilty of stealing from the soil the qualities that God put into it. To steal from the soil robs the community, the state and the nation. Empires have been destroyed due to mismanagement of the land. The once mighty Babylonian empire is mentioned as one example of a land that was fertile but now is wasteland.

To till God's soil is a sacred vocation, which puts one under a strong moral obligation to protect and conserve the soil. We must not treat the land as if we were the last to live on it. Good soil practices have a bearing on the future of every institution in the community, the church included.

The Christian farmer knows that good soil practices pay off in money, but his motive is higher. He will follow good soil practices because he is working with God's good gift, and it is one way the farmer responds to the love of God revealed to him in Jesus Christ. The Christian farmer will be a good steward of the soil and a humble co-worker with the Creator, never defying his laws.

In many parts of the U. S. A., the change from soil abuse to good soil stewardship has brought social and economic changes for the better. We hear how mechanized farming on a large scale has forced people off the land. That is not the only reason. Poor soil steward-



Pastor Garred is Synod Secretary, and pastor of Denmark Lutheran Church, Denmark, Kansas, and Excelsior Lutheran Church, Wilson, Kansas.



ship has reduced owners to tenants, to farm laborers, or forced them off the land altogether.

The sins against our soil and water resources are sins first of all against God. They must be repented of and we must make amends. Civil law steps in when a man misuses a human being or even an animal, but there is no law against misuse of the soil one owns or farms. So far we can merely appeal to the person's conscience, through the promotion of good soil practices, and the pressure of community opinion can be applied against those who treat or maltreat their land so that it damages the land of their neighbors, and hurts the community.

Dust storms and hard dashing rains are to some extent a punishment for our past sins of omission, and warnings for us to conserve the richness of the soil. Despite our past misuse of the land, we still have food surpluses in the U. S. A., but the time might come before long that we do not have surpluses, but shortages. The population of our country increases annually by about three million, while the total area of productive land, for various reasons, is shrinking by some half million acres annually.

Food surpluses or not, it is never right to waste food, and especially not as long as half of the world's population is not getting enough to eat. The number of people engaged in farming in the U. S. A. may continue to decrease, but the importance of caring well for the land will increase. No matter what new ways of farming, or what new farm machines are invented, the soil will be the basic part of farming.

We need not get panicky because the number of farms and the rural population decreases. Rather let us have faith in the future, under divine guidance, and let us who remain on the land be the best farmers we can be, so that our children and young people will be inspired to take up farming as a vocation which serves both God and man well.

To become a successful Christian farmer is certainly a goal worth striving for, and sacrificing for, and it is a good thing that we have in this community, and in communities across the land, people who are working, as for example in the 4-H clubs, to help our young people to become better farmers and better citizens. They deserve the support and encouragement of the churches.

Man has always felt a need to give thanks to Almighty God for his bountiful blessings. Our prayers at Rogationtide are a reminder to man to turn with humility and confidence to the giver of all good. For it is not the earth alone which brings forth fruit, and not alone the busy hand of man on which growth depends, but it is God who gives the increase.

(Some of the ideas of this sermon, and in some cases the actual wording, were taken from the pamphlet "Soil Stewardship Week 1956", issued by the National Association of Soil Conservation Districts, in cooperation with the Soil Stewardship Advisory Committee of the Churches.

In the Denmark and Excelsior Churches parts of a Rogationtide Service were used. This was prepared by the Rural Church Life Program of the National Lutheran Council. A bowl of wheat seed was placed upon the altar, and special prayers for good growth and harvest were said. Excerpts from Genesis 2, Psalm 8 and Leviticus 25 were read.)

## The Living Word

### Anon, by and by, and presently

(Fifteenth in a Series)

"Immediately" and "straightway" are two words much used in the New Testament, which leaves one in no doubt as to their meaning. But unfortunately the Greek words which mean immediately and straightway have also been translated in the King James Version by the terms "anon" "by and by," and "presently," all of which once meant immediately but now mean soon or after a while. When Jesus entered Peter's house in Capernaum, they told him immediately that Peter's mother-in-law was ill (Mark 1.30); but the modern reader gets the impression that they did some visiting first, for it is said that "anon" they told him of her. Salome demanded that the head of John the Baptist be given her on a platter at once (Mark 6.25), but the King James Version says that she asked that it be given her "by and by."

In the parable of the sower (Matthew 13.21), Jesus said of the hearer who is like stony ground that when persecution comes he immediately falls away; but the King James translation has "by and by he is offended." When Jesus said to the barren fig tree, "May no fruit ever come from you again!", the account in Matthew 21.19 records that the fig tree withered at once; but the King James Version says that it withered "presently."

When Jesus rebuked one of his followers for drawing a sword and striking out in defense of his Master in the Garden of Gethsemane (Matthew 26.52-54), he said, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Jesus used a clear, strong word which means "right now" or "at once." But the King James Version imports a more leisurely air to the saying by using the word "presently" — "he will presently give me more than twelve legions of angels."

"A fool's wrath is presently known: but a prudent man covereth shame" is one of the realistic observations of the book of Proverbs (12.16). But it is clearer and more realistic in the present translation:

"The vexation of a fool is known at once, but the prudent man ignores an insult."

Luther A. Weigle.

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## Both Faith and Science are Illuminated by Discoveries Near the Dead Sea in

# Those Incredible Caves and Crevices

### EDITORIAL FEATURE

(Continued from May 20)

**I**N THE FIRST article in this little series, we told of some of the difficulties encountered by the Metropolitan Samuel who first believed in the authenticity of these manuscripts and who managed to buy four of the originals. He allowed them to be photographed by the scholars in the American school in Jerusalem, thinking that this would increase publicity and hence their value, but unexpectedly discovered that the opposite was true. As soon as the photographs were published, many museums and schools of research who might have been tempted to pay fabulous sums for the originals, discovered that they did not need the originals; they could do their research from the photographs. Samuel's royalties from these photographs amounted to only \$300 in his first year or two in this publishing venture, not nearly what he had been led to expect. But the published pictures would certainly never be best-sellers, since only a handful of world scholars could even read them. Samuel, at this writing, lives in a little white house in Hackensack, New Jersey, where he is active in a small group of his Syrian Orthodox church, one of the few congregations in the Western Hemisphere.

An attempt was later made to sell the scrolls, but who could establish a price. The only comparison in value possible was with books, and a rich American had recently paid \$150,000 for the Bay Psalm book, while Gutenberg's Bibles brought usually up around \$100,000. (The same gentleman had paid \$50,000 for an original copy of ALICE IN WONDERLAND!)

Two summers ago the trustees of Samuel's Syrian church decided the scrolls had to be sold, and so in June, 1954, readers of the Wall Street Journal were startled to find one of the most surprising want ads ever printed anywhere. It said,

"For Sale, Miscellaneous: Biblical Manuscripts dating back to at least 200 B. C. This would be an ideal gift to an educational or religious institution by an individual or a group."

Jews from Palestine, who all along had wanted the manuscripts returned to Palestine, and indeed had contested Samuel's title to them, spotted this simple ad, and through an anonymous third party, bought them for quarter of a million dollars.

It is probably inevitable that the discovery of the Dead Sea Scrolls should lead to a great deal of hasty conjecture. Some of the startling assumptions that have come out of the early study of the old manuscripts found in the caves of Palestine in 1947 have led laymen to believe that we are facing the upset of some of our most cherished beliefs and faiths concerning Christianity. Most reputable scholars, however, agree that this will not be the case. On the basis of what has been published so far, it seems reasonable to say that the knowledge gained from the Scrolls and from no other source will do no more harm to the fundamentals of our faith than

did, say, the publication of the Revised Standard version of the Bible.

Nevertheless, it is somewhat startling to find a sentence in Wilson's much-read book on the manuscripts that says: "It would seem an immense advantage for cultural and social intercourse — that is, for civilization — that the rise of Christianity should at last be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation." (Pg. 108). Certainly this rise of Christianity is "an episode" in the life-story of the race, but it seems incredible to account for much of that episode without taking into consideration the fact of divine revelation. This life is no toboggan, given a first shove by God, and then allowed to proceed pell-mell at will, careening headlong down a hazardous slope with never a further concern by God nor any hope of His intervention nor revelation.

We document early Christianity whichever way we can. We research the books of the New Testament as carefully as we can. We are in sincere search of origins. In so doing, we are not trying to apologize for nor undermine any previous theories of revelation in connection with the writing of the Scriptures. Our Bible books arose out of the very life of the Hebrews and the Christians. They have survived because they undeniably have that essence of life in them — perhaps not uniformly so, but certainly inspiringly so. If, in the great mass of fragments and manuscripts now unearthed we find affinities and parallels to what we hitherto have considered uniquely biblical, we still are not ruling out altogether the vertical dimension of revelation. We have increased the horizontal, historical dimension, but as Amos Wilder says, to understand our historical faith in terms of mere cause-and-effect process is to deny its true nature.

The finding of such parallels is not startling, and probably only significant in the same way that we regard parallels between passages in the Old Testament and the New Testament. It is not an undermining of our faith in Christianity's precepts to say that some of these precepts were common property of the life and times, and may have been followed in many sects outside Christianity, and indeed outside the whole Judean tradition.

In general, the manuscripts of the Old Testament seem to confirm how old the texts which we have previously depended upon actually are. Such really significant questions as "1st" and "2nd" Isaiah, etc., are not answered by the Scrolls. The Scrolls mostly are from a period when the Bible had already taken its present shape, and do not help much in determining whether, for example, Isaiah is a unity, or, as the modern view holds, that Isaiah was written by different persons in different periods.

Such writers as Dupont-Sommer, in France, and A. Powell Davies, contend that the Scrolls inevitably will have the effect of weakening the claims of orthodox





Inside Qumran Cave No. 1, looking toward entrance. Mr. G. Laukester Harding, Director of Antiquities, Jordan, examines at left a group of leather fragments found in the dirt. Père R. de Vaux, Director, Ecole Biblique et Archéologique Française, Jerusalem, looks on. An Arab workman scratches dirt for more fragments at right. Photo, courtesy Ovid R. Sellers, Prof. Emeritus, McCormick Theological Seminary.

of the Scrolls are not only books but are commentaries on the books of the Old Testament. And in these commentaries we find some interesting information about the community itself.

For example, these interesting ancients did not believe in marriage. They denounced all bodily pleasures. They denounced money. They had no children. How did they perpetuate themselves? Evidently they trusted in attracting new members from the mainstream of Judaism, young men dissatisfied with the religious life of the cities who would be willing to leave home for a monastic life in the desert. These refugees hated women, believed them all to be corrupt and unfaithful. One theory about them maintains that in the seclusion of this withdrawn life, the Essenes managed to hold off Roman rule and influence for perhaps two centuries, until the general pillaging of the nation and the destruction of the temple around the year 70. It is possible that the library caves were a refuge and hiding place against the final successful assaults of enemies. Evidently the Essenes, if such they were, never returned to recover their hidden treasure, and the discovery now, many centuries later, are in the nature of a revelation in itself. It is possible that the entire colony was wiped out. It is also believed that a fortuitous earthquake may have sealed up the cave entrances and prevented their discovery by less sympathetic hands; one is known to have occurred at about the right time.

Mr. Wilson goes into exceeding details in describing the life and beliefs of these fascinating people. The recent theories see them as prototypes to the early Christians, and even see one of their leaders. "The Teacher of Righteousness," as a prototype of Christ. Exciting as these theories are, (and if they were true they would be of tremendous significance), there are some differences in faith and practice which cannot be ignored, and which are of such a nature that they seem almost positively to rule out the possibility that early Christianity was "patterned," to put it plainly, on Essene life. The Essenes placed great emphasis on seniority and rank, for example. Who can forget Christ's attitude: "Let the greatest among you become as the youngest, and the leader as one who serves." And Jesus also taught love of enemies, while the Teacher of Righteousness felt nothing but hatred for his enemies and expected the Lord to avenge them. (Some have theorized that this Teacher may have been John the Baptist, but there is no support for this.) Fundamental doctrine in Christian faith is that salvation comes by belief in Christ. Nothing of this doctrine is found in the writings, nor is there any notion of the absolution of sins. On the other hand, there are some interesting parallels in such practices as the washing of baptism, the eating of the ritual meal, etc. According to the most recent new releases, (from the U. of Manchester), the parallels between the chief figure in the Scroll sect, (The Teacher of Righteousness), and the career of Jesus are much closer than has been until now believed. There is evidence that he was killed, probably actually crucified, and that his followers looked for his resurrection. But it will be hard to overcome the main point of difference, which seems to be that the sect was a movement dominated by Jewish priestly and Levitical traditions, while early Christianity certainly was a lay movement.

Similarities in faith and practice, as has been earlier

(Continued on Page 7)

Christianity for the divinity of Christ. Such statements (called "scandalous" by other scholars), are based mostly on theories which have their inception in only a few minor points in the Scrolls. According to Millar Burrows, "none of the differences between these manuscripts and the traditional Hebrew text or the ancient versions involves a modification of the religious teaching of any book of the Bible." This could not be put more plainly. It puts the manuscripts in proper perspective, and, at least for this writer, does not diminish their interest nor romance; indeed, it makes them the more welcome.

Near the cave in the Wady Qumran, the site of the earliest discoveries, lie the ruins of what is believed to have been a monastery of a Jewish sect which existed before the time of Christ, (see LUTHERAN TIDINGS, May 20). In these ruins were found a plaster writing table and bench, a couple of ink stands, and a potsherd on which was written the Hebrew alphabet. Evidently it was here that the manuscripts were carefully copied by hand. According to one of the scrolls, the community life in this isolated spot had been set up in order for the participants to study the law and prepare the way of the Lord. Most scholars agree that these were the Essenes, not directly mentioned in the Bible but known from noncanonical writings dating back to the time. Since the New Testament mentions only the Sadducees and the Pharisees, the Scrolls will add a chapter to what we know of the sectional life of Palestine at the time. The ascetic Essenes were Bible students. Many



# Who Speaks for Christ?

**Dr. Ernest D. Nielsen**

Surely, this is a special occasion today. Many of you have come to Des Moines to attend Studentfest (homecoming) at Grand View College. We welcome parents, former students and the guests who are here for this special event. To some of you Luther Memorial Church is the church which you attended during your college years; others may have attended services here during visits in the city.

At Luther Memorial Church and at Grand View College we are joining hands in a common task as we work at our respective fields. That which brings us together on Sundays in this church is the common desire to participate in a common worship, the yearning or need for Christian fellowship, and the spiritual hope that we may experience the love of God.

Today's epistle lesson is taken from the eighth chapter of the Apostle Paul's letter to the Romans. In that letter the sixth, the seventh and the eighth chapters each close with the great affirmation that Jesus Christ is our Lord. Jesus Christ our Lord! And I ask the question: Who speaks for Christ?

This is more than an academic question. Theological questions not only may, but do change from generation to generation. The question, however, is inseparable from the burden of Christ's message in the gospel lesson for this sixth Sunday after Easter. The message is prophetically focused upon future generations of disciples who are to believe in Jesus and to know Him through the words of other disciples. It is a tremendous burden that Christ places upon His disciples. It literally makes a difference not only in the world but also in the plan of God, whether there are those in every generation who speak for Christ. It may mean the difference between a generation's acceptance or rejection of Christ's claim to a divine mission of world redemption. Is it possible that the uniqueness of Christianity has been lost sight of to the extent that we think it might be superseded by something better?

Surely, the Church speaks for Christ. However, the channels for Christian communication must be widened, multiplied and above all deepened. Certainly, we do thank God for the winning of disciples through the Christian ministry. The thrill of preaching is not fiction: It is a living reality whenever the man of God is given the grace that enables him to perform his ministry effectively. Nevertheless, we must go still further to be true to our Protestant heritage. As individual members of the family of God do we — you and I — speak for Christ? Does Grand View College speak for Christ? Does my community and country speak for Christ? I am not speaking of that particular type of witnessing which we call preaching. Our obligation is really much wider in its scope. Do we in all cases commend the truth as it is in Jesus? Christianity is not a mere historical phenomenon on the religious scene expressing some truths; it is the truth about God's redemptive love. Christ asked, "When the Son of man comes, will he find faith on the earth?" Christian men and women of our generation cannot escape responsibility for the an-

swer of our generation to that question. For we must not overlook that God, humanly speaking, has no other workmen. Hence, the question, Who speaks for Christ? cannot be brushed aside lightly.

Dr. Nielsen addressed students and guests gathered at Luther Memorial Church for Studentfest in May this year. It was also the occasion of the anniversary marking 25 years since his ordination. We are printing this message by popular request.

Projecting His thoughts into the future, Jesus Christ makes it unmistakably clear that His mission is something more than offering to men an opportunity for religious experimentation. The words and deeds of Christ are a crisis-making revelation to a world in alienation from its own creator. I am not using the word "crisis" in the sense of the alarmist who decides that some external change must be effected by his own efforts to save himself. The alarmist is usually more concerned about himself than about the world. I am using the word "crisis" in the religious sense which perceives the crisis taking place in man himself, effected by a power other than his own. This does not mean that there is no need for man's concern with the problems of this world. No, Christ does not pray that God should remove His disciples from the world. He does pray that they may be kept from the evil one. One illustration suffices to show how the highest motivation for unselfish service for God and man is rooted in religion.

John Wesley, one of the great servants of the Christian Church, was born into a Christian home. His father was a minister in the Church of England. Wesley received a splendid university education, and became, successively, a university fellow, a lecturer in Greek at Oxford, and a religious leader among the students at Oxford University. It would be wrong entirely to say that during these years Wesley was not a Christian. The fact is that he was an ardent, young clergyman. He met his spiritual crisis in the month of May, 1738, at a meeting where Martin Luther's great preface to the Epistle to the Romans was being read. The Christian world today knows that it owes a great debt to the influence of the Methodist church, especially among the English-speaking peoples of the world. Wesley in his day spoke for Christ.

In any process of self-examination, I must admit that I often speak of thanking God for the opportunity of attending worship services. There is a timeliness about such an emphasis in our generation. Yet, I fear that it is easier to thank God for our freedom of worship than to pray that Christ's word to us may become a crisis-making revelation to the extent that I am enabled to see the relevancy of God's Word to my whole life in this hour. God's Word to us speaks to the present situation. The glorious truth is that our response to the Word gives a new dimension to our understanding of the present. We see that for the Christian it is fraught with meaning for the future.

If the world is to believe in God and to know Him in and through Jesus Christ, there must be those who speak for Christ. Moreover, those who speak for Christ must commend also the Gospel's power to effect Christian unity in a world of separation, and Christian love in a world of suspicion, fear and hatred.

Amen.



# Reporting Church News

**Julius F. E. Nickelsburg**

Will my readers pardon a personal reflection on the subject before us? Fifty-nine years ago, then as now, and in the years from 1897 to 1956, the writer's number one hobby, has been religious publicity and public relations. But, back to our story of 1897, Immanuel German Lutheran Church, (east 83rd St., New York, later consolidated with Immanuel, 88th St., New York) dedicated its new edifice. As president of the Young People's Society, I was delegated to furnish the press with an account of the festival occasion. With a story written as good as my ability provided, I journeyed, via horse car to lower New York (the trip from Yorkville to Park Row took one hour) to the offices of the NEW YORK WORLD, NEW YORK HERALD, TRIBUNE, STAATZ ZEITUNG, and GERMAN HERALD, my copy was taken at the city desk, however little, to be truthful, almost nothing appeared in print. Times have changed. Never in the history of American journalism have the magazines and newspapers of our country opened the columns of their publications to more news of religious nature than in our present time. Cooperation and the most friendly relations has been established between the editor and his staff, on part of the larger city periodicals and also the weekly and bi-monthly publications.

News from congregations and church societies is earnestly desired, however there are rules and regulations that govern the passage of copy from the "desk" to the "compositor." May we suggest a few helpful hints in that direction.

## Standard Rules to Follow

- 1—Report news when it happens, the time limit is important.
- 2—Typewritten copy is preferred, double space your copy. If handwritten, it must be legible. The editor or re-write man has no time to waste.
- 3—Wordage requirements are flexible. The most important facts of your story must be stated near the top of your manuscript.
- 4—Names are important, avoid initials, don't use "J" for "John" or "Julius." If the persons named hold an office, use titles, etc.
- 5—Do not exaggerate. If you are reporting attendance at an affair, don't say "500 were present" when only 350 persons were there.
- 6—The activities of your pastor, teachers, congregational officials, etc., make up well worth brief and newsy items.
- 7—The activities of the organizations connected with the parish should be brought to the attention of the community. The secretaries of societies should keep the person responsible for publicity informed on what is going on.
- 8—In the large cities, newspapers that publish sermon excerpts, desire advance copy on Saturday or Sunday afternoon, for Monday publication.
- 9—Reports of the church at large, synodical, conference

or district news, should always have a local connecting link, such as "late figures submitted by several districts of the Lutheran Church-Missouri Synod show that 122 new churches were opened in 1955." "In our Atlantic District, of which St. Mark's Lutheran church is a member — new congregations were organized." National and international news items of a denomination reach the editor's desk from the Associated Press, United Press, Religious News Service, and the editor is willing to give space to these releases, if the churches in his area have an interest in the reported news.

- 10—At least one week before a national, district or sectional conference takes place, address a letter to your newspapers: "The members of the local St. John's Lutheran church are greatly interested in the proceedings of the ----- meetings to be held ----- at ----- We would appreciate reports of these gatherings, especially AP, UP and RNS reports on the major events."
- 11—Local radio stations donate free time to clergymen for brief devotions, prayer and family worship hour periods.

Even since Luther's day the printing press, which good Brother Martin called God's "newest and best gift to the Church" has been of invaluable help in spreading "God's Word and Luther's doctrine pure." Let us witness with the spoken word, the printed message, with television, with radio, with boldness, to the glory of our God.

(Reprinted from *The American Lutheran*.)

## Those Incredible Caves and Crevices

(Continued from Page 5)

noted in this article, in itself proves nothing. Such similarities have been discovered in analogous religious groups where there is no possibility of any direct connection or influence. Here, in this instance, it is perhaps possible to trace the similarities to a common origin. (In the study of the four Gospels, such common origins are now taken for granted, under form criticism and "Higher Criticism," and the source, the *Quelle*, from which Matthew and Luke copied and which resulted in such striking parallels, is designated as the unknown Q.) Frank Cross points out that parallels by themselves are meaningless and do not invalidate nor validate one or the other of the two parallels. He says "it would be scarcely less absurd to suppose that if one found a parallel between 15th Century reform movements in Catholicism and early Protestantism, he could conclude that (a) Protestantism was invalidated, or (b) Protestantism and Catholicism brought much closer thereby." We are learning, through the Scrolls, mostly that early Christianity was closer to some of the sects than it was to the Judaism of the Rabbis.

This concluding article in the series on the Dead Sea Scrolls has been no more complete nor satisfactory than the preceding two. It has only been hoped that the series may have whetted the appetites of readers of TIDINGS so that each new publication on the subject of the Scrolls will be met with interest and that each news release in the papers will be read with care and caution.



## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN

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Culver City, Calif.



### Flash ! ! ! !

**Attention young people and parents of the Northern Lights District.** Young people are invited and urged to attend the District Young People's Camp at Wood Lake near Grantsburg the last full week in June. Cost for the week is only \$16.00 for the week which includes health and accident insurance. Although this is late for any long term planning, contact your pastors for additional information and rides to the campsite. **The privilege of attending such a camp should be a part of every young person's life — for inspiration — for Christian experience — for fellowship — for fun.**

### Over the Typewriter

This time your editor is trying something different for the page read by you, the youth of the synod. I will comment on various topics and perhaps give a few opinions. The purpose of the column is not so much to give information as to stimulate thought by you and to raise questions that **you** can discuss and write about. This is the place for you to express **your** opinions on the issues at hand, be it the problem of what to do at LYF, how to get along better with other youth groups, the affiliation question and how it will affect the AELYF, or any question on religion or life in general. From time to time, it may be possible to have articles concerning these issues with a portion of space given over to criticism by you of these articles. How about starting with some comments on how you would like the page written and what it should contain? While you are writing these letters, include news of what your society is doing. I appreciate contributions and I will do my best to use everything that you send to me. This issue contains an article by a young man from Chicago who attended folk school in Denmark for a few months this past year. It is too long to be concluded in one issue, but watch for its continuation in the following ones.

Also in this issue, note the article from Brooklyn concerning the work the young people there did at the Danish Home. It is certainly a worthwhile project and something for each of you to consider for your area.

### On Attending a Folk High School

This article was submitted by Mark Nussle of Chicago, Ill. Upon completion of his high school work there, he left for Denmark to attend a Danish Folk School. He has completed five months of study there and is at the present, traveling through Europe on his own.

In the book, "The Folk High Schools of Denmark," there is a man described as a prophet and spiritual genius who understood the life and minds of his people through-

out the ages. This man was Nikolaj Frederik Severin Grundtvig, the father of the folk high schools. During the period in which this great man lived, 1783-1872, Denmark experienced one of the most poverty-stricken eras in its history. Grundtvig realized his country's condition and worked hard to alleviate it. He translated Latin and English works and at the same time wrote some very fine poems of his own, but the people of Denmark were too sound asleep to be awakened by poetry or books. It was then that he set up his plan for a high school for all types of folk and called it a "Folk High School." Here they would not learn foreign language and other "intellectual" subjects, but rather their own history and language so that they could express their ideas and maintain their opinions fluently and correctly. Because he felt that much more could be received from a lecture, he set up the school curriculum on that basis. There were to be no grades or tests, which meant that the student would progress only as far as he himself wished to push himself. In 1844, after many years of debate, the village of Rødding became the site of the first Danish folk high school.

With this little introduction, I would like to tell you about a few of the things which I have experienced this past winter as a student of Rønshoved Folk High School.

A teacher, Aage Møller, founded the school in 1921. It could not be started earlier because that section (southern Jutland) was under German occupation from 1864-1920. It was Møller's intention that the school should be built at Dybbø. Since this was not feasible, he began to look for a new location. Upon seeing an ad in the paper, he examined the site; it was a farm on a peninsula. It extended out into Flensburg Fiord, the present border of Denmark and Germany, halfway between the towns of Sønderborg and Krusaa. The surrounding countryside is truly beautiful, with the gently rolling hills, the fiord, and a big forest less than a mile away. The school's sandy beach is over 400 yards long, and the campus covers more than twenty acres of beautiful gardens and big lawns.

Aage Møller, who is now a minister, started a free church in 1925, and still conducts services in the school auditorium two times a month.

The school thrived for a period of time and then began to decline in popularity. In 1941, there were only eleven students attending. It was in that year that Hans Haarder became president of the school. He had been a teacher at the Askov Folk High School for eleven years. The first winter that he had the school, there were forty-four students enrolled. Even under the German occupation of 1940-1945, the school was kept open. Since 1941, over 2,800 students from all over the world have received this unaccredited education that makes for a better life and world.

(To be continued)

### AELYF Doin's

Brooklyn, New York: A Saturday of work and play at the Danish Home was spent May 26. Windows were cleaned, floors scrubbed, the kitchen scoured and picnic tables set out. As much as possible, things were made ready for the approaching Strawberry Festival in the lower grounds. Several from Bridgeport joined in the work that day. Basket lunches were made by the girls, a picnic supper, a ball game and some folk dancing added up to sheer exhaustion and relief on getting home.



# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



## West Coast Women's Retreat

Has anyone noticed an unusual amount of activity going on along the Pacific Coast these days? If you have, it's very likely the committee in charge of the Women's Retreat for the West Coast that's responsible! At any rate, those busy ladies are fairly buzzing with ideas and plans that ought to make this initial attempt at sponsoring a Retreat of this type a "super-colossal" success.

Mt. Cross, a Lutheran Bible camp in the beautiful Santa Cruz mountains (about 7 miles from Santa Cruz, 40 miles from Watsonville) will provide the setting for this event, and the dates are August 6-9.

Although we'd much rather be telling you how clear and fresh the evening air is, and how beautiful a Mt. Cross sunrise can be, the practical side of the Retreat must be taken care of too. The cost of the entire camp will be \$15.50, including board and room, registration and insurance. Rates for children are less, and, although no program has been planned for them, supervision will be organized from among the mothers.

The final details of the program are not yet settled, but this is a general picture of what will be going on. There will be devotions, lectures, readings, singing, workshops and discussions, and various types of entertainment of a lighter nature. From our own group, Pastors Farstrup, Hansen and Gramps, and Mrs. Ellen Nielsen and Mrs. Thyra Larsen have been recruited. There will also be several other speakers, including Rev. Dean S. Collins of Los Angeles, Western Regional Director of Migrant Ministry for the National Council of Churches.

There will be time every day for relaxation, napping, or chatting. There's a swimming pool in the process of construction too, we hear, that should be finished by August, so bring your bathing suits.

Sound like fun? It will be! Also, we might well wait long for a better opportunity to make some real friends among the women of other congregations besides our own, to "swap" ideas, and to absorb enough inspiration to go back to our own homes and churches better equipped to carry on our work.

Start planning now to be there. Talk to your neighbor, too, and if you have a car, try to fill it with others wishing to go. More details will be given later.

Elsa Hougesen,  
Publicity Chairman.

## District IV - Women's Missionary Society

District IV of WMS voted last fall to sponsor a war orphan in Korea. Recently they received a picture of "their" little girl and the following letter from Dr. J. Calvitt Clarke, executive director of the agency. The Christian Friend Inc., is a missionary organization and a member of the Foreign Mission Division of the National Council of Churches of Christ in the U.S.A. It operates in 27 different countries and is at present assisting 16,000 children.

Cedar Falls, Iowa, American Evang. Lutheran Church  
District IV, Women's Missionary Society

Dear Friends:

I am glad to be able to write you that the picture of the child for whom you are so kindly providing care and training in Korea has arrived.

I think you would be quite fascinated if you could suddenly find yourself at the front entrance of the Soon Chun

Ai Rin Won — the orphanage, way down on the southernmost tip of Korea, that shelters your child. It's a big, old house, built, no doubt for a Japanese person of wealth in days gone by — when the Japanese occupied Korea. For the big, highly ornamental, curving gable is typically Japanese. Two more floors, with many little gabled offsets, rise above this but as one suddenly steps around the corner, the side of the house looks very much like an American home! The nicest things about the strange old house, however, are the many windows which make it light and airy and a fine house for bringing up a huge family of children, and the "ondol" floors (warmed by ducts from the cooking and special stoves) which make it cozy and warm in the winter time, not to speak of its big surrounding farm with a special playground laid out for all sorts of games.

They'd like you to come and see it for, to most of the children, it is a bit of paradise after all they have been through. Many saw both parents killed in the Communist inspired riots in Soo Chun and Yeu Soo before the outbreak



Bae Soon Ai

of the Korean War. Others are children lost in the great refugee movements or bereft of parents killed in the invasion from the north. Many suffered hunger and disease and crippling before being gathered into this blessed haven by "Father," as they affectionately call Yoo Jeun Chang, the kindly superintendent of the Home.

"Father" was a teacher, with training in religious education, before taking over the responsibility of his big Ai Rin family and so he knows a lot about boys and girls and what they need to make them grow and develop. Thus the days here are full and happy ones for them. From the babies in the big nursery who are taken out for an airing and eat and sleep and play the days away, to the high school boys and girls who make "father" very proud when they bring good reports home from the city schools which they attend.

And, as in any well regulated family, everyone takes his part in small responsibilities about their home. For two short periods each day — early morning and after school in the afternoon — everyone helps with tidying the rooms, dusting and sweeping and "picking up" or perhaps by doing a stint of work in the garden among the rows of cabbages, spinach and potatoes or in the rice and barley fields beyond. They are proud of the huge radishes they raise and the onions and other vegetables and fruits for the orphanage table.

(Continued on Page 13)



# Come Thou Fount of Every Blessing

Interpretation by

P. Rasmussen

There is some difference in what we used to sing in our hymn book and the original text. The original text contains six verses. They are combined in "Hymnal" two and two so there are only three verses.

But there is something more, and I regard it very important. The last lines in the first verse in the Hymnal reads as follows:

Teach me ever to adore Thee  
May I still Thy goodness prove,  
While the hope of endless glory  
Fills my heart with joy and love.

but the second verse in Robinson's text is much stronger:

Teach me some melodious sonnets,  
Sung by flaming tongues above.  
Praise the mount: I am fixed upon it,  
Mount of God's unchanging love.

It has been stated that the hymn is a mixture of thanksgiving and petition, and the revelation of the very heart of the gospel therefore endears it to all devout Christian souls.

I will now mention the first petition. But it might be well to ask: What is the fount a symbol of? In the Book of Jeremiah 17, 13 we find an answer. "They have forsaken the Lord, the fountain of living water." He is the fount of every blessing, and concerning blessings we may turn to Psalm 103: "Bless the Lord, O my soul and forget not His many benefits, who forgives you all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy, who satisfy you with good as long as you live, so that your youth is renewed like the eagles." Also Ephesians, 1, 3-10, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places . . . We could also mention James 1, 17. "Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom is no variation or shadow due to change."

Now we turn to the petition:

Come . . . . Turn my heart to sing Thy grace;

.....  
Teach me some melodious sonnet  
Sung by flaming tongues above.

Why such a prayer? Because: "It is good to give thanks to the Lord, to sing praises to thy name, O most High, to declare thy steadfast love in the morning, and thy faithfulness by night, to the music of the lute and the harp to the melody of the lyre." - Psalm 92, 1-3.

Yea! Streams of mercy, never ceasing  
Call for songs of loudest praise.

And now we may think of His thanksgiving, when we sing of the mount on which He is fixed, the solid foundation for His life the mount of God's unchanging love.

The next verse refers to 1, Samuel 7, 12. After the battle with the Philistines and the victory Samuel took a stone and set it up between Mizpah and Jerhanah and called its name Ebenezer for he said, "Hitherto the Lord has helped us."

In order to understand the lines about Jesus seeking him, these words from his biography will help us. His thoughts were first turned seriously to spiritual matters by a singular incident. He was now 17, and was beginning to associate with dissolute young men. On one occasion he, with several others succeeded in loosening the tongue of a gypsy fortune teller with drink and she prophesied among other things, that he would live to see his children and grandchildren. To his credit, be it said, this statement filled him with a desire to be, in a measure at least, worthy of these prospective descendants, and that very night he went to hear the famous George Whitefield preach . . . Whitefield's sermon made a deep impresson on young Robinson, and he became a constant attendant at these Methodist meetings, but it was not until two years and seven months afterwards that he professed to being soundly converted. Jesus sought him that was one thing and in order to rescue him from danger, interposed His precious blood. In these words we have his confession of Jesus as Savior. It meant so much to him that from now on he is a daily debtor and we have his second petition:

Let that grace, now, like a fetter,  
Bind my wandering heart to Thee.

When we have in mind these phrases: "Prone to wander" as characteristic for him, then we fully understand this petition: "Bind my wandering heart to Thee."

We have mentioned his petitions, his thanksgiving and now last but not least his full surrender:

Here is my heart, O take and seal it,  
Seal it from Thy courts above.

In his biography there is the following story: "On a warm night of summer, a young man, with his face betraying marks of dissipation and with an uncomfortable feeling that his present course was making a wreck of his life, passed slowly and thoughtfully down a quiet village street. He was in a receptive mood, and impressions made now would be lasting. The pleasant breeze, the flood of glorious moonlight and the solemn stars were making their strong demand on his manhood to assert itself. Their silent appeal might have been in vain, but at that fitting moment there fell on his ear from a neighbouring balcony, embowered in leaves, the full, rich voice of a young girl singing, and as he passed the house he could distinctly hear the words:

Jesus sought me when a stranger  
Wandering from the fold of God,  
He, to rescue me from danger,  
Interposed His precious blood.

He had heard the hymn often before, and was perfectly familiar with the lines, but they came to him now with a new and a powerful personal appeal.

Try as he would to prevent it, the sweet, song-laden voice haunted him, and the words kept repeating themselves again and again in his memory. Before he slept he manfully faced, in the presence of his Saviour the great question of his soul's salvation, and won the victory. "The peace that passeth understanding" came to him, and he nobly resolved that hence forward his life should be devoted to higher aims and to holier purposes. Filled with happiness and sweet content he went to rest, his last waking thought being:

Here is my heart, O take and seal it  
Seal it from Thy courts above.



## *Notes From Here and There*

### **So the Congregations May Know**

It has come to our attention that it is assumed the Lutheran Church Relations Committee will again present the question of affiliation with the United Lutheran Church in America to the convention of the American Evangelical Lutheran Church. In order that the congregations may know what the committee has decided to present to the convention we pass along the following information:

"The Lutheran Church Relations Committee recommends that the question of affiliation with the United Lutheran Church in America on the part of the American Evangelical Lutheran Church be tabled pending the outcome of the negotiations to be entered into by the American Evangelical Lutheran Church with the United Lutheran Church in America, Augustana Evangelical Lutheran and possibly other Lutheran church bodies."

The committee feels this is the only reasonable recommendation it can make, since an affiliation with the United Lutheran Church cannot be effected before the forthcoming negotiations with the United Lutheran Church, Augustana Evangelical Lutheran Church and others begin.

**Erik K. Moller.**

### **Danebod Activities**

The summer program at Danebod Folk School, Tyler, Minnesota, includes the following activities:

July 22-28: Recreation institute with emphasis on family relationships.

August 12-19: Family camp, sponsored by American Friends Service Committee.

August 19-26: Family camp sponsored by American Friends Service Committee. Both of above mentioned camps are open to the general public.

September 11-16: Danish folk meeting.

### **Child's Friend**

Beginning July 1 the subscription price of CHILD'S FRIEND will be \$1.25 per year or 32 cents per quarter. An appeal will go out shortly to Ladies' Aids and similar groups in our synod for gifts to CHILD'S FRIEND to help make up the deficit that has been incurred since the cost of publishing was increased several years ago. I know that the women's groups of our church are always willing to assist where help is needed. As the treasurer of one Ladies' Aid said, "We voted to give this much now. If you need more ask us again."

Incidentally, let me mention that the price charged us by the American Publishing Company is strictly at cost — a consideration for which we should be grateful.

The number of subscriptions has been going up gradually in the last few years but it is still ridiculously low. Out of 78 churches in our synod that have Sunday schools

only 42 are now getting CHILD'S FRIEND. There are, of course, a small number of private subscribers besides.

I should also like to make a plea to those subscribers who move. Please send me your change of address instead of waiting for the postal department to send us a form (which comes with a two cent postage due stamp on it — and in the meantime you do not get our paper). Also try to send renewals and new subscriptions to me and puzzles, birthdays and letters for the Letter Corner to the editor and not vice versa.

**Ardis N. Petersen.**

Business Manager of CHILD'S FRIEND.

### **New Location**

For a number of years Our Savior's congregation has been thinking it should relocate. Last January, at a well-attended annual meeting, the decision was definitely made, and backed up by pledges amounting to a little over \$3,000. But \$3,000 does not go very far, and not much more seemed to be coming in. After some very earnest discussions our finance committee decided to engage the help of a professional fund raising company, "Campaign Associates, Inc." Our goal was set for \$40,000. Many of us doubted that the money could be raised!

Campaign Associates sent two directors. They arrived on May 7 to organize our congregation for the campaign. Nineteen workers were enlisted to do the soliciting. These nineteen people went all out to make the campaign a success. On June 1, when the final campaign report was made, it was revealed that our goal of \$40,000 had been exceeded by over \$5,700.

On that same evening our relocation committee revealed that a six-acre tract of land has been secured on which to build our new church.

New life and enthusiasm is being felt in our congregation, because this campaign has given us a confidence we did not have before. Once again our Lord has demonstrated to us that, with Him, nothing is impossible!

**George Melby.**

### **Recreation Institute at Danebod**

The annual recreation institute at Danebod Folk School, Tyler, Minnesota will take place July 22-28. This camp, now in its ninth year, gathers people from all over the country and people of many different denominations to a sharing experience in the resources of creative living. The people who attend are pastors, lay people, extension workers, teachers and others. The last few years there has been a special stress on family relationships, and we hope to have Mrs. Pearl Cummings, child-parent specialist at the University of Minnesota, with us for at least a part of the week.

Families can live together, and there are craft and other cultural activities for all. The rates are so low that you can not live cheaper at home. The value of the camp and its influence is seen in the fact that many of the participants return year after year, and all of the resource leaders serve without remuneration.

Register now by writing to Danebod Recreation Institute, Tyler, Minnesota. Information as to cost, what to bring, etc., will be mailed later.

**Enok Mortensen.**



## OPINION AND COMMENT



WE WERE QUITE surprised to read recently a vigorous defense of American culture written by Danish educator and author Arne Sorensen, who is director of the Scandinavian Traveling Seminar, and who was Minister of Church Affairs in Denmark in 1945. The article, called "America is Older than Europe," (in *DANISH OUTLOOK*, No. 2-1950), refers to the commonly-held skepticism among most Europeans over the immaturity of American culture. Most of them feel that America is trying to raise itself to the older traditions and culture of European countries, but that she still has a long way to go. Arne Sorensen, however, says, "Some of the Europeans who visit the U. S. in a sincere effort to analyze the American scene by first hand experience might — as I myself did — arrive at the opposite conclusions." In support of this surprising thesis, Sorensen points out that the heritage from ancient Greece and Rome, and even the Notre Dame of Paris, is as much America's as it is Europe's. He laments the fact that Europeans usually visit America with preconceived ideas of what they will find, and on arrival are, as expected, immediately impressed by the miracles of mass production in evidence on all sides. Few try to learn what is going on in the institutions and universities and churches in this land. He says, "America is the older continent, more tied to traditions, more harmonious in action, while Europe is the younger, more modern, suffering from more conflicts of mind, and more uprooted and tempted by materialism." And one more quotation is enlightening: "The surprising thing that has been overlooked to the greatest degree in Europe is that the nucleus of current American culture still remains the politically progressive 17th century protestantism. The nations of continental Europe in contrast are still strongly influenced by the revolution and the movements of the 18th and 19th centuries." It has always been easy to criticize America for "immaturity," for in point of years such criticism has no defense. If we speak of American culture and mean the strictly nationalistic characteristics that are uniquely New World, immaturity is an acceptable description. But in the wide range of culture, very few such characteristics exist. In the field of the arts, in the field of literature and music, for example, the traditions stream from the same origins which generate the arts of all Western peoples. (In like manner, the traditions of Protestantism are no more immature than Roman Catholicism, for Protestantism did not begin in the 15th century, it began in the 1st, and even farther back than that.) Even the cultural contribution of the American Negro has its psychological origins back beyond the days of the slave traders, and the American Indian has had little effect on life in America today. Most anthropologists agree that the so-called "primitive" peoples are not culturally "immature." Maoris, the Tro-

brianders, etc., have a complicated culture which has taken centuries to develop, and we call them primitive only because their culture has developed along lines different from those of civilization. American culture, in the philosophical sense, and in the political sense, is surely, as Arne Sorensen declares, a tradition of progressive protestantism; as such, it has had the benefit of a longer free development here than abroad.

SEVERAL REQUESTS for information have reached us lately about the decision of the Church Relations committee on the matter of again bringing to the convention floor the question of affiliation with the ULCA. Anticipating this, the committee in this issue announces that it feels that it cannot recommend acting on affiliation in view of the merger talks beginning soon. It will be remembered that the convention last August voted "that the committee on Church Relations be requested to present the question of affiliation with ULCA to the 1956 convention of the AELC, and that delegates remind their congregations that further study and consideration be given this matter." Two of the three pastors who presented this motion had been opposed to affiliation, while a third had been in favor, so both sides of the issue were represented. On instruction from last year's convention, then, the matter of affiliation will be brought to the floor again this year, unquestionably. However, this year it does not have the endorsement of the committee, which seems to us to make a great deal of difference as we approach the important question once more. It would be well for delegates to be well-informed on the subject again this year, for there is no way of ascertaining in which way the discussion will flow. The charitable spirit which motivated some of the minority last year to give the question another hearing is now matched by the committee which proposes that we await the outcome of the larger merger talks. Since this is what many of the minority hoped for last year, we appear to be reaching a meeting of the minds. At any rate, it does not appear now, eight weeks in advance, that any excited discussion on affiliation will take place, even though the matter will be laid open.

ALSO IN THE week's mail were a number of letters, mostly from strangers, in regard to a protest the editor had written to the *Saturday Evening Post*, which had described the Grundtvig church in Copenhagen as a church of the members of the Grundtvigian sect. (May 26 issue.) This is hardly worth calling attention to, except for the unusual interest of one of the letters sent by an unknown correspondent from Hawaii, and addressed to, simply, "Lutheran Tidings, Los Angeles." The letter is signed by an obvious pseudonym: Justa Christian. It reads as follows: "Dear Verner — It is impossible to find a Christian among the 27 kinds of Lutherans. At best or worst they are followers of Luther who was not a Christian, although he had a better understanding of the Bible than any Lutheran of today. For instance, Luther did not believe in Satan's lie about the 'immortality of the human soul.' Gen. 3:1-7. Notice what Christ says about that lie, John 8:44, and that is the truth about all teachers of 'Eternal Torture.' The Psa. 116:11, Rom. 3:4-18, Jer. 17:9." This surprising letter is interesting to us and we thought it might interest our readers. However, we do not choose to give any opinion or comment on it.



## 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.

### District IV — Women's Missionary Society

(Continued from Page 9)

There's another period set aside for the older ones — for the serious matter of learning some useful work whereby they may be able to earn a living when they must leave our care. And here, in small workshops, the trades of carpentry, tailoring, barbering, small handcraft, sewing and other things are taught. The girls are given instruction in cooking, homekeeping and child care. The big farm and the barnyard afford ample opportunity for training in agriculture and animal husbandry for the boys.

But there is lots of time for play, too. The boys seem to favor football best of all the ball games that engage them. With the girls it's volleyball. The smaller children play house and dolls and folk games and run about singing and swinging and jumping each other on the jumping board. But everyone, large and small, loves a good story and when its time to quiet down for the day no one need to ring a bell for an audience.

And so, with the good nurse and a little dispensary and a doctor nearby who gives his services and with "father" Yoo to look after their spiritual welfare — there are morning and evening prayers, and church and Sunday school on Sunday — the children here at Soon Chun Ai Rin Won have a full and rounded life in spite of their orphanhood and I am glad, indeed, to give you the following personal information about the child among them who has been assigned to you:

Name, Bae Soon Ai; meaning of name, "Loving gentleness;" age, born July 3, 1953; health, good; grade, nursery; progress, good; favorite subject, eating and playing; vocational training, too young as yet; chores, later on; favorite play, playing with a bell; personal characteristics, a gentle responsive and chubby little girl. Previous history — nothing is known of the home or parents of this little girl. She was found one day, in the last year of the Korean War, a miserable little bundle, huddled outside the gate of this home. A member of the staff found her there and since that day every effort has been made to find parents or other relatives but to no avail. She is now "settled in" as a member of the big family here, is growing into a very sweet and pretty little girl. We often wish her mother, if living could see her. Of course the mother may be dead.

There is nothing I can add that would convey to you, dear friends, the full meaning of your kindness to this child. You have given her life and hope and the opportunity to prepare herself to become a good citizen of the oncoming generation. The generation with which your own children must live and work and build the happiness of this small world.

Please accept, again, our deepest gratitude.

Yours sincerely,

J. Calvitt Clarke.



## Lutheran News From Around The World

### DENMARK'S FOURTH LUTHERAN WOMAN PASTOR ORDAINED

Skive, Denmark — (NLC) — Miss Helga Jensen, B. D., was ordained here for service as personal curate in the township of Skive. She is the fourth woman to be ordained to the ministry in the Lutheran Church of Denmark.

The bishop of the diocese, the Rt. Rev. Christian Baun of Viborg, who is opposed on grounds of principle to women pastors, refused to perform the ordination, the Church News from the Northern Countries reported.

Instead, Miss Jensen was ordained by Bishop Erik Jensen of Aalborg, who, on the request of the Danish Ministry of Church Affairs, also took over the spiritual supervision of the congregation and all the pastors in Skive.

This arrangement was made after Miss Jensen had been named to the post by the rector of Skive and her appointment was approved by the Ministry of Church Affairs, the Church News said.

When the diocese bishop refused her ordination, the local parochial council voted to resort to a clause in the Danish Act of Episcopal Freedom, which permits ordination of clergymen by other than the diocese bishops if the latter renounce their supervision of the congregation.

Bishop Jensen of Aalborg accepted the request to ordain Miss Jensen after a thorough discussion of the matter in the Danish Bishops' Conference, and performed the rites in a church at Aalborg, his residence, the report said.

"The matter has given rise to much discussion within the Church of Denmark, as well as outside the church," the Church News concluded.

### SUGGESTS CHURCHES SPONSOR SAT. EVE. WEATHER BROADCASTS

Minneapolis — Saturday evening weather forecasts broadcast over local radio and television stations might well be sponsored by local churches or groups of churches and used to stimulate attendance at Sunday morning worship services.

This suggestion was offered here by the Rev. O. H. Hove, public relations director for The Evangelical Lutheran Church (ELC), also chairman of Lutheran Television Associates, currently sponsoring a series of dramatic programs on NBC television's "Matinee Theater."

Mr. Hove took issue with a recent statement by the Rev. Earl N. Dorff, pastor of First Methodist Church, Oklahoma City, in which the latter had contended that weather broadcasts "do more to hurt church attendance than measles or the flu," also voicing the opinion that weather broadcasters and telecasters ought to "go into hiding" every Saturday.

Church sponsorship of weather forecasts on radio and television programs

"would be an interesting experiment," Hove suggested, "besides affording an opportunity to urge church attendance, regardless of the weather."

He added, "Various aspects of weather lend themselves to comparison with certain religious truths, which, if well done, might prove quite effective."

### NEW HOPE VOICED FOR RELEASE OF LONE LUTHERAN IN CHINA

New York — (NLC) — New hope was voiced here for the release from Communist China of the Rev. Paul J. Mackensen, 31, a Lutheran missionary who has been a prisoner there since March 1952.

The Board of Foreign Missions of the United Lutheran Church in America announced that in a recent letter to his parents, the Rev. and Mrs. Paul J. Mackensen, Sr., of Baltimore, the young missionary said he was "receiving good treatment" and looking forward to the time "I shall be permitted to leave the Chinese mainland."

Mr. Mackensen, who was arrested in Tsingtao on trumped up charges of espionage, is the only Lutheran missionary still held by the Chinese Communists. He is among several American Missionaries who have not been released in spite of Communist promises given to the United States government in the Geneva negotiations of last year.

In the letter which was released here by the ULCA Board of Foreign Missions, Mr. Mackensen stated that "several months ago I was transferred to Shanghai, and I am receiving good treatment here."

The letter was written on February 20 and postmarked on March 8, the announcement said.

"All things considered, I believe you may be reasonably assured I shall continue to be well-treated in the future, and be enabled to maintain good health until such time as I shall be permitted to leave the Chinese mainland," Mr. Mackensen assured his parents.

He also disclosed that since last September gift packages have been reaching him regularly, and expressed special thanks for a copy of the New Testament "which I have had for my edification since Mother's birthday, two months ago."

Although a member of the American Lutheran Church, Mr. Mackensen was called as a missionary of the ULCA in 1946. He went to China in 1948 for a year of study at the School of Oriental Language and Culture in Peiping, and began his ministry at Tsingtao in 1949.

When the Communists took over in the area in 1949, Mr. Mackensen elected to remain at his post. In 1950 he asked for permission to leave Red China but his request was refused. Shortly before midnight, March 7, 1952, he was arrested.

The hope voiced by Mr. Mackensen and the fact that he has been moved from Tsingtao to a prison in Shanghai caused the ULCA Board of Foreign Missions to state that "prospects appear brighter today" for the release of the long-held missionary.

### Carl P. Højbjerg Endowed Memorial Scholarship Fund

Harold P. Nielsen, Tyler, Minnesota	\$ 10.00
Mrs. N. F. Petersen, Tyler, Minnesota	5.00
N. H. Henriksen, West Denmark, Wis.	1.00
Mrs. Lizzie M. Petersen, Alden, Minn.	5.00
Paul Sloth, Chicago, Ill.	10.00
Mr. and Mrs. Felix Nussle, Chicago, Ill.	2.00
Mrs. Kathrine Petersen, Dannebrog, Nebr.	1.00
Mr. and Mrs. Willie Lauritsen, Dannebrog, Nebr.	2.00
Mr. and Mrs. Anders Nielsen, Dannebrog, Nebr.	3.00
In memory of Karl and Solvejg Thomsen from the old Choir, Kronborg, Nebr.	8.00
From friends in Kronborg, Nebr., in memory of Christian S. Feddersen	27.00
Mr. and Mrs. Thomas Nielsen, Aurora, Nebr.	15.00
Mr. and Mrs. Chris Jacobsen, Marquette, Nebr.	10.00
In memory of Mrs. Kathrine Petersen, Dannebrog, Nebr., Mr. and Mrs. George Price, Solvang, Calif., Mr. and Mrs. Harold Jensen, Lexington, Ky., Mr. and Mrs. Ove Jensen, Luck, Wis., Mrs. Julius Jensen, Ringsted, Iowa, Mr. and Mrs. Merrill Christiansen, Ringsted, Iowa	5.00
Ellen and Johannes Knudsen, Maywood, Ill.	5.00
In memory of Svend U. Hansen, Solvang, Calif., Mr. and Mrs. George Price, Mr. and Mrs. Harold Jensen, Mrs. Julius Jensen, Mr. and Mrs. Merrill Christiansen,	5.00
Also in memory of Svend U. Hansen, Mr. and Mrs. Hermod Strandkov, Minneapolis, Minn., Mr. and Mrs. Erling Grumstrup, Circle Pines, Minn., Mr. and Mrs. Ove Jensen, Mr. and Mrs. Kristian Henriksen, Mr. and Mrs. Ansgar Johansen, Mr. and Mrs. Alf Utoft, Mrs. Jenny Utoft, Svend Utoft, Evald Utoft, Anna Henriksen, Niels Henriksen, Frode Kruse, all of Luck, Wis.	12.00

\$ 126.00

Previously acknowledged ---- 1,600.00

Total to date ----- \$1,726.00

Sincere thanks to all donors,

Erick Johansen, Treas.  
Tyler, Minnesota.



## OUR CHURCH

**Detroit, Michigan.** On Pentecost, St. Peter's Church here welcomed 11 new members into the congregation. The congregation is now making plans to build a new parsonage near the new church. Local pastor, Svend Jorgensen, has been awarded the "Order of Dannebrog" (Ridder af Dannebrogordenen) as of April 7th in recognition of his service in the Danish Evangelical Lutheran Church of America and his work and support of Danish-American activities. Pastor Jorgensen has been pastor of St. Peter's for 31 years and is now retiring.

**Fredsville, Iowa.** Pastor and Mrs. C. A. Stub have returned from a month's vacation in California, during which Pastor Stub preached in our church in Salinas.

**Newark, New Jersey.** Cand. Ted Thuesen has accepted the call to be pastor of our Home Mission in Bethesda congregation here, and begins work early next month.

**Ruthton-Diamond Lake, Minnesota.** Pastor Gudmund Petersen of Hampton, Iowa, preached in the two churches here, now vacant, on June 17.

**Solvang, California.** Pastor Ib Lindegren-Andersen of Næstved, Denmark, spoke at Solvang, June 17, and presented a music program as well. Pastor Lindegren-Andersen is a tenor soloist. He has been attending Union Seminary during the past year.

**Marlette, Michigan.** The congregation here has purchased additional land (3 acres) and has been presented a plot of land (11,500 square feet) by a donor. It is planned to use this land as parking area. A new parsonage will be built here in the near future and the present house will be used for Sunday School facilities. A new tile floor has been laid in the church basement, with an inlaid shuffleboard.

**Marquette, Nebraska.** Cand. Carl Laursen has accepted the call here and will, according to all reports, begin work very soon. On June 10, Pastor Erik Moller of Chicago, preached. Meanwhile, at Trinity in Chicago, it was planned that Pastor Van Deusen, hospital chaplain, would serve in Pastor Moller's absence.

**Askov, Minnesota.** Pastor Harald Petersen of Luck was guest speaker on June 10. For the Fourth of July celebration Holger Koch, also of Luck, has been invited to be speaker. On June 24, the community here celebrates the 50th Anniversary of the founding of Askov. Dr. Johs. Knudsen of the Maywood Theological Seminary will give the sermon at joint church services in the village park in the forenoon. Prof. Otto Hoi-berg will give the main address in the park on Sunday afternoon. An unusual plan for operating a Summer School

is being tried. Instead of concentrating the work into the usual two or three weeks, the children will meet every Tuesday throughout the summer in all-day sessions, which are to include nature-study, dramatics, and planned tours as well as the normal curriculum. The congregation expects to welcome three refugees from Poland very soon.

**Dagmar, Montana.** Plans are being made already for the observance of the 50th Anniversary of the community of Dagmar, on October 6 and 7. More will be announced later. Pastor Robert Hermansen will begin his work here July 1, with installation July 15, on the occasion of the annual Mid-Summer Festival.

## BOOKS

**Nanna Goodhope, CHRISTEN KOLD.**

I consider it an honor to have been asked by the author to review her book about the man who put into practice what others had dared dream. This man was Christen Kold, the little gray schoolmaster who awakened a nation through schools for the common man. Every educator who is more than a mere academic taskmaster owes this little plain man a debt of gratitude, whether or not he realizes it. The influence of Christen Kold has affected the education of all lands in some degree, most directly of course, education in Denmark, his native land. In America where schools have never been quite as dead as the case was in Denmark prior to the coming of the "Free School" and where the common man has always had his avenues of indirect education, where most all schools began as free schools, there has perhaps been less need for Christen Kold's influence than elsewhere. But wherever Procrustean educational systems tend to squeeze out the spirit and direct students in gnawing bones while ignoring the meat, there the "little gray schoolmaster" could well be heeded.

Up to now it has been difficult to find out about the folk-school, and especially difficult to find reading material about Christen Kold. Now that several books are out about N. F. S. Grundtvig, the philosophy of the folk-school is available. But it remained for Nanna Goodhope to picture us the man who enlivened and enlightened through the Living Word. He did not stop at saying "It ought to be done." He did it. Kold drew freely from Grundtvig's ideas as well as from his works. Grundtvig was the man of thought; Kold the man of action.

The foregoing is meant to whet your appetite for reading Mrs. Goodhope's book. Find for yourselves through reading it who Kold was, what he stood for, and what he did. It is easy reading and interesting. The style is

simple and direct. The author steps aside to let you see her subject. From my knowledge of Nanna Goodhope, I expected what I found in the book. Her zeal for the cause through many years has told. The influence of the man has somehow rubbed off on the author. Her book is not a great book about a small topic. It is instead, as it should be, a modest little book about a plain little man who achieved great things.

All who have searched in vain for reading material about Christen Kold, can now find in Nanna Goodhope's book an authoritative and enlightening account of this unorthodox educator.

Christen Kold — The Little Schoolmaster Who Helped Revive a Nation — by Nanna Goodhope, is a book of 120 pages. It is printed by The Lutheran Publishing House, Blair, Nebraska, and can be ordered directly there or from the author whose address is Viborg, South Dakota. The Grand View College Book Store, Des Moines, Iowa, will also be glad to fill orders. The price is \$2.00 for the cloth-bound volume and \$1.50 for the paper-bound edition.

**P. Jorgensen,**  
Grand View College.

## Fond Memories

There is always a feeling of sadness when a fond mother passes away, and we try to express our sympathy. Yet in some cases there is also a feeling of relief when death steps in to relieve a friend from long suffering. When reading Pastor P. Rasmussen's article recently as to the passing of his wife after many years of illness, one feels that many years of faithful service was ended. Patiently the final hour was looked forward to. In the many years as speaker at the Danebod Folk Meeting did he bring "Greetings from Mother" to the group.

In 1904 we met at Danebod on the school faculty. Rasmussens lived a few blocks away, but were real participants in the school life. Well do I remember his ordination day (when Rev. P. Kjølhede was ordainer) in the Danebod Church. Many other important events from the many years will be consoling to the survivor, as well as to the children. And may the Dalum congregation be good to their faithful servant of 26 years as pastor. May his retirement and now, more lonesome life, be blest with kind thoughts and friendly deeds in the coming years.

When you grow old, God grant you faithful friends,

Who'll give you comfort and care for you with love,

Who'll stand near by to speak consoling words,

As your spirit journeys on — to Realms Above.

**Sigurd Pedersen,**  
Ruthton, Minn.



## Parables from Nature

Series One — Six filmstrips and three 33½ rpm records. Cathedral Filmstrips, 1955, \$33.75.

Here at Cozad we have just completed two weeks of Vacation Church School. One of the highlights of the school was the showing of a series of filmstrips which were borrowed from the Film Library at Grand View College in Des Moines. Those filmstrips, which have just been added to the library, are not only the most delightful which this writer has seen but they are so well done that even quite small children can hardly fail to grasp the meaning.

Done in cartoon style, with subjects taken from the world of nature, each filmstrip sets forth in clear and simple terms one of the parables of Jesus. The filmstrip called "Bushy the Squirrel," for example, is the story of Bushy, an ambitious squirrel, who seeks to secure his own future by piling up vast quantities of nuts and thinking only of himself. Bushy learns the hard way that life is not quite that simple. By the time the story is finished children have a much better understanding of the parable of "The Rich Fool" than one could communicate in many words and pages.

Other stories in the first series are: "Bootsie, the Lamb," "Corky, the Crow," "The Fairy Ring," "Bruso, the Beaver" and "The Wind and the Seeds." The parables which come to life through these are, respectively: "The Lost Sheep," "The Wedding Feast," "The Wheat and the Tares," "The Laborers on the Vineyard" and "The Sower."

There are some details of interpre-

tation with which one might take issue such as, for example, the idea that the first laborers who were called to the vineyard went unwillingly. However, on the whole and in this writer's opinion, the interpretations are not seriously in error at any point. And, when one bears in mind that these filmstrips are geared to the understanding of small children, such things can be overlooked.

The important thing is that children are not only enthusiastic in their reception but there is evidence that the vital point is driven home and clinched.

The filmstrips and records may be borrowed from the Film Library at Grand View. The only charge for those congregations holding a membership in the library (and these filmstrips alone are worth the whole \$10.00 membership fee) is for return postage. For those congregations not holding such a membership there is a small rental charge.

Sunday Schools and Vacation Schools should not miss the opportunity to use these filmstrips on PARABLES FROM NATURE.

Series Two, a set of six other parables is, as far as this writer knows, not available through the Film Library at this time but it is not improbable that it will be — at least, having seen the first series, one may be pardoned for hoping that series two will be made available if and when funds permit.

Thorvald Hansen.

## Acknowledgment of Receipts by the Synod Treasurer

For the month of May, 1956

### Towards the Budget:

Congregations:	
Racine, Wisconsin	\$ 200.00
Los Angeles, California	100.00
Bronx, New York (Trinity)	157.50
Grayling, Michigan	150.00
Tacoma, Washington	47.08
Menominee, Michigan	38.34
Troy, New York	100.00
Alden, Minnesota	500.00
Bridgeport, Connecticut	75.00
Diamond Lake, Lake Benton, Minnesota	140.25
Trinity, Chicago, Illinois	400.00
Newark, New Jersey	77.50
Muskegon, Michigan	250.00
Pasadena, California	14.75
Askov, Minnesota	90.45
Watsonville, California	120.00
Greenville, Michigan	512.62
Hartford, Connecticut	500.00

### Pension Fund:

Congregations:	
Trinity, Chicago, Illinois	179.00
Askov, Minnesota	52.28

### Home Mission:

Congregations:	
Alden, Minnesota — In memory of Andrew John-	

son	7.00
Trinity, Chicago, Illinois	150.00

### Grand View College:

#### Congregations:

Diamond Lake Lutheran Church	5.00
Trinity, Chicago, Illinois	70.00

### Annual Reports:

#### Congregation:

Bronx, New York	7.50
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### Pastor's Pension Dues:

Rev. Svend Kjaer	68.00
Rev. George Mellby	64.00
Rev. Walter Brown	47.00
Rev. Harold E. Olsen	24.30
Rev. Owen K. Gramps	50.52
Rev. Enok Mortensen	73.00

Total Budget Receipts in May, 1956	\$ 4,271.09
Previously acknowledged	15,970.01
Total to date	\$20,241.10

### Received for items outside of the budget:

#### Lutheran World Action:

Bethania, Racine, Wisconsin, Congregation Quota	\$ 109.31
Pastor Heide	5.00
Special Offering	251.95
Sunday School	25.00
St. Stephen's, Chicago, Ill.	49.00
Trinity, Bronx, New York	45.46
Bethany, Menominee, Mich.	10.33
St. Peter's, Dwight, Ill.	136.00
Trinity, Chicago, Ill.	281.00
First Evangelical Lutheran Church, Watsonville, Calif.	30.00
Trinity, Greenville, Mich.	123.95
Our Saviors, Hartford, Conn.	232.00
Our Saviors, Manistee, Mich.	107.15

Total for the month of May, 1956	\$ 1,406.15
Previously acknowledged	1,176.98
Total to date	\$ 2,583.13

### Church Extension Fund:

#### Congregation:

Bronx, New York	\$ 2,685.99
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### Eben-Ezer Mercy Institution:

#### Congregation:

Trinity, Chicago, Ill.	60.00
Bethlehem Lutheran Ladies' Aid, Davey, Nebr. (For elevator fund)	10.00
	\$ 70.00

### American Bible Society:

#### Congregation:

Trinity, Chicago, Ill.	\$ 30.00
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### Lutheran Welfare of Wisconsin:

#### Congregation:

Bethania, Racine, Wis.	25.00
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Respectfully submitted,

American Evangelical Lutheran Church,

M. C. Miller, Treasurer.

P. O. Box 177

Circle Pines, Minnesota.

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. Cut this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

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

Name \_\_\_\_\_

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

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

June 20, 1956

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