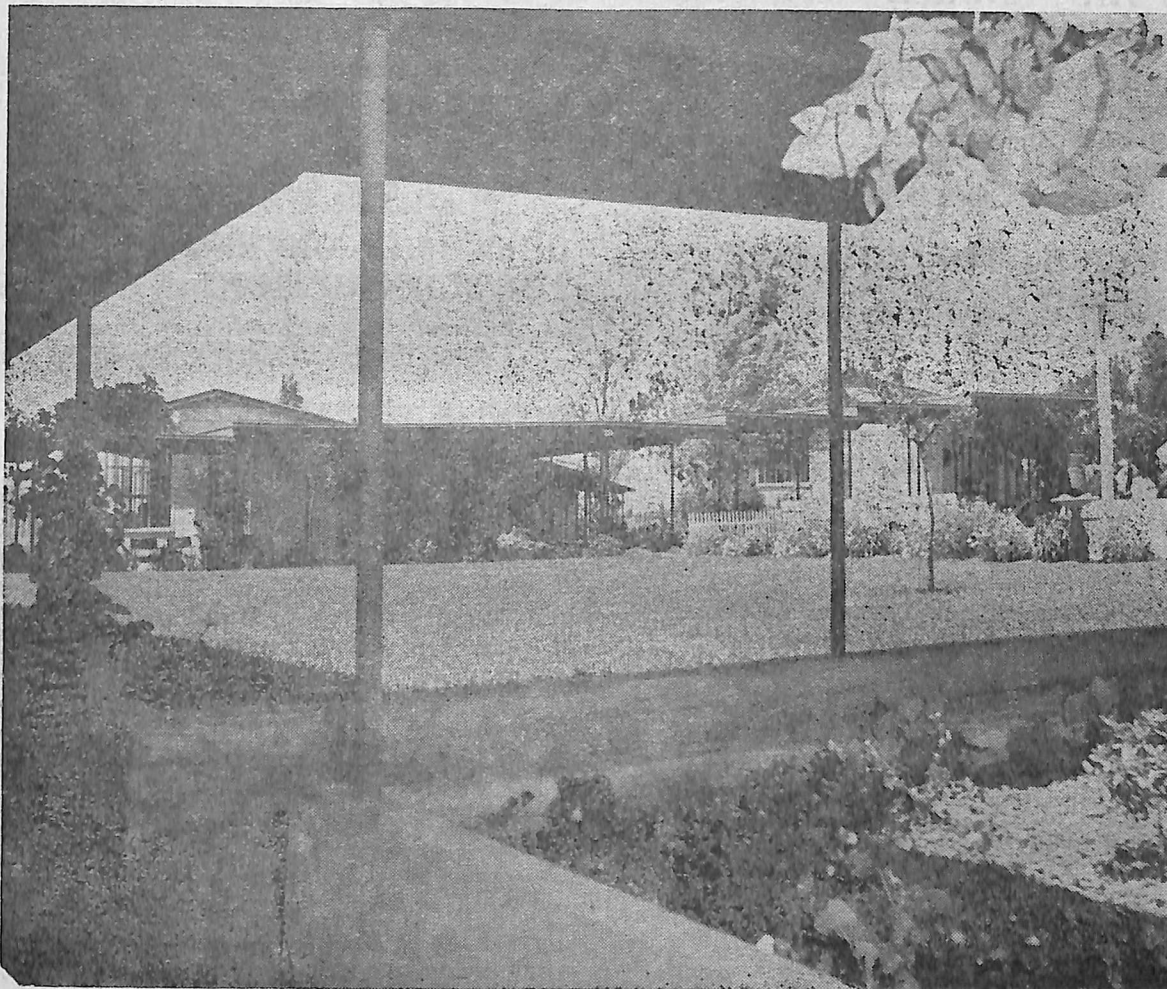


# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Looking across the court, Solvang Lutheran Home for the Aged, Solvang, California. Flowers and pleasant landscaping make the Home grounds inviting and cheerful.

## Sunset Hour

The tired winds are hushed to rest,  
The shadows deeper grow,  
The evening star shines dimly  
Like a taper burning low.  
The flames of evening's altar fires  
Light all the Western sky,  
And God's sweet peace broods over all  
As sunset hour draws nigh.

The herd bell tinkles down the lane,  
The puppies nod in sleep,  
Amid the meadow buttercups  
White mists, soft-footed, creep;  
The wood thrush chants his vesper hymn,  
The swallows homeward fly,  
And God's sweet peace fills all the earth  
As sunset hour draws nigh.

When cold and gray my sunset clouds  
Hang like a darksome pall,  
And round me, o'er me, everywhere,  
The lengthening shadows fall,  
Shine then, O heavenly altar fires,  
Light all my evening sky,  
And let God's peace brood o'er me when  
My sunset hour draws nigh.

— Pearl McCain Allen.

# CHURCH EXTENSION FUND

## *Faith and Life Advance*

### WHAT IS THE "CHURCH EXTENSION FUND" CAMPAIGN?

**Answer:** As a part of the Faith and Life Advance program, it is a cooperative effort of all congregations in the American Evangelical Lutheran Church to raise \$50,000 with which to help build new churches.

### BUT I THOUGHT ITS OBJECTIVE WAS \$150,000?

**Answer:** It is. The total sought through the Faith and Life Advance program is \$150,000. Of that amount, \$50,000 is for the Church Extension Fund, and the balance of \$100,000 is for the Grand View College Building Fund.

### HOW DID THIS CAMPAIGN ORIGINATE . . ?

**Answer:** The idea came into being almost simultaneously in every section of the American Evangelical Lutheran Church where Home Mission work is being carried on or is contemplated. The annual convention of the AELC voted to embark on a stewardship program to further the work of Home Missions.

### WHEN WILL THE MONEY BE RAISED?

**Answer:** During the month of October, 1956.

### HOW MUCH TIME DOES THE CONTRIBUTOR HAVE TO PAY HIS PLEDGE?

**Answer:** Up to five years, if that much time is needed — from the time the pledge is made.

### WHERE AND HOW WILL HE MAKE HIS PAYMENTS?

**Answer:** He will make the initial gift to the local visitor. Further payments will be sent directly to the Faith and Life Advance Committee in Des Moines, Iowa.

### CAN HE GIVE STOCKS OR BONDS?

**Answer:** Such contributions will be welcome.

### WHY DOESN'T EACH CHURCH MERELY ADD TO ITS ANNUAL BUDGET?

**Answer:** The annual income of the local church is already stretched to cover the routine calls upon it, and the Faith and Life Advance inspires a further response to Christian responsibilities.

### ARE THESE GIFTS DEDUCTIBLE UNDER THE INCOME TAX LAW?

**Answer:** Because they are made to a church organization the subscriber may deduct them in making out his report, until his total subscription for church gifts reaches 30 per cent of his adjusted gross income.

### DOES THE CONGREGATION MAKE THE SUBSCRIPTION?

**Answer:** The congregation's subscription is the sum of the individual pledges of its members.

### HOW IS THE CAMPAIGN TO BE MANAGED?

**Answer:** It is managed by a special committee consisting of: Dr. Erling N. Jensen, Chairman, Board of Directors, Grand View College and Seminary; Mr. Erling V. Jensen, Committee Treasurer, Member Board of Directors, American Evangelical Lutheran Church; Dr. Alfred Jensen, President, American Evangelical Lutheran Church; Dr. Ernest D. Nielsen, President, Grand View College; Mr. Ove H. Strandkov, President, Grand View College Alumni Association; Mr. Jens G. Thuesen, Board of Directors, Grand View College and Seminary.

It works through its executive director, Mr. Harry C. Jensen.

### IS THIS COMMITTEE HANDLING THE TECHNICAL WORK OF THE CAMPAIGN?

**Answer:** Yes, assisted by volunteer committees in the congregations throughout the Synod.

### BUT WHY HAVE A "SPECIAL CAMPAIGN?"

**Answer:** We are faced with a special need. The population of the United States is increasing at the rate of more than two and one-half million persons a year. Seventy million Americans moved between the years of 1940 and 1950. New industrial areas are growing across the country. Country people are moving into the industrial cities. City people are moving to the suburbs. Slum areas of great cities are being razed and replaced by modern apartment houses. Seventy million Americans have no church and many of them have no convenient access to a Protestant Church. Many new churches are also needed in a rural areas. A special campaign concentrates the thinking of all the local churches and their members on the great and fundamental problem of Church Extension.



## WHY DO MEMBERS OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH HAVE TO DO ALL THIS?

**Answer:** Methodists, Presbyterians, the Evangelical and Reformed, Episcopalians, and other Lutheran bodies all have conducted similar campaigns and are now busily building their churches. In the American Protestant Community the Lutherans have rendered a definite service and have an equally definite Christian responsibility.

## WHO DETERMINES WHERE THIS MONEY WILL BE USED?

**Answer:** Surveys are regularly being made throughout the American Evangelical Lutheran Church. Appropriate committees of the various Districts make recommendations to the Home Mission Council which determines where this money will be used. These are all in communities inadequately served by Lutheran Churches and which have been allocated to the American Evangelical Lutheran Church by the Regional Home Mission Committees established through the National Lutheran Council.

## IS THE MONEY IN THE CHURCH EXTENSION FUND GIVEN OUT-RIGHT TO THE NEW CONGREGATION?

**Answer:** No. The money will go into a revolving loan fund handled by the Home Mission Council which authorizes loans at a low rate of interest to new congregations for building purposes.

## WHAT HAVE MEMBERS OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH DONE?

**Answer:** American Evangelical Lutherans give about \$98 per family a year to all purposes. This is far less than the average for the Evangelical Bodies. The Missouri Lutherans are giving \$155 per family; the Augustana Lutherans \$150. The giving-power of members of the American Evangelical Lutheran Church has never been seriously challenged.

## WITH THE MULTIPLICITY OF CAMPAIGNS HAVEN'T WE ALREADY REACHED THE SATURATION POINT IN GIVING?

**Answer:** In 1940, the people of the United States spent 72.9 million dollars on consumer goods and 1 billion on religion and welfare activities. Ten years later, the 72 billion had increased 166 per cent, reaching 193.6 billion dollars on consumer

goods, while the money expended on religion and welfare had less than doubled, increasing only 80 per cent or 1.8 billion dollars. In that ten year period, the members of the American Evangelical Lutheran Church increased their church giving 152 per cent, or almost as much as they increased their expenditures for consumer goods.

## WHAT OF CHURCHES WHO HAVE BUILDING CAMPAIGNS OF THEIR OWN?

**Answer:** They ought to be the very best prospects for this campaign. They have in their own building program a proof of the Church Extension problem. They could add their quota and raise the additional sum more easily than they can raise their own quota by itself. This is a paradox which has been proven true again and again and again.

## WHY DON'T THESE NEW AND GROWING COMMUNITIES BUILD THEIR OWN CHURCHES?

**Answer:** Most people in these localities are just establishing their homes. The day is past when the frontiersman cut down a few more logs when he had finished his own house, and built his church. The cost of building has increased so greatly that these communities must have assistance. In fact, 90 per cent of the churches in our own and other denominations were established with denominational aid.

## WILL THESE CHURCHES BE A BURDEN TO THE SYNOD?

**Answer:** Almost as soon as they are started they begin to pay to the budget of the Synod which started them. Establishment of a new congregation would, in business terms, be the locating of a new branch, which will increase the dividends of the organization of which it is a part. It not only returns money to the Church Extension Fund but to Foreign Missions, Christian Education, Pension Funds and all other synodical and extra-synodical activities.

## CAN THIS OBJECTIVE BE ATTAINED?

**Answer:** "The cities are great and walled . . . but with the help of God we are able . . ."

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**Lutheran Tidings** - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
 POSTMASTER: Send Forms 3579 to ASKOV, MINNESOTA.  
 Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 3, Calif.  
 Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

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Subscription price: 1 year, \$1.25; 2 years, \$2.25

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Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.



V. Hansen

## The Social Concern of the Christian

Address at the dedication of the newest unit, Solvang Home for the Aged.

**I**N OUTDOOR meeting of this type reminds me of the revival meetings and tent chautauquas that were so popular when I was a boy, in the twenties. In order to maintain attention of the outdoor audience, the speakers had to resort to dramatic histrionics and techniques, and sometimes instead of adding quiet and dignity to the meetings, they achieved the opposite. One time, they say, Dwight L. Moody was conducting a revival service, and asked one of the ministers present to lead in prayer, and he did, — he prayed on and on and on, until at last Moody rose and said, "While our brother is finishing his prayer, let us sing hymn 161."

We are meeting this afternoon to dedicate another new unit in this beautiful Home. Since it is the church that has taken the initiative in conceiving and building this home, it might be well to address our thoughts, during this talk this afternoon, to the whole area of the social concern of the Christian. Our time has seen fluctuating ideological conflict going on between those who have made social concerns the main emphasis of church life, on the one hand, and on the other those who have said that social causes are fine, but when they become the main body of the work of the church, then man is trying to save himself; and he must be saved by the grace of God, not by his own works, no matter how fine or energetic they may be. The idea of the "social gospel" as it has been called has fallen into disrepute because of the over-emphasis of social and professional "dogooders" who have rolled up their sleeves, blown upon their hands, and set about changing the environment and the surface look of life, and have largely forgotten that matters such as the environment of life and the surface look of life are only symptoms — the real causes are interior, in the nature of man, and you seldom root out the disease by treating the symptoms.

The social gospel has made its emphasis, perhaps, the well-known and oft-quoted verse from James, "Faith, without works, is dead." In other words, faith in God is fine, but God implements his goodness through us, and we must add to the idealism of our faith a realism in good works here and there in life. And so ethics become important, and conduct, and actions — men turned to slum clearance, the building of recreation rooms for youth, orphanages for children, old people's homes for the aged, hospitals for the sick — and great sums of money were poured into projects of that kind in an effort to correct hastily the conventional smugness of orthodox church life. This was a revolt that was needed and no one, I think, seriously regrets it. After all, have we not been following the Christ who said, "I must work the works of Him that sent me, while it is day."

The trouble with all this is that it has been an escape for the energetic, impulsive denominations who do not have the solid undergirding of doctrines and traditions which are the possessions of the great orthodox church

bodies such as the Lutherans. Aware of a need in their rather shallow, rather unsacramental congregational life, they tried to fill the void with activity, and worked themselves into an optimistic view of society and life which was based on sand. And then the wars, the human misery, and the depression of the past generation very largely killed social optimism. The result has been that the loosely-knit, Americanized social-gospel denominations are now looking for doctrinal foundations, so that they can begin basing their church life on rock.

Now, this is only a hasty summary of what has happened, and of course largely over-simplified. But we **have** discovered in the Protestant church life of America that doing good-works will never be the solution to human need. Optimism in man's own capacity to save himself, socially, breaks down into tragedy when social catastrophes come — and come they do.

There are two major realms in public influence — the domain of persuasion and the domain of force — coercion. The church belongs in the domain of persuasion — as far as possible from the domain of coercion. A basic trouble with prohibition and the 18th Amendment was that the church in supporting the prohibition laws moved over from the realm of persuading into the realm of forcing, using political power to enforce laws which it had not yet persuaded the people to obey. All history testifies that this is the most dangerous business in which the church can ever indulge. When the Christian Church does get involved in matters of social concern and social causes, it had better be careful that it can persuade the people as well as force the people. This goes for any problem of morals on which the church passes judgment. And it goes for any problem of doctrine and heresy as well. When the Protestant Church passes judgment, it does not have the authority of a Pope or a council of Cardinals. It must rely on the power and the effectiveness, and of our receptiveness, to the Holy Spirit, and spirit always involves persuasion.

Why, then, should a Christian feel any social concern at all? Why then, justify a church going in and building an old people's home, or a children's home, or a Lutheran hospital? If the Lutheran church has not been as misled as some other denominations by an easy optimism and by man's false sense of capacity to save him-



A new tree is planted on the grounds at the Solvang Home. (Spring, 1954)



self, why does the Lutheran Church move into the social area at all?

For one thing, because we are not shallowly convinced that we are thus going to solve all civilization's problems and easily win mankind to Christ and an early Kingdom of Heaven on earth. One of the contributing factors to the Reformation itself was the Lutheran insistence that by good works man could not guarantee his salvation. Tetzel was wrong and false; Luther was right. And beginning with a clear understanding that salvation and grace are not earned by good deeds, nor is heaven won by mighty works, the Lutheran church can cast about for areas of service motivated by nothing else than Christian love.

In our church, of course, the tradition into which we Grundtvigians have settled is that man needs to have his physical welfare assured — there must be a certain amount of bodily security — not to say social security — before the things of the spirit can be seriously considered. And there is a great deal of historical and Biblical background for that view — and growing out of the intensive psychological study of our time is emerging an impressive body of data in support of that Grundtvigian view.

In the book of Exodus we read the tale of Hebrew slavery in Egypt three thousand years ago: "And Moses



Coffee time on the patio, Solvang Home for the Aged.

spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." And that story goes right on all the time — messengers of God trying to bring the gospel into effect in individual lives but thwarted, not only by sin, but by social situations that bring to wide areas of the people "anguish of spirit and cruel bondage," as Exodus says. The individual spiritual life is, you see, inextricably entangled with the social situation. And so we follow Jesus, who 24 hours a day was immensely concerned with the social situation of others, but didn't care a fig for his own. Behind any social action in which the church indulges must lie the motivation of love and care, never the high-flown impossible aim of saving men's souls through higher standards of living, advancing civilization, and the other externals.

In the mission fields, we seem to see best what has always been happening. The first missionaries were not ones to have social concern as a prime motivation — they were intensely individualistic. They went out to save souls, one by one, from hell. They cared a lot about the individual lives of their people. But see what



Looking across the driveway area from the porch of Atterdag College. In the distance is seen Bethania Church.

happened. They could not bring the gospel to the individuals without sharing with them the Bible, so they became the translators of the world; they have put the Bible into 1,100 languages. But what is the use of translating the Bible in countries where most of the people cannot read? So the missionaries became educators, and in many lands the methods of the best schools go back to the missionaries. But what is the use of educating people who needlessly die for lack of scientific medicine and sanitation? So the missionaries became physicians, and medical missions constitute one of the finest areas of human history. But what is the use of merely curing people when they have to return from the clinics and hospitals into economic want and devastation? Over a billion people in the world go to bed hungry every night, even today, when agricultural famine or economic depression are not major problems. Well, the result has been that many of the missionaries have become agriculturalists, economists, engineers, etc. — and right here in this community, when you people think about our Santal Mission, you think in terms of providing tractors and equipment, as well as in sending Bibles and hymn-books. And you do so because you are convinced that corollary to your individual concern for India's indivi-

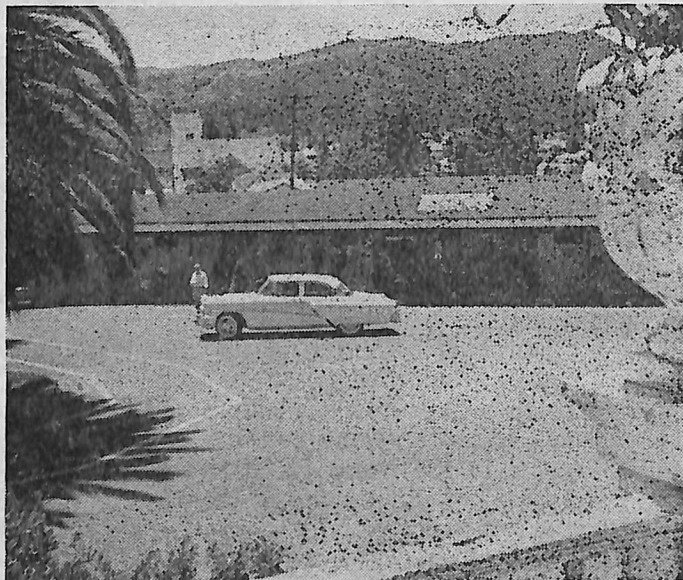


Birthday party fun for Mr. Jens (little Jens) Jenson on his 92nd birthday. Home Manager B. P. Christensen is costumed as a lady friend.



duals, is your social concern for India's social situation. When many of the people of the world think of Americans, they see them as being behind an encircling curtain — and it is not an Iron Curtain, it is a Plush Curtain. When asked what impresses them most about America they say our garbage cans — not because we are cleanly, but because the cans are full.

What, after all, was Christ's way? When He wanted a man to believe in God He did not argue with him. He loved him, served him, lifted him out of his trouble, gave him such an exhibition, in practical experience, of the power and beauty of a divine spirit that the man had to believe at least, in that! And around this personal service Christ lifted up a kind of social concern that caused Him to teach us in some of His finest words to say, "Thy Kingdom come. Thy will be done, as in heaven, so on earth." You see there is this vast difference — we do not as Christ's followers claim that we can, by good works, social works like hospitals and old people's homes, et cetera, bring about a Kingdom of Heaven on earth, but we can pray to God that He



might! Transferring the power and capacity from our own muscles to God's — then there is basis for hope.

By no stretch of the imagination can we conceive it right that we pray and hope to achieve heaven while we let the rest of the world go to the devil. All the modern talk about peace of mind and peace of soul — little inner ivory towers of tranquility for ourselves — achieved by self control of the thoughts and by "positive thinking" becomes immediately invalid when its aim is personal private release from life's demands and the confrontation of social concerns.

During the last couple of years I have made an intensive study of Milton, and in PARADISE LOST we find Milton saying, "The mind is its own place. It in itself can make a heaven of hell, or a hell of heaven." How reasonable that sounds — what can we not do for ourselves through the power of positive thinking? But the significant thing about the passage is that Milton here is making Satan say those words, and not Adam nor Eve! That is the philosophy of the Fallen Archangel and of the AntiChrist. And we play a devilish role when we seek peace of mind and comfort of soul without any concern for bettering the conditions around us.

And so we have this Home for the Aged. It is a

(Continued on Page 15)

## The Annual Report to the Synod Convention

In a few days all congregations, pastors, those having voting rights at the convention and those, who are members of the boards or committees making report to the Synod Convention should receive copies of the Annual Report. It is to be hoped that whoever are the addressees of the packages of Annual Reports in the congregations will promptly distribute these and that especially delegates and pastors will study these reports. It is impossible to have any intelligent decisions made on the basis of these reports unless they have been read thoroughly and digested by those who participate in the convention.

A package of "Uniform Reports of the National Lutheran Council" has been mailed to all congregations. These should likewise be distributed to delegates and participants in the convention and read.

There is a great deal of work involved on the part of those who prepare all of these reports. They represent the scope of the work of our synod through the last year and in the case of financial reports of the year 1955. In spite of a great many members professing loyalty and deep interest in the various phases of the work of our synod I have a feeling that much immature judgments prevails at our conventions due to the failure of the members of the conventions to adequately prepare for making the decisions they are called upon to make. If I am wrong in this, I shall be pleased to be corrected.

The Board of Trustees of the Synod will meet Monday, August 13 at 1 p. m., at Muskegon and the Home Mission Council will meet same place Tuesday, August 14 at 9:30 a. m. The chairman of the convention will notify all those, who are being placed on the Findings Committees, when they are to meet.

The pastor and members of Central Lutheran Church, Muskegon are eagerly looking for your registration and are prepared to take care of a large attendance at the 79th annual convention of the American Evangelical Lutheran Church. May God freely give us of His Spirit and Grace that the convention may serve His purposes.

Alfred Jensen.

July 15, 1956.

## Eben-Ezer, Brush, Colorado A THANK YOU AND A PETITION

It is only four or five months since we extended an appeal to friends of Eben-Ezer through our synodical papers for help to install an elevator in "Bethesda" Home in place of the winding stairs that connect three floors.

The generous response given to the appeal has filled our hearts with gratitude, both for the contributions and for the accompanying letters of encouragement. The lists of acknowledgment published in PHOEBE show that most of our Ladies' Aids and mission societies have remembered us with gifts. Also a great number of personal contributions have been received. Some of them that warmed our hearts were from aged friends living in Homes that are already privileged to have an elevator. Also a friend of Eben-Ezer for many years sent us first \$100 for the fund and a few weeks later added another \$400 with a greeting asking us to get the sorely needed elevator installed as soon as possible. That turned out to be one of the last things she took care of before she was called home to God, "From whom every good endowment and every perfect gift comes down."

(Continued on Page 12)





## OPINION AND COMMENT

THE OTHER night we attended the opening concert of the new Hollywood Bowl season, an all-Tschaikovsky program. It was a great experience shared by probably 20,000. These days it is not supposed to be fashionable to enjoy Tschaikovsky. (Not because he is Russian. Probably because he is so melodic.) Anyway, the experience brought to mind again how many ways we have of elevating the spirit about the mundane and often morbid level of everyday life. Music is not the only way, and certainly not the best way; but through music we, personally, find it possible to see visions and dream dreams which are opened to us in no other way. Scientists tell us that the more we learn about material things, the less possible it is to remain materialists. From the materialist's viewpoint, it would seem absurd to be able to enjoy sitting in a crowd on a cool evening, while 100 men on a stage agitate our eardrums with kettle drums, strings and winds, according to a pattern set on paper perhaps a century ago. But when Ormandy and Fransescatti add their genius to that of the composer, it is impossible to deal only with physical sound waves and mechanistic beats. We are dealing here with matters of the spirit. Our pleasure is not alone sensuous, although, fashionable or not, it would be hard to point out anything more purely pleasurable than listening to the 4th or 6th, or possibly the 5th, symphonies of Tschaikovsky. — The experience also set us to reminiscing on the slow process of development which music has undergone. Today, we still go to see the plays of Euripides and Sophocles. We still go to the museums to see the art, in sculpture and architecture, of the Periclean Athenians. We still enjoy the philosophy of Plato and listen to the scientific pronouncements of Aristotle. We read the orations of Cicero. But do we today listen to the music of Greece? We do not. Seldom do we hear music more than a handful of centuries old; music has been of very recent development as we know it. We may compare an Arthur Miller play with Aristophanes and a Saarinen house with a Greek temple. But when Menotti writes a new opera, we cannot reach back into antiquity for comparisons. When we speak of the "classics" in music, we are dealing with an entirely different concept than when we use the term as a frame of reference for discussing drama and sculpture and architecture, and even warfare. One feels that Aristotle, the great critic, would have much to say about other modern art forms, but what would be his reaction to a Strauss tone poem or a Sibelius concerto? Nothing in his experience would be quite so fundamental to them. His precepts in other areas would illuminate his criticism, but in this area he undoubtedly would be at a loss. — Yet another thought crossed our mind as we sat in that enormous crowd with our wife and children listening to the concert. A century or two ago, before the advent of electronics, it would have been unthinkable to have

tried to stage a concert before so many persons. An orchestra might make itself heard to the outer circle of the crowd, and a solo instrument playing alone, might also be heard. But placing a solo violinist before an orchestral accompaniment calls for the intimacy of a studio or small concert room. A concerto is essentially a conversation between the soloist and the accompaniment, and without electronic amplification, few of the outdoor crowd would have heard more than one side of the conversation. It is a marvelous age we live in, and while it terrifies us sometimes, it uplifts us as well, and perhaps we may be forgiven for taking occasional pride in it.

WE ALSO went to a baseball game last week, which is relaxation on a different level. It is a little-known fact that last year, in the United States, more people paid to hear concerts of good music than paid to see baseball games.

AND WHILE we are on this subject of entertainment, we may lament in passing the fate of an ambitious project arranged through Lutheran Television Associates, (representing the ULC, the ELC, the ALC, and Aug. synods). Six programs had been scheduled for production on the NBC series called "Matinee Theater," a popular one-hour daily program presenting a variety of fine, mediocre and poor quality stories, many in color. The Lutheran series had been scheduled for the first Monday in each month through the summer, and we were able to see two of them; here on the West Coast the program was released during the noon hour. They were both excellent, and dealt with people in honest search of spiritual release in their problems of private character. There were no preachments, no dull moralisms. They were well-written, competently acted, and except for a one-sentence announcement, unidentifiable as "religious type" programs. But NBC has cancelled the last three of the series, saying in reluctant apology, that the action was taken "due to objections from some of NBC's affiliates that the programs had too much church flavor for such a general commercial series." We do not say that entertainment for the masses must necessarily be 100 per cent of the "worthwhile" kind. But it does not seem to us that one program out of twenty is overdoing it.

IT MAY BE overdoing it to make further mention of the Dead Sea scrolls. A review copy of a new book on the subject just reached our desk. It is of unusual interest for two reasons. First, it is written by A. Powell Davies, who is a scholar who has adopted some of the most radical views on the scrolls. Secondly, it can be had for only 35 cents. ("The Meaning of the Dead Sea Scrolls," published by New American Library, 501 Madison Ave., New York, — a Signet Key Book.)


THE ADDRESS entitled, "The Social Concern of the Christian" was delivered by the editor early this summer in Solvang. One or two persons asked that it be printed, and so in the face of such overwhelming demand, we have complied. The picture layout accompanying the text was prepared by the manager of the Home, Mr. B. P. Christensen, at our request.



Paging Youth

American Evangelical Lutheran  
Youth Fellowship

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



### On Attending A Folk High School

This is the conclusion of an article by Mark Nussle, who attended the high school in Denmark about which he has written.

The governing body of the school is the school board, elected by the students every month. It consists of three boys and four girls. Rules are a necessity and are good, but when they are carried so far as to limit one from putting his elbows on the table, opening letters at the table, or making noise after eleven p. m., it is difficult to agree with the procedure. If a board member discovers one breaking a rule, he writes down the name and the person is fined. I was lucky and only lost one dollar all winter, but some were fined as much as fifty to seventy-five cents a week. Because a certain quota is required by each board member and since these fines provide the expense money for the dances and Saturday night programs, they are all "out for blood" toward the end of the month. Some of these dances or "fests" as they are called, are Julefest (Christmas dance), Fastelavnfest (pre-lenten custom), and Afslutningsfest (farewell dance). All of these dances were held in the gym hall, which was always decorated appropriately for the occasion. During the course of the dance, which usually lasted from eight to two, we ate several times; everything including pudding and cookies.

I have found my classes to be very interesting. In Danish class, we were taught grammar, literature, and history. The week's written work consisted of a theme on a chosen topic and a short dictation that was written and then corrected in class. We were also required to read seven books, three of which were written in "New Norwegian" and the remaining four in Danish. These were completely reviewed and discussed in class. Gymnastics is a course in which most of the Danish kids are interested. This was a rough hour of exercises and different types of jumps and summer-saults. It was fun to try, but I still say that the mats were not soft enough. After a hard morning, we were given a free hour which came in handy.

Song plays an important part in the folk high school program. Not only, as I mentioned before, is every class period started with song, but there is a half hour set aside every afternoon to exercise the vocal chords. The song book used, "Folkehøjskole Sangbog", is made up, in large, of fatherland songs and ballads from the Scandinavian countries. There are also a few songs from other countries, even two from America.

Evenings are spent studying; playing cards, ping-pong, badminton, chess; or just talking. At nine-thirty, the bell is rung and it is time for evening coffee, which is served alternately in the president's private living room

### AELYF Doin's

Danevang, Texas: The DYF camp at Magnolia Beach was very successful. There were fourteen full time campers, eleven of whom were girls. It was indeed notable that the character and good will was more than abundant. The ability to discuss various topics with seriousness was also evidenced. One rainy afternoon, the group went to Port Lavaca and saw Walt Disney's, "African Lion." Also, one moonlit night, the group harmonized out over the water for two hours. Truly, a good time was had by all.

Kimballton, Iowa: This is a resume of the year's activities at Kimballton: In December, we sponsored a ham supper. We sold 300 tickets and the meal was prepared by the mothers. Following the supper a dance was held. In February, in conjunction with the adult fellowship group, we sponsored a Mardigra. Our annual youth Sunday was held in March. The young people had charge of the service, with the assistance of our pastor. On June 24, we had a picnic on the church lawns, honoring the new confirmands. We have twenty-six members at present and meet once a month in the members' homes.

### Over The Typewriter

I am wondering how many of you are planning to attend Youth Night at the synodical convention in Muskegon, Michigan, Saturday, August 18, 1956. As reported earlier, Cornelia Cox will be speaking to you along with the Mission Society. These two meetings are being held in conjunction with one another this year. It will be worthwhile and enlightening besides the possibility of an outing afterwards at Lake Michigan.

and the school cafeteria. Each day is closed with song and often a story.

The food, in general, is not royal, but it fills. In the morning we are presented with oatmeal, bread and tea. Lunch is our main meal and is always started with soup. I like to call this the appetizer. This can be anything from oatmeal or buttermilk soup to sweet raspberry soup or old ryebread soup. The Danes are great for this, and once you get used to it, everything is fine. Then comes the main meal of POTATOES?!; — plus a little meat or fried pork fat, and perhaps a few vegetables. The first things we see at the supper table are the potatoes that we did not eat at lunch. These are followed with coleslaw and a variety of cold cuts with which we can make sandwiches.

The students have their chores, of course. Rooms have to be kept in order and the halls swept. The boys take turns mopping the gym floor every morning before gym class. All of the water is cold, put on Saturday, there is hot water available for a shower. That is, there is for the first one who gets there. The last one usually goes down to the fiord to wash. Everything cannot be like a hotel, and even though there were many things that could have been better, I cannot think of another way that I would rather spend five months. For a young person who wants to learn something in an unusual and adventurous way, try attending a folk high school. You do not have to know anything about Denmark or the Danish language, because that is one of the things you learn. Even the fact that you are on your own can teach you a great deal. You will not be sorry if you go.



# Our Women's Work

**MRS. ELLEN KNUDSEN, EDITOR**  
 1033 South Tenth Street  
 Maywood, Illinois



## Our Women's Work

The annual meeting of the WMS of the American Evangelical Lutheran Church will be held at Muskegon, Michigan, on August 17 and 18.

Two business meetings are planned, in order that the revised constitution may be discussed. There will be election of officers. Points of interest from the reports of the District Representatives will be discussed, as well as any other business of the WMS. An agenda will be published in a later issue of LUTHERAN TIDINGS. The members of the Convention Committee are:

Ellen Andersen, Chairman; Mrs. Esther Utoft, Mrs. Esther Sorensen, Mrs. Edwin Hansen, Mrs. Peter Thomsen and Emilie Stockholm.

**Esther Utoft, Sec.**

## Women's Mission Society Contributions

	General Fund, etc.	Seminary Project	
<b>DISTRICT I</b>			
District Convention	\$	\$ 47.35	
Bridgeport, Conn., Ladies' Aid	10.00		
Trinity Danish L. Aid, Bronx, N. Y.	5.00		
Bethesda Ladies' Aid, Newark, N. J.	10.00		
Troy, N. Y., Ladies' Aid		20.00	
Our Saviour's Church, B'port, Conn.		20.00	
Our Saviour's L. Aid, Hartford, Conn.		30.00	
Individuals, Hartford, Conn.		10.00	
Individuals, Brooklyn, N. Y.		10.00	
	\$ 25.00	\$137.35	\$
			\$162.35
<b>DISTRICT II</b>			
District Convention	\$	\$ 91.15	
Trinity-Sidney Miss. Group (Mich.)	37.00		
Lutheran Aid, Grant, Mich.	12.00		
Muskegon, Mich., Mission Group	10.00		
Muskegon, Mich., Ladies' Aid	27.52		
Danish Ladies' Aid, Detroit, Mich.	20.00		
Mission Circle, Manistee, Mich.	30.00	10.00	
Juhl-Germania, Mission Society	25.00	50.00	
Lutheran Aid, Roscommon, Mich.	5.00		
Sidney, Mich., Mission Group		15.00	
Trinity, Greenville, Mich., Miss. Gp.		10.00	
Lutheran Jr. Aid, Grayling, Mich.		5.00	
Individuals, Grayling, Mich.		5.00	
	\$166.52	\$186.15	\$
Miscellaneous Funds:			
<b>HOME MISSION</b>			
Trinity and S. Sidney Miss. Group	\$ 15.00		
Trinity Mission Group, Greenville	25.00		
Juhl-Germania Mission Group	50.00		
Victory Trinity	15.00		
<b>KOREAN BOY FUND</b>			
Detroit Danish Ladies' Aid	15.00		
Eben-Ezer Mercy Institute:			
(Elevator Fund)			
Juhl-Germania, Mission Society	40.00		
Individual, Grayling	5.00		
	\$ 155.00		
			\$522.67

## DISTRICT III

District Convention	\$	\$ 54.00	\$
Trinity, Chicago Danish L. A.	15.00		
United Women of Trinity, Chicago	50.00		
Gertrude Guild, Clinton, Iowa	25.00		
Clinton, Iowa, Ladies' Aid	26.30		
Racine, Wis., Ladies' Aid	15.00		
Bethania Guild, Racine	10.00	25.00	
Memorial L. Aid, Marinette, Wis.	2.00		
Bethania Eve. Circle, Racine, Wis.		20.00	
St. Stephen's Ladies' Aid, Chicago		20.00	
St. Stephen's Miss. Society, Chicago		20.00	
Bethany Women's League		20.00	
Willing Workers, Dwight, Ill.		25.00	
	\$143.30	\$184.00	\$
Miscellaneous Funds:			
<b>HOME MISSION</b>			
Racine, Wis., Ladies' Aid	\$ 15.00		
<b>DISTRICT III TRAVEL FUND</b>			
District III WMS	9.00		
Bethania Guild, Racine	2.00		
Santal Mission Tractor Fund:			
United Women of Trin., Chicago, Ill.	25.00		
			\$378.30

## DISTRICT IV

District Convention	\$	\$ 85.00	\$
St. John's Ladies' Aid, Exira, Iowa	5.00		
Oak Hill, Iowa, Ladies' Aid	10.00	20.00	
Mission So., St. Paul's, Cedarloo, Ia.	5.00	15.00	
Ladies' Guild, Waterloo, Iowa	10.00		
St. Ansgar's L. Aid, Waterloo, Iowa	10.00		
Beth. Church Women, C. Falls, Ia.	50.00	130.00	
Nain Luth. L. Aid, Newell, Iowa	60.00		
St. John's Church Women, R'sted, Ia.	30.00		
Luther Mem. L. A., Des Moines, Ia.	25.00	78.86	
Fredsville, Iowa, Ladies' Aid	15.00	25.00	
Fredsville, Iowa, L. Aid and Guild		94.20	
Fredsville, Iowa, Guild		20.00	
Immanuel L. Aid, Kimballton, Ia.		20.00	
Friendship Circle, Kimballton, Iowa		20.00	
St. John's Eng. L. A., Hampton, Ia.		20.00	
St. John's Dan. L. A., Hampton, Ia.		20.00	
Guiding Circle, Ringsted, Iowa		50.00	
Betania, L. A., Ringsted, Iowa		21.50	
	\$220.00	\$619.56	\$
<b>HOME MISSION</b>			
Kimballton, Iowa, Mission Society	\$ 16.65		
			\$856.21

## DISTRICT V

District Convention	\$	\$ 79.00	\$
Luth. Guild and L. A., Withee, Wis.	14.30	19.30	
Askov, Minn., Church Women	20.90	20.90	
Canwood, Sask., Ladies' Aid	5.00	30.00	
Dalum, Canada		15.00	
First Luth. L. Aid, Alden, Minn.	25.00	25.00	
St. Peder's Church Women, Mpls.	14.50	32.00	
Dagmar, Montana, Ladies' Aid		20.00	
Bone Lake, Wis., Ladies' Aid		11.00	
West Denmark Ladies' Aid		20.00	
Flaxton, N. D. Ladies' Aid		2.00	
	\$ 79.70	\$274.20	



## Miscellaneous Funds:

## SCHOLARSHIP FUND

West Denmark, Wis., L. Aid ----	10.00		
SANTAL MISSION			
Bone Lake, Wis., Ladies' Aid -----	9.48		

**DISTRICT VI**

District Convention -----	\$	\$ 24.57	\$
Danish L. A., Gayville, S. D. -----		28.50	20.00
Ruthton, Minn., Ladies' Aid -----		10.00	10.00
Diamond Lake, Minn., Ladies' Aid --		35.64	20.00
Bethany Ladies' Aid, Badger, S. D.		12.25	
Danebod Danish L. A., Tyler, Minn.		5.00	
Friends of WMS, Tyler, Minn. -----		9.25	
Danebod English L. A., Tyler, Minn.			20.00
Viborg, S. D., Danish Ladies' Aid ----			15.00
South Lutheran Society, Viborg, S. D.			25.00
Immanuel L. A., Lake Norden, S. D.			6.50
		\$100.64	\$141.07
			\$

\$373.38

\$241.71

**DISTRICT VII**

District Convention -----	\$	\$ 76.25	\$
Kronborg, Nebraska, Ladies' Aid --		40.00	
Rosenborg, Nebraska, Ladies' Aid --		26.00	
Omaha, Nebraska, Dan. Ladies' Aid		18.25	11.50
Women's C'le and L. A., Omaha, Neb.			57.00
Women's Circle, Omaha, Nebraska --		10.00	20.00
Cordova, Nebraska, Ladies' Aid ----		23.65	
Cordova, Nebraska, L. A. (West) ----		27.90	
Danish Ladies' Aid, Danevang, Texas		10.00	
Eng. Ladies' Aid, Danevang, Texas		25.00	
Denmark, Kansas, Ladies' Aid ----			10.00
Bethany Ladies' Aid, Davey, Nebr. --			20.00
St. Peter's Com. L. A., Hay Sp., Neb.			30.00
Brush, Colo., Mission Study Group			20.00
Marquette, Nebraska, Ladies' Aid --			20.00
Individuals -----			13.00
		\$180.80	\$277.75
			\$

## HOME MISSION

Mission Study Group, Brush, Colo.	\$ 10.00		
Nysted, Nebraska, Ladies' Aid -----	25.00		
	\$ 35.00		
			\$493.55

**DISTRICT VIII**

Individuals -----	\$ 21.00	\$ 5.00	\$
Friendship Circle, Los Angeles, Calif.	45.00		
Emmanuel Guild, Los Angeles, Calif.	10.00		
Ansgar Dan. L. A., Pasadena, Calif.	5.00		
First Ev. Luth. Guild, W'ville, Calif.	25.00	20.00	
Danish L. A., Easton, Calif. -----	16.00		
Danish L. A., Parlier, Calif. -----	15.00		
St. Ansgar's Guild, Salinas, Calif. --	38.10	20.00	
Danish L. A., Solvang, Calif. -----			48.07
Bethania Guild, Solvang, Calif. ----			20.00
	\$175.10	\$113.07	\$

## Miscellaneous:

Lutheran Student Foundation			
Northern California			
District Convention Collection ----	\$ 21.71		
			\$309.88

**DISTRICT IX**

District Convention -----	\$ 27.80	\$	\$
Wilbur, Washington, Ladies' Aid --	35.50	20.00	
Tacoma, Wash., Danish Ladies' Aid	20.00		
Annex Club, Seattle, Wash. -----	15.00	15.00	
Hope Luth. Church, Enumclaw, Wash.	15.00		
Danish L. A., Enumclaw, Wash. -----			23.68
	\$113.30	\$ 58.68	\$
			\$171.98

**Financial Report for the WMS**

JANUARY 1, 1956 TO JULY 1, 1956

**RECEIPTS:**

## GENERAL FUND:

Muskegon, Michigan Ladies' Aid -----	\$ 27.52
Messiah Lutheran Aid, Roscommon, Michigan	5.00
Bethlehem Church Women, Cedar Falls, Iowa	50.00
Women's Circle, Omaha, Nebr. -----	10.00
Ruthton, Minn., Ladies' Aid -----	10.00
Cordova, Nebr., Ladies' Aid -----	23.65
Fredsville, Iowa, Ladies' Aid -----	15.00
Racine, Wis., Ladies' Aid -----	15.00
Bethania Guild, Racine, Wis. -----	10.00
Danish Mission Circle, Manistee, Mich. -----	30.00
English Ladies' Aid, Danevang, Texas	25.00
First Evangelical Lutheran Guild, Watsonville, Calif.	25.00
Diamond Lake, Minn., Ladies' Aid -----	15.00
Danish Ladies' Aid, Easton, Calif. -----	16.00
Danish Ladies' Aid, Parlier, Calif. -----	15.00
Bethesda Ladies' Aid, Newark, N. J. -----	10.00
Bethany Ladies Aid, Badger, S. D. -----	12.25
Mrs. M. Bach, Mrs. E. Olsen, Hartford, Conn. -----	10.00
Rosenborg, Nebr., Ladies' Aid -----	26.00
District IX convention -----	27.80
St. Peder's Church Women, Minneapolis, Minn. -----	14.50
Friendship Circle, Los Angeles, Calif. -----	20.00
St. Ansgar's Guild, Salinas, Calif. -----	38.10
Danebod Danish Ladies' Aid, Tyler, Minn. -----	5.00
(In memory of Elsa Petersen)	
Friends of WMS, Tyler, Minn. -----	9.25
Gayville, S. D., Danish Ladies' Aid -----	22.00
Annex Club, Seattle, Wash. -----	15.00
Juhl-Germania, Mich., Mission Society -----	25.00
Clinton, Iowa, Ladies' Aid -----	26.50
Cordova, Nebr., (W) Ladies' Aid -----	27.90
Diamond Lake, Minn., Ladies' Aid	
Mission meeting -----	\$ 7.86
Birthday money -----	12.78
St. John's Church Women, Ringsted, Iowa	30.00
St. John's Ladies' Aid, Exira, Iowa -----	5.00

TOTAL ----- \$637.11

## SEMINARY FUND:

Viborg, S. D., Danish Ladies' Aid -----	\$ 15.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	11.00
Bethlehem Church Women, Cedar Falls, Iowa	130.00
Mrs. Elsie Stub -----	10.00
Dalum, Alberta, Canada, Ladies' Aid -----	15.00
Flaxton, N. D., Ladies' Aid -----	2.00
In memory of C. S. Feddersen, Mrs. C. Coon, Beckford, and June, Victor Gjerloff, Chris Gjerloff, Howard Olsens, Fred LeCrones -----	13.00
In memory of Pastor Vilhelm Larsen, Canwood, Sask., Ladies' Aid -----	10.00
Women's Circle and Ladies' Aid, Omaha, Nebr. -----	57.00
St. Peder's Church Women, Minneapolis, Minn. -----	32.00
Solvang, Calif., Danish Ladies' Aid -----	23.07
Oak Hill, Iowa, Ladies' Aid -----	20.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
Our Saviour's Ladies' Aid, Hartford, Conn. -----	30.00
Trinity, Mich., Mission Group -----	10.00

TOTAL ----- \$403.07

Previously acknowledged ----- \$1,799.76

Total July 1, 1955 to July 1, 1956 ----- \$2,202.83

## HOME MISSION:

Trinity Mission Group, Greenville, Mich. -----	\$ 15.00
Racine, Wis., Ladies' Aid -----	15.00
Juhl-Germania, Mich., Mission Society -----	25.00
Bethany Ladies' Aid, Ludington, Mich. -----	5.00
Juhl-Germania, Mich., Mission Society (Circle Pines)	25.00
Victory-Trinity, Mich., Ladies' Aid -----	15.00
Trinity, Mich., (Greenville), Mission Group -----	10.00

TOTAL ----- \$110.00

## MISCELLANEOUS:

Eben-Ezer Mercy Institute:	
Juhl-Germania Mission Society -----	\$ 40.00



# 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 services 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

Mrs. Laura McLeod -----	5.00
District III Travel Fund:	
District III WMS -----	9.00
Bethania Guild, Racine, Wis. -----	2.00
Lutheran Student Foundation of Northern California:	
District VIII Convention -----	21.71

TOTAL ----- \$ 77.71

Total contributions January 1, 1956 to July 1, 1956 -- \$1,227.89

### DISBURSEMENTS JULY 1, 1955 TO JULY 1, 1956

Seminary Improvement Fund -----	\$5,000.00
Santal Mission (\$9.48 earmarked) -----	109.48
Missionary Christmas gifts -----	25.00
Ordination gifts -----	200.00
Santal Mission Tractor Fund (earmarked) -----	25.00
St. Marks, Circle Pines (earmarked) -----	25.00
District V Scholarship Fund (earmarked) -----	10.00
District II General Fund (earmarked) -----	10.00
Lutheran Student Foundation of Northern California	21.71
Editor, Women's page -----	50.00
Constitution Committee (travel) -----	14.75
November board meeting (travel) -----	87.11
Convention expense (president) -----	15.00
Office supplies -----	58.07
Stamps and postage -----	46.76
Bank charges -----	3.27

TOTAL ----- \$5,701.15

Cash on hand, July 1, 1955 ----- \$3,459.00

Total receipts, July 1, 1955 to July 1, 1956 ----- 3,746.03

TOTAL ----- \$7,205.03

Disbursements ----- 5,701.15

Balance on hand, July 1, 1956 ----- \$1,503.88

Ela K. Nielsen, Treasurer.

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.

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.

Registration will be at the Samuel Lutheran Church, Houston Avenue at Eighth Street.

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

## Topics For Discussion

### No. I

#### PROPOSED ADDITION TO ARTICLE 13, SECTION 2 OF THE CONSTITUTION OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

2. A congregation which desires to call a pastor shall notify the president of the Synod. The president shall in turn—
  - a. Present the congregation a list of pastors who desire a call for a new charge.
  - b. Give advice and guidance concerning the selection of a pastor.
  - c. PRINT A NOTICE IN "LUTHERAN TIDINGS" TO THE EFFECT THAT A PASTOR IS BEING SOUGHT BY THE CONGREGATION NAMED.



PASTORS WISHING TO BE CONSIDERED FOR THIS CALL WILL NOTIFY THE SYNOD PRESIDENT WHO WILL, IN TURN, NOTIFY THE CONGREGATION.

NOTICE SHALL BE RUN IN EACH ISSUE OF "LUTHERAN TIDINGS" UNTIL THE CALL IS FILLED.

The congregation may then send a letter of call to any pastor of the Synod or of another Lutheran church body, etc.

**Paul J. Blinkilde**, President.  
St. Peters Danish Evangelical Lutheran Church,  
Detroit, Michigan.

### Synod Convention Information

In the May 5th issue of LUTHERAN TIDINGS we gave some general information about the 1956 convention city and transportation to get there. Since this was printed earlier than we had requested it, and you may not have that particular issue of LUTHERAN TIDINGS on hand, we are repeating several paragraphs from the previous article.

U. S. Highways 31, 16, Michigan 20 and 46 service Greater Muskegon with U. S. 16 crossing Lake Michigan to Milwaukee via the Milwaukee Clipper. This luxury liner makes three trips every two days and carries automobiles as well as passengers.

Capital Airlines schedules six flights daily from Chicago, five flights from Detroit and three flights from Milwaukee. Greyhound Bus Lines have four scheduled trips from Chicago and seven from Detroit. The C & O Railway service, Chicago from Muskegon with two daily trips, except Sunday when there is only one. The Grand Trunk Railway serves Detroit and operates two trips daily. If you come from the north-west by car, you may prefer to cross Lake Michigan by car ferry from Manitowoc or Menominee to Ludington and then down to Muskegon.

After canvassing our church homes thoroughly as well as available sleeping space outside of our church group, our housing accommodations at present are about equal to the voting membership of the convention. For other convention guests, who are willing to provide their own sleeping quarters, we have adequate facilities for meals, meetings, etc. All housing obtainable will be made available to guests. Registration will be at the Samuel Lutheran church, Houston Avenue, at Eighth Street.

Since Samuel Lutheran Church where the convention will be held, is located on a busy thoroughfare, and because there is no neighboring playground, we deem it wise to mention to parents of younger children, that it may be difficult for them to care for children at the convention church.

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

### Eben-Ezer, Brush, Colorado

(Continued from Page 6)

The elevator fund as of today stands at \$6,300, about two-thirds of the cost of the elevator fully installed.

Considering the great blessing it will be, both to our sick and aged and to those who must take hundreds of steps up and down the stairs to help them, we feel that many more would like to help us to reach the goal, so that we might perhaps have the elevator in use before winter comes. It would make the world of our "shut-ins" so much larger and their life richer.

Perhaps also some of the Ladies' Aids could see their way to donate a second time to this cause, though their budgets are loaded with good causes.

One contributor permitted her good heart to express her thoughts about this cause: "I believe it is God's will that you shall have that elevator." Your generous help so far makes us believe it is.

**V. Bagger**, Superintendent.

### Pastor Hans Juhl Passes Away

Reverend Hans Juhl died peacefully, Sunday, July 1, at his home in Grayling, Michigan. The following Tuesday, July 3, the funeral services were held at the Grayling Church. The Reverend Edwin Hansen of Muskegon and Harold Knudsen officiated. Interment was in Elmwood cemetery, Grayling.

Hans Juhl was born February 2, 1876 at Sønder Vilstrup Slesvig. At the age of 16 he came to the United States of America, where his father had been living for a few years. He was employed on various farms in the vicinity of Ringsted, Iowa, and then he decided to attend Grand View College. Here he studied seven years, receiving his higher education and seminary training.

Upon his graduation, in 1908, he accepted a call to Ludington, Michigan, where he was united in marriage to Anna Berthelsen of Ludington, April 5, 1910.

He served, as pastor, in our synod as follows:

Ludington, Michigan	-----	1908-1913
Easton, California	-----	1913-1917
Ferndale, California	-----	1917-1919
Hampton, Iowa	-----	1919-1927
Traveling pastor in Canada	-----	1927-1931
Grayling, Michigan	-----	1931-1937
Hampton, Iowa	-----	1937-1949

Hans and Anna Juhl came to Grayling to live with their daughter, Dagmar, Mrs. Floyd SanCartier. They have, in spite of failing health, retained their concern for the work of the church. Faithfully they found their place in one of the front pews at Sunday worship, and whenever possible they attended the various gatherings in the congregation.

Hans Juhl's strength had been waning since a stay in the hospital with pneumonia in April, and he passed away, quietly, in his sleep early Sunday morning.

The two hymns that Mrs. Juhl requested our choir to sing, at the funeral, "Hast To The Plough Thou Put Thy Hand," and "Lord Jesus Christ, My Savior Blest," are indicative of the spirit that prevailed in the life and work of Hans Juhl. The later hymn was sung at their wedding and has been one of their favorites through the years.

Through his 41 years as pastor in our synod, Hans Juhl has faithfully dedicated his life to serving the Lord. Quietly and humbly he has served wherever he was called. In joy and in sorrow he has placed his trust in God. We are indebted to him for his work in our church, and we give thanks to God for his faithful work among us.

**Pastor Harold Knudsen.**

### Attention Young People!

We hope you are planning to attend Youth Night at the synodical convention in Muskegon this year. As the first portion of the evening, we plan to hear Cordelia Cox. Afterwards, an outing is planned which includes the beautiful Lake Michigan — swimming, singing, eating and a special devotional. Bring your swimming suits and COME! (Be sure to send in your registration promptly — Mrs. George Hansen, 1236 Montgomery, Muskegon). SEE YA' THERE!

**Ardythe Hansen**, Sec.



## To All Affiliationists and Secessionists — And Those In Between

Obviously, the last part of the title had to be added to make this article apply to ninety per cent or more of the synod. Very few are at the extreme ends, where they would either "go it alone" in any event or would "join up" elsewhere at the drop of a hat.

It would even be unfair to lump all the pro-affiliation individuals together in one category, and it would be equally unfair to lump all the anti-affiliation individuals together in one category. There may be more unity and unanimity among those favoring affiliation than among those who do not, but the reasoning within either group is far from identical.

Those who would affiliate would do it to expand the opportunities for the synod, the pastors and the individuals; to give to the rest of the world (Lutheran world at least) some of our rich heritage; to be able to receive more from others; to alleviate despair over being so miniscule; to put an end to this far flung synod of 81 congregations (more or less) from coast to coast; to end this futility of being so small; to be part of something that is big enough to count; to stir and awaken the people of the synod; to show a more excellent way — and for at least another half-a-dozen reasons.

Those who resist affiliation would do so to maintain our rich heritage; to preserve a national and cultural fellowship; to retain control over the affairs of our synod; to feel a greater sense of belonging in the smaller, more comfortable and cozy communion; to avoid being swallowed up in an immense colossus and becoming a number instead of a name; to prevent increased costs due to overlapping of duties; to try to continue the increase and growth of the last decade; to keep a more excellent way — and for at least another half-a-dozen reasons.

Now, you have smiled at the reasons of the one group or the other. You shouldn't really. Both are equally serious about the whole matter. And neither group is wholly correct. Moreover, most of us know that this is true.

At this point I could come forward and state that I hold an enviable position in the whole matter. I went to the convention last year to vote yes on the affiliation question. (My wife, as a delegate, had been instructed by the congregation to vote no!) But the sudden oneness of the presentation and the pressure to affiliate quickly and be done with it all, was repugnant to me — and I cast one of the three or four blank ballots! Now it may be quickly said that that

## OUR CHURCH

**Askov, Minnesota.** The Community celebrated its 50th Anniversary here recently, with pageants and festivities commemorating the founders of the town. Special speakers were the Doctors Johannes Knudsen and Otto Hoi-berg. Holger Koch was speaker at the annual July 4th festival. The 50th Anniversary of Bethlehem congregation here will be observed probably the first week end in October, with the Synod President and the District President and former pastors invited to participate.

**Tyler, Minnesota.** Seminary graduate Paul Nussle has accepted a call to be temporary pastor at Tyler beginning in August. Pastor Mortensen will be gone about a year, lecturing in Europe, and Mr. Nussle will be interim minister during the vacancy. It is expected that Paul Nussle will be ordained at the Muskegon convention. The annual Recreation Institute will be held here July 22-28. Dr.

kind of vote from everyone would be no vote at all. And this is true.

The convention this year or any year will not receive a suggestion from me that the AELC join the Texas Synod. On the other hand it may be said fairly that the Texas Synod (which is Danevang) has been in need of some kind of union ever since the bonds of culture and nationality and language ceased to be effective. Having the next of kin six to eight hundred miles distant is really to be an outpost. Yet to join the ULCA would give us no great advantage. We are sixty to eighty miles from any of these brethren, none of whom we know. Distances are vast in Texas (or had you heard?) and there are so many Southern Baptists in between to keep us Lutherans apart.

If the "Texas Synod" is to benefit from union it will benefit much more from merger than affiliation. We do have an Augustana church within twelve miles.

One should take a week off sometime to do nothing but figure out this thing. There is so much smoke and so little fire. We see the real issues dimly through a haze of pseudo-arguments. We are surrounded by an aura of wishful thinking — on both sides of the question. Maybe a week isn't long enough.

To become really committed Christians need something more than organization, though we need this too. Loving our neighbor as ourself, doing good unto others, being generous in time and talents and truth, and being whatever else is good, is not achieved simply by belonging to AELC, or by affiliation, or even by merger.

John the Baptist may still have a message for us.

Ronald Jespersen.

Ernest Nielsen was main speaker at the 4th of July celebration here.

**Des Moines, Iowa.** Junior Camp will begin here July 29 for youngsters of the ages 12 through 15. Total cost for one week is \$14.50, which includes insurance and registration. Enroll at Junior Camp, Grand View College, Des Moines, Iowa.

**Brooklyn, New York.** The congregation here received a gift of \$100 from the Isbrantsen Foundation, earmarked for the emergency repair and restoration fund, and a gift of \$300 from the Danish Women's Welfare League, upon its recent dissolution. Services for the congregation during August will be held at St. Matthew-Emanuel Lutheran Church, 421 7th St., and at St. John's Lutheran Church, 281 Prospect Ave., while Pastor Bakken is on vacation. Services are set for 10 a. m. Visitors to New York this summer are asked to note these changes.

**Iowa District.** Young People's Camp has been set for August 19-24, at a 4-H Camp near Madrid. Cost is \$16. (Meanwhile, in California, Camp was canceled at the last minute when only three girls had registered, and only a dozen or so boys.)

**Nebraska.** Youth Fellowship Camp will be held at Nysted July 30-August 5, for young people, confirmed and up. Junior Camp was held in Nysted July 8-13, for youngsters of the ages 9 to 14.

**Kimballton, Iowa.** The congregation here is experimenting with having Worship Services on Sunday in summertime at the early hour of 9:30, instead of the usual time later in the forenoon. Other congregations which have adopted this practice are Des Moines and Ringsted.

**Minneapolis, Minnesota.** Four new families were welcomed into church membership here recently, following Adult Confirmation sessions.

## Carl P. Højbjerg Endowed Memorial Scholarship Fund

Estate of Karl J. Thomsen, Marquette, Nebraska	-----	\$1,000.00
Edward C. Jensen, Junction City, Oregon	-----	25.00
Harry L. Hermansen, Junction City, Oregon	-----	25.00
Rev. C. S. Hasle, Junction City, Oregon	-----	10.00
Godtfred Jensen, Junction City, Oregon	-----	10.00
In memory of Michael Jor- gensen, Tyler, Minnesota, Mr. and Mrs. Sigurd Peder- sen, Ruthton, Minnesota	-----	2.00
		\$1,072.00
Previously acknowledged	-----	1,726.00
Total to date	-----	\$2,798.00
Sincere thanks to all donors.		

Erik Johansen, Treas.  
Tyler, Minnesota.



## Books

**SOUL SORROW** by Hjalmar Helweg, translated by Jens Grano, and published by the Pageant Press Inc., New York, N. Y. Order from G. V. C. Book Store or your local book dealer. Price: \$3.00.

These lectures are remarkably positive and helpful in their approach to the problem of mental and spiritual health. Although the lectures were delivered originally to university audiences at the University of Copenhagen and the University of Uppsala, they deserve a much wider circle of readers. This is a book for anyone who is at all interested in a better understanding of ourselves as sane, spiritual human beings. It is more than a book for pastors and counselors who often must deal with those who are mentally and spiritually ill; it is a book for anyone who can discern wisdom from knowledge. Dr. Helweg truly possesses both. Besides his high professional skill and competence in dealing with cases of conscience, mind and spirit, he brings cheer and comfort not only to his patients but to all who in one way or another face some of the trying inevitabilities of human relationships. It is a book for the mature adult about adults.

Pastors, especially, will find the first chapter, "Counsel in Medical and Spiritual Matters," of particular interest. Here, Dr. Helweg helps the non-medical counselor to avoid the pitfall of deciding on the nature of the cure without first determining the nature of the patient's trouble by examination and diagnosis. "The actual domain of spiritual guidance is, of course, those cases where it is evident that the burden **must** be carried, and where help and encouragement are most needed."

Dr. Helweg's discussion of "Constitutional Types" is somewhat technical. Yet, his counsel in how to deal with people who suffer from the various types of mental illness is stated in such a way as to show that: "Men and women can be helped to help themselves. But they must be guided within the limits of their constitution and up to the very limits of their visible and invisible potentialities."

Dr. Helweg helps the non-medical counselor to avoid the common pitfall in dealing with cases of various types of mental illness. In discussing the various forms of mental illness, he demonstrates a careful avoidance of generalizations which is most unusual in this type of literature. Pastors, especially, are helped to a better understanding of cases of delusion which involve the feeling of alienation from God or from one's immediate family. Offhand, I do not remember of ever having read a book on this subject which more clearly points to the extreme importance of the treatment. Dr. Helweg says, "The intensity, form and duration of the illness and the

sufferings that the patient must endure are to a great extent dependent on the treatment."

It is quite impossible to read what the author says about sex conflicts and sex abnormalities without recognizing that much of the advice that oftentimes is given on the subject is lacking in any fundamental understanding of the constitutional makeup of the individual. Dr. Helweg pleads for the candid acknowledgment of the problems modern society faces in dealing with cases of this kind.

Although this is not a theological treatise, the author's interest in the religious element is clearly seen in the chapter on the possibilities for religious development. His discussion of the psychological basis for religious living is of intense interest to anyone who is concerned about religious thought. Far from advocating a modern version of semi-Pelagianism, Dr. Helweg contends that what we know about the psychic qualification about man gives sound psychological basis to the views of the Apostle Paul, Augustine and Luther. "The Reformation, as originally represented by Luther, tried in many ways to bring the religious ideals on direct healthy terms with man's psychological outlook on life."

The chapter on psychoanalysis is an appraisal of the work of Sigmund Freud. There is no condemnation of psychoanalysis, but on the basis of his own wide experiences, Dr. Helweg wonders "whether a little more repression and a little less analysis might not be beneficial." For example in the matter of interpreting dreams, he says, "It is not only of importance what one may dream but also who is dreaming, a fact the psychoanalysts have possibly forgotten in their doctrinaire symbolism."

A word about the author. His father, the late Rev. Thorvald Helweg, was one of the leaders in the early period of the history of our synod. Dr. Helweg was born in Neenah, Wisconsin, in 1886. About ten years later, the family returned to Denmark. At the time of their departure for Denmark, Pastor Thorvald Helweg served Trinity Lutheran Church, Chicago. Dr. Hjalmar Helweg entered medicine, but early took up the practice of psychiatry. In 1912 he became the Chief of Staff at the Ørninge Mental Hospital. At present he is Chief Psychiatrist at the State Hospital in Copenhagen. It is impossible to read this volume without being thankful for the light that he throws on many questions. Disregard the title of the book! The book supplies in considerable measure the basic knowledge which is needed for a better understanding of the psychiatrist's approach to the study and cure of mentally ill patients.

Ernest D. Nielsen.

July 7, 1956

Grand View College  
Des Moines, Iowa.

## 40th Wedding Anniversary for the Viggo M. Hansens

Monday evening, June 25, was the night of the regular monthly council meeting in Our Savior's Congregation at Bridgeport. My wife and I had previously received a letter, and a check, from the council, asking us to take Pastor and Mrs. Viggo Hansen out to dinner that evening so that they would be out of the house between the hours of six and eight p. m. We were most happy to comply. However we had one problem. We wanted to keep the Hansens away until a few minutes after eight, but Pastor Hansen is a prompt man! He did not want to be late for the council meeting.

And what a council meeting it turned out to be! The church parlor was filled to capacity that evening with members of the two congregations Pastor and Mrs. Hansen serve, St. Peter's of Byram, and Our Savior's of Bridgeport. They had come to wish them well on their 40th wedding anniversary, and also their 40th year in the ministry. It was heartwarming to see the earnestness and sincerity with which the people showed their love and appreciation to their pastor and his wife.

The committee had had to work fast in order to complete the decorating, table setting, etc., in the time the Hansens were away. But they did a beautiful job.

When the guests were all seated at the tables the festivities began. Mr. Viggo Nielsen was the toastmaster. Singing was an important feature of the evening. The group singing included songs of praise, songs that brought back memories (of childhood, of Grand View days), and of course, "De Skal Leve." The choir sang the much loved hymn, "The Old Rugged Cross." There was also a singer of folk songs present, a daughter of the congregation now living in Kentucky, who nearly "stole the show" with her guitar, straw hat and happy singing.

The leaders of all the organizations within the congregations were given opportunities to express, both in words and with gifts, their gratitude to Pastor and Mrs. Hansen for what their leadership had meant to them. The first to speak were the presidents of the two congregations. Other messages were given on behalf of the Sunday School, the Choir, the Ladies' Aid, the Friendship Circle, the Young People's Society. Opportunity was also given to individual members to speak. The keynote of each message was a simple sincerity, as they spoke of what their pastor meant to them, and as they expressed the hope he would be with them for many years to come.

The last gift given to them was, as Mr. Nielsen said, one "which came



from the hearts of the congregations." It was a heart-shaped box of money, well filled.

Pastor and Mrs. Hansen were given opportunities to speak as the program came to a close. They expressed gratitude, first of all to God for His grace and mercy, then to the congregation for their cooperation and love, and last, but not least, to each other for forty years of happy wedded life, lived in the service of their Lord.

Coffee, sandwiches, Danish pastries, and, of course, an anniversary cake, together with very enjoyable fellowship, brought the evening to a close.

Rev. George Mellby.

## The Social Concern of the Christian

(Continued from Page 6)

product of hard work and sacrifice, perhaps some blood, sweat and tears as well. But has it been built for the sake of the peace of mind of some who look selfishly to the day when they will live here? Let us hope not. Neither is any Home for the Aged, no matter how fine, any cure-all. It is not the entire solution to the growing problem of what we may rightly do for the aged. Certainly, life at a Home for the Aged is not something to look forward to, no matter how fine it is. The things to look forward to are the opportunities of service and of ministering to others, not of being ministered unto ourselves. But this much a good Home for the Aged can do, — it can take the fear out of looking forward at all. I know of no Home for the Aged anywhere that can better fulfill that function than this one at Solvang.

I once heard of one fine ninety-year old lady, who, when questioned about her place at an old people's home, said, "Well, yes, it was very nice, but she certainly didn't want to spend ALL her life there!"

Be that as it may, I think it would be difficult for anyone to say that about this Solvang Home. I have had as little to do with this program for the aged in this district as any, but as a member of this district, I am not ashamed to — as the politicians say, — "Point with Pride," and the Old People's Homes now being planned in Tyler and in Askov will have here a standard of achievement which will be a real challenge to them.

And this Home arose out of the Church's social concern, — a concern that comes into light because as Christians we love one another and consider all men as brothers. In a recent book, Reinhold Niebuhr says some distinctive things about the core of Christian love. There is no simple happiness achievable through love, — that is why the peace of mind, positive-thinking doctrine is at best only partial. — The best joy is the joy that comes out of sorrow. Look at the particular anxieties, worries and concerns that are carried by a father

and a mother, a grandmother and grandfather, nephews and nieces and aunts and the wife and husband of every family, worries, anxieties, concerns. These are the pains we carry because we love other people. The more people we love, the more pains we bear. Any Christian institution, then, erected out of motives of love, has more inherent character in it than the vast social structures raised by the state. A Home like this one, built out of the willing sacrifice and out of the dollars and cents of givers, because they love and care, is much more meaningful than the county home in the next town put there by the painless method of using tax money.

Christian love, therefore, when it erupts into social concern, in such an institution as this, involves sacrifice. Its core is not the fact that it represents a way out of trouble for a few dozen people. The Christian context of this institution is that it represents the fact that a great many Christians were willing to take a lot of extra trouble, to give where they might have avoided giving, and will be willing to give more yet, when they might well relax and say to themselves, "Now I have done enough."

In a philosophy class we are told that the Stoics in their idealism were closer to Christianity than any other philosophers. This is partly true, but only partly. The Stoics believed in serenity, equanimity — and the way to get it was to cut yourself off more and more from other life so that there will be no distractions. With this as a philosophy of life, it should be easy to have peace of mind, to be, as we say, Stoical. But there is no room for this attitude in the "social concern of the Christian."

One of the greatest Stoics was the Roman slave, Epictetus. Talking about the perils of family life, he showed how to achieve peace of mind and equanimity — and as we hear this, compare the ideal of Stoicism with the Christian ideal:

A wise man should be without distraction. He should not be tied to vulgar duties. He should be entirely attentive to the service of God. Consider, if he is married, there are some duties due to his father-in-law, some to other relatives of his wife, some to the wife herself. He is obligated to care for the members of the family whenever any of them are sick and to make provision for their support. Let us speak of other things. He must have a vessel and warm the water to bathe his child and there must be wool, oil, and a bed for his wife after her delivery and thus the furniture of life increases. More business. More distraction. Must he not provide clothes for his children? Must he not send them with pens and ink

and paper to the school master? Do you see how this brings our wise man down and how it robs him of his kingdom?

This sounds like a description of the cares of family living by one — presumably a bachelor — who from the outside has no real understanding of them at all!

This whole matter of the concern of the Christian is a matter of the difference between what the Bible refers to when it speaks of joy and what we refer to when we speak of mere happiness. Mere happiness is a shallow concept. Christian joy in concern over "even the least of these" — is a matter so deep that it can never be described — it must be experienced to be understood. And so when the dictionary describes a mother as "the female parent" — it does not come anywhere near defining motherhood as we have known it at its best. Love, you see, is no matter of mere words, nor is it the matter of buildings such as these. They are scaffolding only, with the structure something vastly different and more permanent. The poorest speeches you ever hear are made by blushing bridegrooms, deeply in love, trying to toast their brides at wedding receptions. But those halting, embarrassed words from the bridegroom may reveal the depth of love and concern that words could never show. And I personally like to see a bridegroom so head over heels in love that he puts his foot in his mouth.

And now we must bring this to a close. The Christian has a social concern because he loves. He has no false hope of building and redeeming society through good works. He is not trying to build the Kingdom of God on earth by the sweat of his brow, — which would be like the ancients trying to reach heaven by a Tower of Babel. His faith and love issue in good works because he can't help it! There is no talk of motive, nor any need to talk of motive. And the best deeds done in the name of Christianity need no other name — they do not have to go by name, of social gospel, positive thinking, peace of mind. James is right — "Faith, without works, is dead."

But just as true is the converse of that statement — "Works without faith are dead." Any great work that man does makes him a walking dead unless behind it is the impulse of his love of doing it! Of course, in this tremendous generation, there are mountains to be moved! There are works that demand our doing! But for the Christian, his concern is a concern of the overflowing spirit that counts not the cost. And Christ said unto us, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you."



## Acknowledgment of Receipts by the Synod Treasurer

For the Month of June 1956

### Towards the Budget:

Congregations:	
Marlette, Mich. (Germania) ..\$	89.45
Omaha, Nebraska .....	120.00
Chicago, Ill. (St Stephens) ..	200.00
Los Angeles, California .....	100.00
Racine, Wisconsin .....	192.85
Marinette, Wisconsin .....	26.00
Minneapolis, Minnesota .....	445.00
Troy, New York .....	100.00
Ringsted, Iowa .....	376.25
Menominee, Michigan .....	38.34
Kimballton, Iowa .....	289.75
Tyler, Minnesota .....	1,820.93
Bridgeport, Connecticut .....	75.00
Tacoma, Washington .....	50.00
Hartford, Connecticut .....	100.00
Enumclaw, Washington .....	469.20
Solvang, California .....	500.00
Sidney, Mich. (First Lutheran of Moncalm County) .....	500.00
Des Moines, Iowa .....	354.75
Byram, Connecticut .....	67.75
Askov, Minnesota .....	57.85
Danevang, Texas .....	500.00
Marlette, Mich. (Germania) ..	89.45
Detroit, Michigan .....	600.00
Omaha, Nebraska .....	120.00
Muskegon, Michigan .....	300.00
<b>Pension Fund:</b>	
Congregations:	
Omaha, Nebraska .....	41.50
Minneapolis, Minnesota .....	1.50
Cedar Falls, Ia. (Bethlehem) ..	117.91
<b>Home Mission:</b>	
Congregations:	
Tyler, Minnesota .....	129.06
Tyler, Minn. (Danish L. Aid) ..	17.50
Davey, Nebraska (L. Aid) ..	15.00
<b>Grand View College:</b>	
Congregations:	
Oak Hill, Brayton, Iowa (Pen-	

## LUTHERAN TIDINGS

July 20, 1956

tecost Offering) .....	48.60
Chicago, Illinois-St. Stephens	
Mr. and Mrs. Carl Hansen .....	25.00
Alfred W. Johnson .....	4.00
Mr. and Mrs. Hans Clausen, for Grand View Seminary .....	2.00
<b>Lutheran Tidings:</b>	
Chicago, Illinois-St. Stephens	
Mr. and Mrs. Carl Sorensen .....	2.00
<b>Presidents Travel:</b>	
Congregation, Salinas, Calif. ..	50.00
<b>Pastor's Pension Dues:</b>	
Rev. Edwin Hansen .....	83.40
Rev. H. O. Nielsen .....	80.82
Rev. M. Mikkelsen .....	51.50
Rev. Ottar Jorgensen .....	68.38
Rev. J. C. Kjaer .....	62.84

Total Budget Receipts in June 1956 .....	\$ 8,383.58
Previously acknowledged .....	20,241.10
Total to date .....	\$28,624.68

### Received for Items Outside

<b>The Budget:</b>	
<b>For Lutheran World Action:</b>	
Congregations:	
Marlette, Mich. (Germania) ..	23.84
Chicago, Ill. (St. Stephens) ..	98.50
Racine, Wis., Special offering	26.60
Pastor Heide .....	5.00
Minneapolis, Minnesota .....	104.00
Ringsted, Iowa .....	67.75
Menominee, Michigan .....	10.33
Newark, New Jersey .....	112.35
Tyler, Minnesota .....	410.55
Waterloo, Iowa .....	102.00
Dagmar, Mont. (Nathanael) ..	223.00
Des Moines, Iowa .....	71.75
Byram, Connecticut .....	39.00
Marlette, Mich. (Germania) ..	23.84
West Denmark, Luck, Wis. ....	214.00
Chicago, Ill. (St. Stephens) ..	17.00
Dagmar, Montana (Volmer) ..	60.00

Total for the month of June 1956 .....	\$ 1,609.51
Previously acknowledged .....	2,583.13
Total to date .....	\$ 4,192.64

### For Grand View College Development Fund:

Mr. and Mrs. Harry W. Gjølsten, Menominee, Mich. ....	\$ 50.00
<b>For Building Fund St. Mark, Circle Pines, Minn.:</b>	
Mr. and Mrs. Harry W. Gjølsten, Menominee, Mich. ....	50.00
Miss Ragnhild Strandkov, Chicago, Ill., in memory of Mrs. Kathrine Petersen, Dannebrog, Nebraska .....	10.00
Mr. Axel Skov, Treas. Dist V, AELC:	
Congregations:	
Bone Lake, Wisconsin .....	83.00
Minneapolis, Minnesota .....	98.00
Wolter's Corner, Wisconsin ..	25.00
Dagmar, Montana .....	780.00
Volmer, Dagmar, Montana .....	200.00
Alden, Minnesota .....	459.00
Withee, Wisconsin .....	516.50
Luck, Wisconsin .....	450.00
Dalum, Wayne, Alberta .....	170.00
Minneapolis, Minnesota .....	100.00
Circle Pines, Minnesota .....	129.00
Individuals:	
Rev. Harris Jespersen .....	20.00

Mr. Harry Jensen, Des Moines, Iowa .....	15.00
Rev. Clayton Nielsen and family, in memory of Rev. J. P. Andreasen .....	5.00

Gross Receipts .....	\$ 3,050.50
Less Check exchange .....	2.05

Net Receipts by Synod Treasurer .....	\$ 3,048.45
Total Receipts for Building Fund .....	\$ 3,108.45

<b>Church Extension Fund:</b>	
Congregation:	
Minneapolis, Minnesota .....	5.00

Respectfully submitted,  
American Evangelical  
Lutheran Church  
M. C. Miller, Treasurer.  
P. O. Box 177,  
Circle Pines, Minnesota.

## Rev. George Wittmer Begins As Lutheran Hour Guest Speaker

The Rev. George W. Wittmer, pastor of Messiah Lutheran Church in St. Louis, will begin a two-month series as summer guest speaker on The Lutheran Hour July 8 when he speaks on the topic, "We Would See Jesus." The broadcast will also feature the first in a series of "Overseas Reports" on Lutheran Hour activity. Missionaries and native pastors from countries around the world will participate in these reports throughout the summer months.

Pastor Wittmer will tell his audience on the Mutual network, NBC, and independent stations that "our greatest desire must be that 'we would see Jesus,' because we need Jesus as our Savior from sin."

He will say that in Jesus can be found the answers to the questions, "Who are we, and where are we going?"

"Some day," he will tell his listeners, "you will have to make the descent into eternity. You will go down the steep mountainside of death. Have you accepted Jesus as your guide? Do you trust Him for your salvation from the deadly power of sin and your safe passage to heaven?"

People around us who are in need, who are anxious, fearful, frustrated, lonely and insecure, fail to realize that "basically they are out of harmony with God," Pastor Wittmer will say.

In an "Overseas Report," the Rev. Fred C. Kreiss, a native of France, will discuss the word of The Lutheran Hour in that country. Pastor Kreiss is stationed in Paris.

- SERMON TOPICS:**
- July 22—Proud of Our Gospel
  - July 29—Let Your Heart Be Troubled
  - Aug. 5—The Tender Touch of Jesus
  - Aug. 12—Our God of All Comfort
  - Aug. 19—From Here to Eternity
  - Aug. 26—Who Are Your Friends?
  - Sept. 2—The Problem of Labor

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

July 20, 1956

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

Name \_\_\_\_\_

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

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

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