

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The Rev. Alfred Jensen, D. D., and his wife shown on their California trip earlier this year. Dr. Jensen was recently elected to a four-year term as President of the American Evangelical Lutheran Church.

Synod President Honored

In a surprise recess of the business sessions of the 79th Annual Convention of the American Evangelical Lutheran Church, held at Muskegon, Michigan, during the week of August 14 to August 19, the President of the Synod, Dr. Alfred Jensen, was honored with ceremonies marking the 20th anniversary of his work as head of the Synod. On the afternoon of August 15, the convention chairman, Dr. Erling Jensen, stopped the proceedings and introduced the synod secretary, the Rev. Willard Garred, of Denmark, Kansas, who announced the celebration and introduced several other speakers. Dean Axel Kildegaard spoke in behalf of the ministers of the Synod; Dr. Ernest Nielsen spoke in behalf of the college, (Grand View, Des Moines), and Dr. Erling N. Jensen spoke in behalf of the Synod's lay people.

Dr. Alfred Jensen began his work in 1936 follow-

ing his election at the convention in June, succeeding the Rev. Haakon Jorgensen. Under his leadership, the Synod has progressed in the scope and nature of its work, and the office of the presidency has expanded into more than a full-time position. Dr. Jensen's broad capacities and forceful opinions were noted by the various speakers, and at the close of the half-hour celebration, the synod treasurer, Mr. Mike Miller, presented the president with a check from the synod board, in behalf of the Synod, amounting to \$25 for each of his years of service, (\$500).

In the elections on Saturday, August 18, Dr. Jensen was overwhelmingly re-elected president, as he has been in all recent elections. Under present Synod rules, this will be Dr. Jensen's final term, since he reaches the age of retirement during the new term.

The Bible as the Word of God

An Attempt At A Positive Approach To The Problem
In The Light Of Our Modern Situation

Dr. Johannes Knudsen

MUCH OF WHAT has been said about the Bible is defensive in character. It has not been said in defense of the Bible itself but in defense of a certain viewpoint in regard to the Bible or a certain usage of the Bible.

Not so Luther. He made positive use of the Bible to maintain the gospel over against the false authority of the Pope.

When subsequent developments, both inside as well as outside the church, put the Lutheran church leaders on the defensive, they quite rightly defended the Bible as authoritative.

Unfortunately, however, as time went by, the Lutheran church, as indeed other evangelical churches, defended the Bible as authoritative, not only in matters of the gospel but in all other matters as well. This took place during centuries when the new knowledge was breaking down old authorities in many fields.

Out of this grew two conclusions. The one was that the Bible must be maintained as authority in all respects, including natural science, and this could only be done by a defiant insistence that the Bible was literally inspired in all details. The other one was that the written record of the gospel and of the revelation in the Old Testament had an efficacy which equalled the oral proclamation of the gospel and the act of God in the sacraments.

Against this literalistic and legalistic emphasis upon the exclusive efficacy of the Bible much protest has been engendered. The protest has come from philosophers and men of science but also from many who believed in the gospel and who wished to reclaim it from its bondage to literalism and legalism.

Due to the polemical character of the debate this protest, and again unfortunately, often took the position of denying that the Bible was the Word of God, thereby becoming as defiantly dogmatic as the literalistic defense of the Bible.

Most of us who live in America at the present time have become polemically involved and have been dogmatically defiant on the one side or the other.

In the meantime a philosophy has grown to prominence which has completely abandoned the understanding of the character of life which has been revealed to us in the gospel. It has based its understanding on human reason and experience and has refused to incorporate in its philosophy certain basic features of understanding which the Christian believes because they have been revealed by God and are confirmed in the fullness of life-experience. Included among these is belief in the reality, power and guilt of sin, the redemptive act of God in Jesus Christ, and the continuing work of the Holy Spirit.

The temptation for Christian people, who shared the revolt against the literalistic and defiant dogmatism in regard to the Bible, has been to share also the revolt against the gospel of sin and grace and to interpret

Christianity in terms compatible with the modern philosophies.

Against this surrender to secular philosophies our present generation has seen another great revolt, mostly among theologians. This revolt has consisted of a new and more sensitive listening to the insights of revelation concerning the nature of man and the deeds of God. This revolt has been strong and it has restored theology to independence and respectability. This modern theology has insisted upon a return, not to the old defiant and literalistic insistence upon the Bible as a completely authoritarian textbook in all respects, but to the insights and categories of which and in which the Bible speaks.

Therefore this theology, or understanding, speaks strongly of Biblical language, Biblical categories, Biblical insight and Biblical realities, and it has given new life to the expression that the Bible is the Word of God.

This appreciation of the Bible does not eliminate an understanding of the living character of the gospel, the covenant character of Christian life, or an emphasis upon the presence of Christ in the church, particularly in the sacraments. It is, in fact, revitalizing the emphasis upon the church in its fellowship, its confession, its witness and its task in the world.

If we wish to be a part of this revitalization, we must not be caught up in a negative protest against the old dogmatic and literalistic assertions concerning the Bible. While this assertion can be irritating, and while it is still defensively strong, also in the cautious officialdom of the churches, it is not wrong in its primary concern but in its defensive dogmatism. The new emphasis in theology shares far more with it than it shares with the secular philosophies of today.

While it may seem to many that the battle line is still drawn between an old literalism in regard to the Bible and a more spiritual understanding of the church and its gospel, the real battle today is drawn between those who have rejected the language, the categories, and thereby the realities of the Bible and those who reassert the truths about God and man which are found in Biblical realities and Biblical language.

If this is so, then it is important that we do not permit an old stand on a battle line of a struggle which has actually been won, even though the victory is not completely apparent, to prevent us from being on the right side in the newer and more pertinent struggle.

In other words, there is a new and very realistic basis for asserting that the Bible is the Word of God, even though there might seem to be a concession to an old dogmatism. We must be positive and not negative in our approach to the problem.

These notes were prepared a number of weeks ago by the author as a study and discussion sheet to clarify thinking on the subject. They will prove helpful in studying Article II of the new constitution.

In Intercultural Areas

Two Churches That Stayed

By Betty Westrom

Editor's Note: At the recent AELC convention, one of the controversial discussions revolved around page 7 of the President's Report, dealing with "A Changing Church in a Changing Society." This article describes two successes in the field. It is not intended, however, to be pro or con material. There have been other attempts which have not been as successful. Naturally, we rejoice in every success; we are unanimous in this.

AT A COMMUNITY meeting held recently in St. Albans, Long Island, N. Y., special recognition was given to Trinity Lutheran church. The official who made the speech described the new building being erected by the congregation as tangible proof that the church was "in the community to stay."

Driving around the streets which surround the church, one wonders, "Why wouldn't a church want to stay here?" Handsome houses, neatly landscaped lawns, plenty of space Indeed, St. Albans seems to have all the advantages of a comfortable suburban pattern.

And yet, many churches are fleeing from towns like St. Albans. Their reason, expressed in a delicate way, is that it is a "changing community." Those who lean more toward candor than toward diplomacy say, "The Negroes are moving in."

But Trinity church, committed to the Christian principle of the inclusiveness of the Gospel, is serving notice by its new semi-contemporary church building that it believes in the future of St. Albans.

Although Trinity is affiliated with the Norwegian-background Evangelical Lutheran Church, it was never a foreign language "Syttende Mai" style parish. Its charter membership, 30 years ago was composed about half of Germans and half of Norwegians.

The original little white church was erected in what was then a woody section of Long Island. As early as 1929 members interested in a large building began to fill penny banks, and the money began to trickle in. But building hopes ground to a halt during the depression, and the old church was covered with drab asphalt siding.

After the war there was a gradual build-up of enthusiasm for the building program, and by 1950, \$30,000 had been raised. Because \$30,000 was still far from the goal, the fund was loaned to a nearby mission in Massapequa.

About this time St. Albans became affected by a general population trend of non-white people moving farther out on the island. The Home Mission Board of the ELC, wanting to make sure that the parish would stay and serve its community, offered its help in erecting a new building.

The Rev. Herbert Hanson, regional home mission director, met with the church board and discussed with them his hopes for a true community outreach. The inclusive approach received a 100 per cent endorsement by board members.

For the first time in the history of the synod, mission board funds for building were made available to an established congregation. Plans were made for the

\$96,000 building. The light brick church with its spire and the huge illuminated cross at the entrance, will seat 270 persons.

Solid teaching of the Word of God has been the principal tool for evangelizing the area, according to the Rev. Arnold G. Nelson, pastor since June, 1953. A man with 17 years' experience as an accountant, he came directly to Trinity after his ordination.

Membership requirements are kept high at Trinity for a purpose. "We want new members to know what they're doing and to know the basic doctrines of the Lutheran Church," Pastor Nelson explains, "so our adult instruction period is 12 or 13 weeks long."

To prepare them for leadership responsibilities he also requires study of the constitution of the congregation and the yearbook of the Evangelical Lutheran Church. On April 8, 32 new members were received, including 17 Negroes and one Jew. The Jewish member was baptized at the same service.

Counting the three adult classes, Sunday school enrollment is 195. Thirty-one men comprise one Bible class. There are more than 25 non-white children and adults in the school, and more and more attend each Sunday. Seven Negro children sing in the junior choir.

A systematic study of the community was carried out in 1955. Twenty-seven lay workers were directed by Miss Thelma Tollefson of the National Lutheran Council, an experienced organizer dedicated to the idea of community outreach.

Four months of doorbell ringing by the "team" gave the evangelism program a real boost. The visitation program is still being continued on a month-by-month basis.

One couple in Trinity church provides a vivid illustration of the intercultural character of the parish. The wife had an Irish grandfather, a Mexican grandmother, and a Negro mother. Her husband is a native of the West Indies.

Trinity church has grown to a baptized membership of 354, and the attendance is growing, but Pastor Nelson's greatest satisfaction is in seeing the lives which are changed by the teaching of the church.

Many of the Negroes had been out of spiritual touch for years. He cites the example of a man and his wife who had been unable to find peace with God in the emotional excesses of their earlier worship experiences. Their spiritual life has flowered under the dignity of the Lutheran worship and the searching study of the Word of God, and they are now deeply committed Christians.

But what of a church which has let its first opportunity slip by — a church which recognizes its community responsibility somewhat belatedly? In this sort of parish is there any second chance for success?

This is the story of St. Paul's Lutheran church in

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Brooklyn, a church which was almost too late with its Christian concern. Organized 66 years ago, St. Paul's was at first predominantly Swedish; and, like a typical immigrant church, had neglected other nationalities. Twenty years ago Swedish language services were still being held.

Baptized membership reached its peak in 1925 with 487 members. With the changing of the neighborhood membership began to decline until it was down to 233 in 1952. There had been sporadic efforts to reach the community, but no real inter-cultural work was attempted until five years ago.

By 1951, most of the old members had moved. "Commuting" members kept the church financially solvent, but it was soon apparent that the parish must draw members from its own community or die. Elderly members retained their membership, but the young married people transferred to suburban churches. For two years there had been no Sunday school — this in a neighborhood where hundreds of youngsters were growing up without religious training!

The Rev. Glen Pierson, then regional home missions executive for the Augustana Lutheran Church, took an interest in this church which was dying right in the midst of a thickly populated area. His board offered financial help, and the congregation voted to go all out on community outreach. The National Lutheran Council also agreed to give an assist, and once more it was Thelma Tollefson who was sent to help lay the groundwork. She came in September, 1951, ahead of Interim Pastor Vincent Hawkinson.

Thelma helped enthusiastic laymen to organize a Sunday school, so that when the pastor arrived in December he found a revived church school of 33 youngsters from the neighborhood. Children's recreation work, started the summer before by Seminary Student Kenneth Dugan, was also revived.

But how was St. Paul's to make a real impact on its neighborhood, the Bedford-Stuyvesant area of Brooklyn? Although blight had begun to creep into the fringes, it was a fairly attractive community. Stone row-houses with second-floor entrances, many home owners, workers with a stable income . . . it was that sort of a neighborhood.

The most obvious approach to the community would have been a conventional door-to-door survey, but this plan was rejected. Looking down the street from St. Paul's you see one church steeple after another . . . big buildings built by the solid major denominations. Add to these the countless storefront meeting places of the sects, and there are about 200 churches in the three square mile area.

The community had been "surveyed to death," so Thelma suggested a more casual "visitation survey," gathering the information informally as they visited the homes.

Sunday school and a Bible story hour provided entrance into many homes. A visitor was welcomed if she could say, "I'm Georgie's Sunday school teacher."

Again and again the visitors saw unhappy results of having waited too long. Many of the Negro people had lived for years in the community. For years they had seen the beautiful yellow brick Gothic Church, and

for years they had felt that it was "out of bounds" for them.

"Why haven't you come before?" they would ask, and the visitors could only confess their sin of selfishness and admit that they were late.

In the summer of 1952 the newly-ordained Pastor Kenneth Dugan accepted the call to St. Paul's church, where he had served as a student. For three years he did energetic work among the people of the community. When he left in 1955 there was an interval in which there was no pastor, but Miss Anna Wendell, the parish worker, kept the congregation's program going.

The name of one of the first Negro members would have looked right at home among the Swedish names on the charter membership roll. Oscar Johnson was his name, and he is now Sunday school superintendent.

Six months ago the Rev. Hugo Anderson, a veteran pastor from Kenora, Ontario, came to serve St. Paul's. A plaque in the narthex, given for the highest percentage of attendance at a district meeting, is the pride of the Luther League which Pastor Anderson recently revived. The League boasts just eight members, but all eight were on hand for the count!

Youth work is getting a big boast at St. Paul's these days, and most of it is directed by Seminarian Lee Wesley and the Brotherhood men. Lee is a Negro boy, born in Georgia, who moved to New Jersey at the age of eight. He joined the Lutheran church at Upsala College, East Orange, N. J., where he was studying to be a research chemist. Lee was working for a Newark drug company when he was called into the ministry. His interest in sports gives him a special "in" with the young people.

Devotions, music and drama, shuffleboard and ping-pong are featured at the Tuesday night youth center meetings.

Pastor Anderson talks eagerly about the enthusiasm of St. Paul's members. Thirty per cent of them are Negroes, and Sunday attendance is about 60 per cent Negro. Of 22 members received last year, 17 were from the neighborhood. St. Paul's was late in discovering its community, but it is hard at work regaining lost ground. Its baptized membership has begun to rise, and now stands at 255.

Increasing numbers of Lutheran churches in changing neighborhoods are responding to the challenge. Trinity and St. Paul's offer proof that it needn't be just a holding action, an effort to salvage something from the rubble. A parish should not be content to "make do" with an ill-equipped plant and a desperation program. A congregation needs the aggressive air of a church that's in love with its community and wants to help that community remain a desirable one.

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 8, Calif.
 Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

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

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.

The Era of Business

Aage Moller

On one of my visits to old Rev. Maimann in Lompoc who was bedridden for years with a heart ailment, I found that he had been meditating on the status of the American churches with the result that he painfully asked me this question —

"Are they anything but so many business corporations? Is the Roman Church more than a Big Business with headquarters in Baltimore? Is my own church, the Episcopal, anything but a business project with a center in New York? Will the Lutheran churches, when amalgamated, be anything but a business enterprise with the main office in St. Louis or Minneapolis?"

The good old priest was deeply rooted in the English and Danish hymns which are so rural and earthly in their compositions and idioms. He evinced the old peasant's skepticism toward the business entrepreneurs of the city, so I could easily understand the gloom in his soul.

After Lincoln Steffens, who was contemporaneous with Theodore Roosevelt, Jacob Riis, Woodrow Wilson, etc., had passed through a transition from the passing agricultural ethos to the era of a business culture, and after being integrated in the social life of New York city, he came to the conclusion that social life consists of so many facets of business. There is the Wall Street business, the political party business, the school business, the church business, the sport business, the prostitute business, the pick-pocket business, etc., etc. Everyone is in one or another kind of business and all business concerns are concerned with their expansion and survival. They all use the most feasible strategy. It is good tactics for the underworld business to act as an incognito police force and put a check on vice and crime. It is good policy for the church business to rake the muck together, expose it, and presumably throw it out. It is profitable for big production corporations to have people who are strictly respectable in the lead.

We who personally can remember the agricultural ethos cannot avoid seeing the difference between past and modern church organizations. The pastoral meeting has vanished, and according to a current concept the church synod constitutes an activity alongside the steel company activity. The ones who in a general way are devoted to the whole church activity and want it to succeed, divide the particular churches into so many particular functions. The Lutheran church has one specific thing to do, and so does the Presbyterian. The Nazarenes, the Pentacostals, the Mormons, etc., yes, each one group has a specific thing to do. God is of course the No. 1 factor in all this but He is not the boss, He is the ideal teamworker, sharing technique and responsibility with even the least of the teamworkers. God is really coming into His own now for with the optimistic faith in evolution and with accumulated knowledge He is now able to make a plan for the perfection of the world.

In this church activity the idea of sharing is strong. Each one must have workable share in the enterprise just like each one with a few dollars in the pocket can have a share in a telephone company. The method of taking invoice and planning ahead three, five, or thirty years is utilized. Global calculation plays a role just

like it does in government and industrial businesses. What counts more than anything else is loyalty. The groups make use of emotionalized techniques in evoking loyalty to the company, assuming that solidarity will win in the competitive race. We must stand together and expand! If my organization is so small that it apparently has no chance, the solidarity must be intensified. The ones who sit in the last pew with a satiric grimace on their faces must regretfully be retired.

The era of business will run its course and expire like all other eras have. The handwriting is already on the wall. It is very sincerely to be hoped that what happened to Steffens may happen to each one of us. The more he gave up the attempt to set the timepiece back and the more he admitted that the business era is one we must live with, the more was he enabled to see the hidden person behind the company uniformity. He found the woman in the female who was engaged in the business of prostitution. He discovered the man in the correct manager of a Wall Street peer group. It is to be hoped that when the pride of the business era fades the law of love shall become more obvious.

I must point out one more feature in the life of Steffens. He suffered from one basic malady for which he could find no psychic cure. The malady consisted of inability to throw off his rightness. Prejudices, yes, he could cope with them by living with the victims of his prejudices, but he could not get rid of his rightness. It was in his blood. He had inherited it, and each one of the businesses was anchored in a rightness which seemingly made them impregnable. During the years of reporting and muckraking he saw it more and more clearly that the stronghold of evilness is rightness, but it is one thing to see the truth, another thing to live fully with it. All this reminds me of Luther and Paul who for a short while spoke living and effective words because they had actually thrown their rightness overboard. I am sure that the prerequisite for being released from evil times is that of losing one's rightness and believe a rightness which is not of our own making.

Luke 18, Verse 11

"I thank Thee God that I am not as other men"

Thus said the Pharisee
Secure within his righteousness,
Proud of his Law.

Oh, how he loved his God —
His self!

Fastidious fast
And public-prayer:

His sole anxiety
That men might see
His sacrifice.

Damned cant!
The canker at the core of life;
Yesterday and today the same.

My God, save me
From hypocrisy;

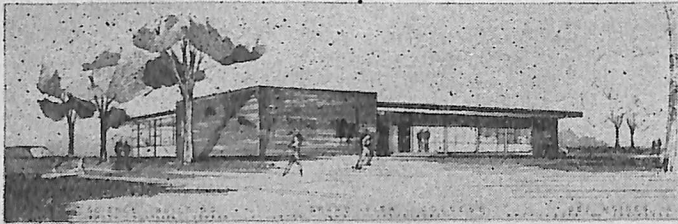
Give me a clean and contrite heart,
Loving Thee and my fellow men:

And when I fail,
Be merciful to me a sinner.

D. N. Howarth.

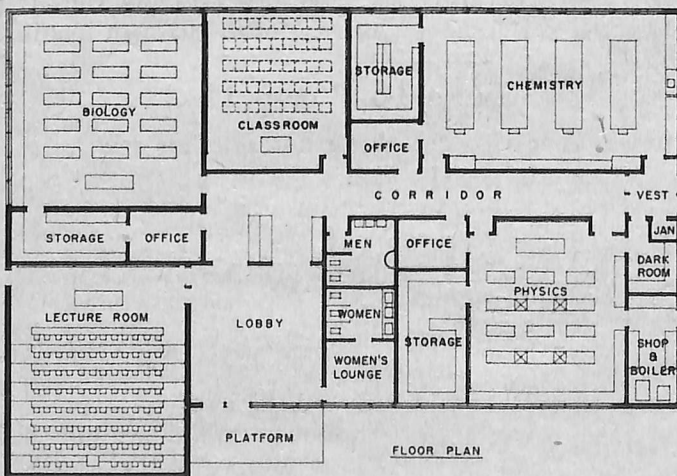
The College and The Future

One of the most interesting events at the Muskegon convention proved to be the Faith and Life Advance presentation, Thursday evening, August 16. The early evening was given to the showing of the fine sound film "The Unfinished Task", (see LUTHERAN TIDINGS, August 5, page 6). The regular evening session at eight



o'clock featured a talk by the Rev. Ove Nielsen, Assistant Director, Lutheran World Relief, New York, a talk by the president of Grand View College, and a talk by the executive secretary of the Faith and Life Advance, Mr. Harry Jensen.

Dr. Nielsen pointed out that already early in the summer reservations had run out for enrollment in the boys' dormitory in the college and that only a few places were still available in the newest wing of the college, the girls' dormitory. This would mark the largest enrollment in the history of the school. In one day's mail, nine out of ten sophomores planned to return for a second year at Grand View. He spoke hopefully and cheerfully of the future of the college. Present plans are to erect a science building and working plans are being drawn up by the architects at the present time. Pictured here are preliminary drawings of the exterior and the floor plan of the proposed science building. In addition, it is hoped that further funds from the Advance ingather-



ing, (to be raised within the city of Des Moines), will be sufficient to build the much-needed auditorium-gymnasium. Dr. Erling Jensen, president of the Board of Education, who presided during the evening, pointed out that these two buildings represent **minimum** needs, and that the broad range of the board's plans, look to the time when a new administration building and boys' dormitory can be achieved. At present, faculty offices are being combined and some are being converted into men's dormitory rooms to meet the space demands.

Report of Resolutions Committee

1. Be it resolved that the American Evangelical Lutheran Church in convention assembled at Muskegon, Michigan, express its gratitude to:
 - a. to the members and friends of Central Lutheran Church and to the pastor, the Rev. Edwin Hansen, for extending the invitation to hold our convention in their midst, and for their hospitality and efficient service;
 - b. to Samuel Lutheran Church and the pastor, Dr. Herbert Swanson, the parish secretary, custodian and other staff members for the spirit of Christian fellowship displayed in making available to this convention its sanctuary, educational unit, and other facilities;
 - c. to other citizens of Muskegon, and friends from other congregations for their part in serving us at this convention.
2. Be it resolved that the convention express its appreciation to the convention officers and clerical staff for their diligent work during the convention.
3. Be it further resolved that we as children of one Heavenly Father and as brothers in Christ affirm our conviction that all men are equally precious in the sight of God, and therefore we as a Church, collectively and individually, must realize our moral responsibility to God for our actions affecting our neighbor and must examine our actions in the light of God's commands and must learn to show respect for all men as children of God and render justice to those with whom we deal.
4. This committee moves that the members of the Resolutions Committee for next convention be appointed at the same time as the Findings Committees are appointed and that the task of this committee be defined at our 1957 convention.

Dr. Ernest Nielsen, Chairman
Dr. Verner Jessen
Rev. Thorvald Hansen
Rev. Ronald Jespersen
Rev. James N. Lund

TIME

If I had time to find a place
 And sit down, quietly and face
 My better self, which cannot show
 Because my days are crowded so;
 And see my distant gleaming goal,
 It might be I should find my soul.
 And even thrill with thought sublime,
 If I could only find the time.

— Source Unknown.

Election Results

The following results are of elections held at the Annual Convention of the Synod. Election for member of the Synod requires a two-thirds majority, all others a simple majority.

PRESIDENT OF THE SYNOD (4 years)

- 191 Dr. Alfred Jensen, Des Moines, Iowa (incumbent)
- 49 Rev. Enok Mortensen, Tyler, Minnesota
- 3 Rev. Einar Farstrup, Solvang, Calif.
- 1 Rev. Ronald Jespersen, Danevang, Texas

TRUSTEE ON SYNODICAL BOARD (3 years)

- 202 Erling V. Jensen, Des Moines, Iowa (incumbent)
- 39 Folmer Hansen, Cedar Falls, Iowa

TRUSTEE ON SYNODICAL BOARD (3 years)

Editor's Note: This election required three ballots. On the first ballot, votes were very evenly divided between Aksel Nielsen and Jens Sorensen. Results of the third ballot follow:

- 30 Aksel Nielsen
- 189 Jens Sorensen
- 2 Harold A. Petersen
- 1 Harry C. Jensen
- 1 Jess Nielsen

PENSION FUND BOARD (3 years)

- 116 Johannes Petersen, Omaha, Nebraska (incumbent)
- 123 Herbert Lang, Hay Springs, Nebraska
- 1 Rev. Gordon Miller, Wayne, Alberta, Canada

PENSION FUND BOARD CHAIRMAN (1 year, unexpired term)

- 165 Rev. Viggo Hansen, Bridgeport, Connecticut
- 78 Rev. Johannes Pedersen, Tacoma, Washington

BOARD OF ORDINATION (4 years)

- 145 Paul Blinkilde, Detroit, Michigan
- 92 Richard Grow, Greenville, Michigan

BOARD OF PARISH EDUCATION (1 year, unexpired term)

- 61 Rev. John Enselmann, Badger, South Dakota
- 183 Rev. Charles Terrell, Newell, Iowa

BOARD OF PARISH EDUCATION (4 years)

- 167 Agneta Bollesen, Tyler, Minnesota
- 75 Thyra Nussle, Chicago, Illinois (St. Stephen's)
- 2 Mrs. Holger Strandskov, Kimballton, Iowa

SANTAL COMMITTEE (5 years)

- 169 Mrs. Frances Nielsen, Des Moines, Iowa (incumbent)
- 76 Mrs. Ida Egede, Hampton, Iowa

CONVENTION CHAIRMAN, 1957

- 227 Dr. Erling N. Jensen, Ames, Iowa (incumbent)
- 18 Rev. Eilert Nelsen, Clinton, Iowa

ASSISTANT CONVENTION CHAIRMAN, 1957

- 163 Rev. Holger Strandskov, Kimballton, Iowa (incumbent)
- 83 Rev. Johannes Knudsen, Maywood, Ill., (Chicago, Trinity)

CONVENTION SECRETARY, 1957

- 186 Rev. Calvin Rossman, Hay Springs, Nebraska, (incumbent)
- 60 Rev. Beryl Knudsen, Sidney, Michigan

ASSISTANT CONVENTION SECRETARY, 1957

- 181 Mrs. Folmer Farstrup, Des Moines, Iowa (incumbent)
- 64 Miss Ellen Andersen, Chicago, Illinois (Trinity)

COMMITTEE ON PUBLICATIONS (4 years)

- 152 Rev. Harry Andersen, Marlette, Michigan
- 88 Rev. Harold Petersen, Askov, Minnesota

COMMITTEE ON LUTHERAN LITURGY AND HYMNAL (2 years)

- 186 Rev. Axel Kildegaard, Des Moines, Iowa (incumbent)
- 60 Rev. Holger Strandskov, Kimballton, Iowa
- 88 Rev. Holger P. Jorgensen, Des Moines, Iowa (incumbent)
- 157 Rev. Beryl Knudsen, Sidney, Michigan
- 131 Rev. Marius Krog, Omaha, Nebraska (incumbent)
- 114 Rev. Einar Anderson, Troy, New York

COMMITTEE ON LUTHERAN CHURCH RELATIONS (2 years)

- 163 Rev. Paul Wikman, Chicago, Illinois (St. Stephen's, incumbent)
- 81 Rev. Vagn Duus, Alden, Minnesota
- 131 Mr. Aage Sorensen, Detroit, Michigan (incumbent)
- 113 Mrs. Rita (Petersen) Juhl, Minneapolis, Minnesota

COMMITTEE ON LUTHERAN CHURCH RELATIONS (2 years)

- 115 Rev. Ottar Jorgensen, Minneapolis, Minnesota
- 130 Dr. Johannes Knudsen, Maywood, Illinois (Chicago, Trinity)
- 131 Mr. Martin Grobeck, Omaha, Nebraska (incumbent)
- 112 Dean Peter Jorgensen, Des Moines, Iowa

CHAIRMAN OF BOARD, OLD PEOPLE'S HOME, DES MOINES, IOWA (3 years)

- 157 S. Dixon Sorensen, Dwight, Illinois (incumbent)
- 86 Viggo Nielsen, Bridgeport, Connecticut

CHAIRMAN OF BOARD, OLD PEOPLE'S HOME, TYLER, MINNESOTA, (3 years)

- 154 Rev. Enok Mortensen, Tyler, Minnesota (incumbent)
- 91 Mr. Axel Brandt, Tyler, Minnesota

BOARD OF DIRECTORS, SOLVANG LUTHERAN HOME (2 years)

- 158 Hans Skytt, Solvang, California, (incumbent)
- 79 Thorvald Rasmussen, Solvang, California
- 1 Arne Madsen, Solvang, California

CHAIRMAN OF BOARD, OLD PEOPLE'S HOME, LOS ANGELES, CALIFORNIA

- 174 Mrs. William Madsen, Los Angeles, California
- 4 Mr. Einar Solevad, Watsonville, California
- 58 Mr. Vendelboe Nielsen, Watsonville, California
- 1 Ole Beck

AUDITOR OF SYNOD (3 years)

- 148 Kenneth Kjolhede, Detroit, Michigan
- 96 Folmer Strandskov, Minneapolis, Minnesota

Nomination:

SYNODICAL REPRESENTATIVE, PIONEER MEMORIAL HOME, ASKOV, MINNESOTA (1 year)

- 48 Mrs. Chris Christensen, Askov, Minnesota
- 178 Mrs. Arnold Sorensen, Askov, Minnesota

- 118 Mrs. Erwin Krogh, Askov, Minnesota
- 111 Mrs. Chris Sandahl, Askov, Minnesota

Editor's Note: At the meeting of the Grand View College and Seminary Corporation, held Friday August 17, the following results were obtained at election to:

MEMBER OF BOARD OF DIRECTORS, GRAND VIEW COLLEGE AND SEMINARY

- 110 Rev. Ronald Jespersen (incumbent)
- 91 Rev. Peter Thomsen
- 1 Rev. C. A. Stub
- 2 Rev. Clayton Nielsen

Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines, Iowa



About Reading

The following article was written by a man well known to most of us through his articles and letters in this magazine and for the position that he holds in our synod, that of Ordainer: Rev. V. S. Jensen of Des Moines, Iowa.

They say, in fact, many now say, that people do not read any more. Rather, they listen to the radio, look at television, or go to the movies. To a great extent, this is probably true.

Many people do not know what soul is. Much less do they know what spirit really is; nor what they, themselves, are.

"Wonder of wonders is man on earth,
Image of God in the highest.
He can understand what God has done,
Enjoying it all to the limit;
He can tame with hand and mind
Bear and lion as lamb and kid,
And battle the waves of the ocean."

How so? And why can He? Because of the soul and spirit that is in Him . . . in Him alone of all of God's creatures. True, we talk about a spirited horse; but all we mean by that is that the horse acts like man, when man lets himself be dominated by spirit.

Wonders of wonders is the man, and man has produced wonders in literature:

"Far off a solitary trumpet blew, then waiting by the door, a war-horse neighed."

I can almost hear the trumpet and see the war-horse. Is it the same as in a movie or on television? Oh no!

When you, yourself, read "The Idylls of the King," your soul and your spirit are stirred to their depths; if you see and hear it in a movie — which you probably never will, you are merely entertained. Read it, and you nourish your soul; go to a movie or look at television, and with few exceptions, you subject your soul to starvation rather than nourishment for your soul and spirit.

Instead of letting yourself be drifted along by entertainment, read what King Arthur said about the knights of the Round Table:

"I made them lay their hands in mine and swear
To reverence their king, as if he were their conscience,
And their conscience as their king."

Or read his words to unfaithful Guinevere:

". . . my doom is, I love thee still.
Let no man dream but that I love thee still.
Perchance, and so thou purify thy soul,
And so thou lean on our fair father Christ.
Hereafter in that world where all are pure,
We two may meet before high God, and thou
Wilt spring to me and claim me thine and know
I am thine husband — not a smaller soul,

Nor Lancelot, nor another. Leave me that
I charge thee, my last hope . . ."

Feed your soul with noble thoughts that have been thought by noble men, and you, yourself, will begin to think noble thoughts.

V. S. Jensen.

A Word From Your National President

If you will recall, in a January issue of LUTHERAN TIDINGS, in the Paging Youth section, I reported on the All-Lutheran Youth Leaders Council, which was held in Des Moines this year. In that article, I explained briefly the Lutheran World Federation Assembly which is to be held in August of 1957. This is a meeting of Lutheran Youth from all over the world. Young people will be coming from countries far and wide to visit American Lutheran Youth that summer.

Plans are underway now for a week-long assembly in Minneapolis in August. As a climax to this assembly, a rally is being planned for Saturday evening, August 24, 1957, at the Bloomington stadium in Minneapolis. A mass choir of 5,000 voices will sing at this rally. All AELYF groups are urged to take part in this mass choir. Local groups in the five-state area: Minnesota, North and South Dakota, Wisconsin and Iowa, are especially urged to participate.

Five or six numbers and about four hymns will be selected and announced right after Labor day. Then the choir will rehearse by districts under various designated leaders. Then these district units will come together for a couple of regional rehearsals under the director of the mass choir — Professor Overby. The final rehearsal will take place at the Bloomington stadium at 10 a. m., on Saturday, August 24.

Local groups in this five-state area have, or will be receiving a letter asking you to send a list of names from your local group to Rev. Harald Petersen, Luck, Wisconsin, if you are interested in participating in this event. We must turn in this list by Labor day, so please make plans immediately. Any groups outside this area are most cordially invited, too!

This should be the thrill of a lifetime for all Lutheran youth. Rev. Wilton E. Bergstrand, Youth Director, (Augustana) and his staff are devoting countless hours and a great deal of effort to see this through. The least we can do for them is to give them some cooperation. We owe it to the people who will be visiting us next summer, and we owe it to ourselves.

Lavern Larkowski,
President of AELYF.

Over The Typewriter

Your editor will be back in Des Moines, Iowa, next week, so please begin sending your news and letters to 1100 Boyd again. I have had a delightful and interesting vacation with an opportunity to meet many new people and see interesting places. To those of you who live on the west coast, I say this: "It's great!"

In this issue, you have been extended a challenge to open up a new world of interesting and enlightening experiences. Rev. Jensen is well read and is well qualified to challenge you. The world of books is one in which all mankind has an opportunity to live. It is one

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Women's Retreat - District II

Pleasant Hill Bible camp on Bass lake near Gowen, Mich., was the site of our District II Women's Retreat from June 28 until June 30, during which time there were 31 full time registrants plus 29 who registered for single days, making a total of 60 women. These came from all but three of the congregations of our district.

After registering upon arrival Thursday afternoon and getting settled in our new quarters, we were served coffee by Mrs. Peter Thomsen and Reeta Petersen, and were meeting new and old friends. As soon as more guests arrived, they joined with the rest in a demonstration of flower making led by Mrs. McWilliams. Afterward Thora Hansen shared with us some clever ideas for table decorations for various occasions held in the church.

After supper, as a means of getting us all better acquainted with each other, Phyllis Golden directed us in some good games on the lawn; after which we all joined in a sing-inspiration led by Mrs. Eunice Knudsen. At 8 o'clock the Juhl-Germania ladies presented a one-act play depicting the manner in which matters of the church are frequently handled, and contrasting this with better ways. The Muskegon and Manistee ladies then invited the group to the dining hall for coffee. Since the weather was a bit on the chilly side, these evening refreshments were doubly welcome. From the coffee tables, we all went to the shore of the lake, where a campfire was blazing. Here we ended our first day with some evening songs and with an evening devotion at which Rev. Beryl Knudsen shared with us the thought that as church groups we should not stay in a rut; instead we should grow and learn from past experiences. The old question of "How did we do it last year?" should become "How can we do it better this year?" A challenging note to end the day, and an inspiring setting, as we sat there looking out over the clear and placid lake.

It was now time to wind our way back to our lodges. Most of us slept in a large, airy dormitory in double-deck beds; and since there were no steps to get into the top bunks, it afforded considerable entertainment to help the young in spirit "over the top." It took some time before sleep reigned, but the lateness of the hour did not prevent anyone from being awake early and full of enthusiasm for what the next day had in store.

After a hearty breakfast, we gathered for morning devotion and Bible hour led by Mrs. Thyra Hansen. She inspired us all with her message which dealt with the Holy Spirit at work in our lives. This was followed by a panel discussion introduced by Mrs. Peter Thomsen. Some very good suggestions for program topics were made, and a model schedule for three successive monthly meetings was worked out. The matter of having raffles and serving meals to

raise money was discussed. Raffles were definitely undesirable, it was agreed, but the serving of meals had definite facts in its favor, such as promoting fellowship among the members of the group.

After dinner some very interesting slides of famous religious paintings were shown and commented on by Reeta Petersen in the absence of Wilma Connor. Following this Rev. Peter Thomsen spoke on "The Necessity and Danger of Pride." He said a man should have pride in his family, his job, community and church, but he should not let his pride become centered in self. Thoughts such as these were some of the worthwhile things we took home with us.

Mrs. Larsen, who has a cottage on the other side of the lake, had invited us all over for coffee and a variety of goodies. Needless to say, a good time as well as the "goodies," was greatly enjoyed by all. Thank you again, Mrs. Larsen, for letting us come. Mrs. John Varley was ready upon our return to the camp to conduct a session in craft. Glass etching and painting, and copper earrings proved to be very interesting to many of the ladies.

Our impromptu entertainment Friday after supper was really clever. We had previously numbered off into five teams, each of which presented a stunt or skit, some of a serious nature, others humorous. The cooperation everyone manifested was wonderful, and some of the costumes were "out of this world." You couldn't have recognized your best friend in some of the skits.

After a half hour of singing out in the open, we gathered in the chapel, where Miss Frances Martin lectured and showed slides from Afghanistan. She is the daughter of a former missionary to China; she was born there. Last year she was assigned to Columbia University to be one of a group who went to Afghanistan to help set up an educational system there. Her slides and talk were most enlightening, and the interest of the group was indicated by the many questions raised. This evening the Juhl and Germania ladies served us coffee before retiring.

For our Bible hour Saturday morning we drove to the Little Denmark church, where Mrs. Thyra Hansen led the devotions and spoke on Ruth and Naomi. She emphasized the fact that adversity can beautify the lives of people when their hearts are open to God. Naomi was a true example of this and proved that she was filled with the Holy Spirit. These Bible sessions were looked forward to by all.

Upon our return to the camp, a session was held in which various things were discussed. Laura McLeod, president of the District WMS, gave a word of greeting; Mrs. Peter Thomsen, secretary of the district, reported on the work which had been done within the district. Mrs. Harry Anderson told us about the United Church Women and encouraged us all to join and to become acquainted with their publication, "The Church Woman." We concluded this final meeting with an overwhelming vote of thanks to the planning committee and a unanimous vote to have a Retreat again next year.

After our final meal at noon, we formed a friendship circle and sang "Blest Be The Tie That Binds," after which everyone said a regretful goodbye to their new and old friends.

I hope that next year many more will take advantage of the privilege of attending this worthwhile get-together. Come and enjoy yourself, and just as I did, take home with you the feeling of having had rich spiritual experiences and having established cherished friendships.

Marjorie M. Ritter, Sec.
Muskegon, Michigan.

in which each person can interpret what he reads to suit his own taste. We find in the study of literature that no two people interpret the same lines in the same way, but that they have value just the same. If you want an example of some of the finest literature available, pick up your Bible, which has between its covers the greatest combination of literature available: poetry, satire, adventure, love, drama, comedy and illimitable other types. Try it!

Study Conference

Report by

Harry S. Andersen

The Third National Study Conference on The Church and Economic Life was convened by the Department of the Church and Economic Life, Division of Christian Life and Work, National Council of the Churches of Christ in the United States of America. Dates of the conference were April 12-15, 1956. The conference was held at the Hotel William Penn, Pittsburgh, Pennsylvania under the conference theme, "The Christian Conscience and an Economy of Abundance." It was my privilege, together with Dean Peter Jorgensen of Grand View College, Des Moines, Iowa; and Railroad and Warehouse Commissioner Hjalmar Petersen, of Minneapolis, Minnesota, to be chosen as delegates from our synod and to attend this conference.

Chairman of the conference plenary sessions was Hon. Charles Taft, Mayor of Cincinnati, Ohio. Outstanding resource speakers and two discussion series packed the four day conference with valuable information, inspiring insights, and an opportunity to deal with the economic issues which confront Christian people. Delegates came from a wide range of denominational background and from a rich background of vocational experience. Farmers, Economic Professors, Teachers, Clergymen, Industrialists, Lawyers, Theologians, Agricultural Technicians, Labor Leaders afford just a sample of the wide scope of vocational representation present to share insights and experiences as Christian men and women sought to deal more realistically with the problems of surplus and consumption, hunger and distribution. The first discussion series dealt with the following six topics under the general subject of "Maintenance, Use, and Growth of Our Economy of Abundance." Each delegate was assigned to one of the following topics: (1) Issues Related to Manpower and Employment, (2) Distribution of Abundance, (3) Selling and Consumption, (4) The Power and Relations of Economic Groups, Public and Private, (5) Economic Foreign Policies, (6) Conservation of Natural Resources. I shall devote most of my report to discussion series two because one of the other delegates will probably deal with series one.

Discussion series two consisted of five subtopics under the general topic "Responsibilities of the Churches Issuing From the Implications of Our Economy of Abundance." Using each sub-committee's report as a guide I submit the following:

Material and Spiritual Values in an Economy of Abundance

"We are confronted with the capacity to produce more than we can distribute through currently available channels. Thus a crisis has for many individuals appeared as a conflict between material and spiritual values." As Christians, we are concerned about our nation's abundance which tempts us to be more concerned about things than about spiritual values. Because we are created by God and intended by God to live life according to His will we cannot escape the necessity to consider our material surroundings as having spiritual significance. We have often tended to assume a separation between material and spiritual areas of

life. The primacy which Jesus laid upon seeking first the kingdom of God and His righteousness and to love God and neighbor above all else makes for the Christian the material and spiritual areas of life as inseparable. It was pointed out that our "desire for an expanding economy is not in itself necessarily un-Christian. On the contrary, our technical and technological capacities and the abundance of material benefits they produce, provide unprecedented opportunities for Christian living."

Though this is a real blessing it carries with it the responsibility to guard against over-emphasis upon material goods and services to the exclusion of spiritual values.

As guiding principles in the discussion these statements were set forth. "(1) Material things are the gift of God, and are to be held and used in keeping with the Christian doctrine of stewardship. (2) As our material welfare advances to the level of abundance, some way must be found to moderate the tendency of the economy to cater increasingly to additional non-essential wants before basic human needs have been satisfied. (3) Our economy must be maintained as a means of fulfilling God's design and not be permitted to become an end in itself."

The Church has the responsibility to bring an awareness upon Christians as to the choice of consumer goods for which they choose to expend their money. The choice of goods reflects the kind of demand given to certain products. Hence the Christian conscience must be sensitive to the reckless purchase of non-essentials. An expanding economy gives us a growing amount of leisure time. This can be the means for the development of the community and human personality or it can lead to social deterioration. The church must sensitize its members against the abuses of credit buying. Though credit buying is not bad as such, abuses often cause grave economic distress on families. Here both the seller and the buyer must be primarily concerned for mutual good and benefits of both parties. "We believe that Christians have an obligation of stewardship with their wealth and incomes. This stewardship calls upon us to recognize that in all our actions, including our buying and selling we are witnessing to what we believe. To what do our purchases witness? What values and what standards do we serve by our choices?"

Christian Vocation and Prevailing Standards of Success

"God calls men to serve Him in every relationship of life with their every ability and resource. A Christian's vocation includes his entire life, as husband, wife, father, mother, brother, sister, neighbor, worker, co-worker, employer, citizen, church member or officer. In relation to his daily work, wherever one's abilities and the needs of the world meet, there is God's call. Judged by these standards, what is success in economic life?"

Generally speaking, older and relatively stable communities consider status and prestige as the symbol of success. Where an expanding economy is most felt in rapidly developing areas, power and wealth are rated as measures of success. In areas suffering from loss

(Continued on Page 15)

The Rev. Harry Andersen is pastor of our churches in Marlette and Germania, Michigan.

"Highlights and Sidelights"

ONE OF THE pleasantest of recent conventions came to a close last night in the inland "seaport" city of Muskegon, Michigan, a metropolis of some fifty thousand hospitable and sacrificial souls who seemed thrilled to host the first national church convention in the city's history. This is probably the only convention site our synod could choose which would welcome delegates coming by so many different means of transportation — air, highway, railway and water. Humid, uncomfortable weather was punctuated by daily refreshing showers and on the final day, the weather was cool and invigorating for the four impressive church services and the closing meeting. About 280 voting delegates and pastors, plus a couple of hundred others, made the journey into Michigan's waterland, and the general opinion circulated that Muskegon was a fine place for a convention, in spite of the motley aromas from wharfs, refineries, etc., that wafted in fresh surprises on every breeze.

The ordination service for four men, (one other was ordained earlier this summer), was the thrilling high point of the convention. Over fifty pastors, mostly festively robed, participated, and Dean Axel Kildegaard and Ordainer V. S. Jensen spoke seriously and humbly and inspiringly to the Candidates in messages which touched the consciences of not only the four, but of all the clergymen there. The church was so filled that there was hardly room for the participating ministers, and extra places had to be hastily arranged after the pastoral procession. Central congregation's choir sang the much-loved and appropriate anthem, "Send Out Thy Light," and Pastor Peter Thomsen's chant of the liturgy was a tremendously moving experience.

Surely a highlight of the convention was the cooperation we enjoyed from Augustana Synod's Samuel congregation, whose spacious property we were privileged to employ. Half of the church building was mellowed and traditional, the other half new, bright and functional. Committee rooms, eating facilities, the three-manual pipe organ, the sanctuary, telephones — everything we needed was freely placed at our disposal, even the church secretary. It was a lesson in Lutheran cooperation. Central congregation's own church is a lovely building but hardly adequate for our Annual Convention, and it was a pleasure to be able to feel so at home in Samuel church.

Muskegon's street system is a maze, and visitors more than once started out east and suddenly unintentionally found themselves travelling west. The local folk themselves are bewildered by the engineering genius which somehow has managed to complicate things inextricably, even for life-long residents. Pastor Harald Petersen brought on a gale of laughter when he told how one Muskegonite of whom he had sought help had finally given up in despair over giving him the directions, and exclaimed, "I don't believe you can get there from here."

Some delegates retreated from the hum of convention activity to private cottages in the woods or on Lake Michigan. The editor, plus the Danevang pastor, and their wives, and the Grand View business manager, sought refuge on a lovely inland lake, only to discover

on arrival that the college chaplain and his family of four, and the convention chairman and his family of six already were occupying adjoining lakefront cottages — enough for an unplanned rump convention on the beach! Still other convention-goers camped out in tents, trailers and station wagons.

One of the ordained Candidates, Harald Knudsen, observed his birthday during the convention, with appropriate song by the assembly, while a delegate, George Newgaard, was given a surprise birthday present from his fellow Cedar Falls delegates — a soft cushion on which to sit during the long sessions!

There were a few tense moments as well. A group of pastors and delegates who opposed the new doctrinal statements in the proposed Synod Constitution felt that it was improper and unfair to invoke the parliamentary privilege of "closing debate" on such a vital point, (and to this observer it would appear that it would be best not to regulate discussion on matters of such heartfelt import). The matter of the new constitution will be reopened next year, of course, since constitutional changes require passage in two successive conventions.

One trend of recent years at our conventions, which seems of questionable merit is the practice of holding other meetings prior to or in connection with, the annual synod meeting. The convention of the WMS, for example, filled in several spots which usually could be used for relaxing. The great work done by the WMS has expanded so that the former brief Saturday evening business meeting will no longer suffice. Other boards and committees are holding their meetings on the Tuesday prior to the convention, so that the host congregation must now make preparations a whole day before hand for several dozen people who will be meeting early. The Home Missions Council has its meeting then, thus eliminating a number of pastors from functioning on convention committees. This year the Ecumenical Studies council also met Tuesday morning. Add to this the fact that some delegates and pastors deliberately postpone registering their attendance so that they will avoid committee duty, and it becomes apparent that the convention chairman and assistant chairman have considerable difficulty selecting those committees which must meet before the formal opening session. (Those committees, of course, can only be chosen from among the early registrants.) Perhaps a solution would be for all other boards and committees to meet on the Monday following convention. Sunday, for most, is a relaxing, restful day, and should be lull enough before the work is begun again.

There were many things to appreciate about the convention — the daily floral displays at the altar, colorful and luxuriant — the opening sermon by Dr. Jensen, with its emphasis upon God's calling of the ancient and the modern disciple — the Home Mission reports — the brief talks from the Candidates, Sunday evening, with their emphasis on gratitude for the benefits from the Synod, (when it really is the Synod that is grateful) — the disturbing and inspiring message from Dr. Cordelia Cox — the list is endless.

(Continued on Page 16)

District III Annual Meeting

CLINTON, IOWA, SEPTEMBER 28, 29 AND 30, 1956

District III of the American Evangelical Lutheran Church will have its annual meeting in St. Stephen's Evangelical Lutheran Church, Clinton, Iowa, September 28, 29 and 30, 1956. Members and friends of our churches are welcome to participate. Congregations are reminded that they are to elect delegates to the meeting on the basis of one delegate for every 25 voting members.

A special program will be initiated this year. The young people of District III are conducting a one-day workshop in Clinton during the convention. All young people are encouraged to attend.

Ivan E. Nielsen, District President.

INVITATION

St. Stephen's Evangelical Lutheran congregation in Clinton hereby extends to members and friends of District III of the American Evangelical Lutheran Church a hearty welcome to all who may desire to share in the above meeting. Please send registrations to Mrs. Agnes Prieskorn, 1004 Pershing Blvd., Clinton, Iowa, by September 24, 1956.

Edwin Zastrow, President.
Eilert C. Nielsen, Pastor.

PROGRAM

Theme: The Christian Outreach

Friday, September 28

8:00 p. m.—Opening service, "The Christian Outreach In The Community," Pastor Paul Wikman.

Saturday, September 29

9:00 a. m.—Devotions: "The Christian Outreach In Education," Dr. Johannes Knudsen.

9:45 a. m.—Business session.

12:00 Noon—Dinner.

1:30 p. m.—Business session.

5:30 p. m.—Supper.

7:00 p. m.—Women's Missionary Society business meeting followed by a lecture by Missionary Muriel Nielsen.

Sunday, September 30

10:30 a. m.—Worship service and communion. Sermon, "The Christian Outreach — The Church," Pastor Ivan Nielsen, Liturgist, Pastor Eilert Nielsen.

12:00 Noon—Dinner.

The program this year concludes with the Sunday dinner. This change has been made to encourage everyone to remain for the full program.

District IV Convention

Bethlehem Lutheran Church, Cedar Falls, Iowa, hereby extends to members and friends of District IV of the American Evangelical Lutheran Church a hearty welcome to all who may desire to share in the annual district convention. Please send registrations to Bethlehem Church, 1410 Main Street, Cedar Falls, Iowa, immediately.

TENTATIVE PROGRAM

Friday, September 21

2:00 p. m.—Opening devotions, Rev. Carlo Petersen.

3:00 p. m.—Coffee.

3:30 p. m.—Business session (reports).

6:00 p. m.—Supper.

8:00 p. m.—Worship service, Rev. Axel Kildegaard.

Saturday, September 22

8:00 a. m.—WMS breakfast with business session.

8:00 a. m.—Men's breakfast, Dr. Leroy Norquist.

10:00 a. m.—Business session.

12:00 Noon—Dinner.

1:30 p. m.—Faith and Life presentation (at Cedarloo), Mr. Harry Jensen.

2:45 p. m.—Coffee (at Cedarloo).

3:30 p. m.—Final business session (at Bethlehem).

6:00 p. m.—Supper.

8:00 p. m.—Evening program, "The Augustana Spirit," Rev. Raynold Lingwall.

Sunday, September 23

9:00 a. m.—First worship with communion, Rev. Gudmund Petersen.

10:30 a. m.—Second worship with communion, Rev. Sedoris McCartney. (Communion at both services by Rev. Holger P. Jorgensen.)

Guest pastors for morning worship at neighboring churches:

Fredsville----- Rev. Howard Christensen

Cedarloo----- Rev. Charles Terrell

Waterloo----- Dr. Ernest Nielsen

12:00 Noon—Dinner.

2:30 p. m.—Afternoon meeting with "Report from Europe," by Nielsen Brothers.

4:00 p. m.—Closing lunch hour with farewells.

Richard H. Sorensen, President.

Rev. Holger Nielsen, Host Pastor.

District VI Convention

The district convention of District VI will be held in the Pioneer Lutheran Church, near White, South, Dakota, September 21, 22 and 23.

The district convention in White, South, Dakota, has been postponed one week due to the Danish meeting in Tyler, Minnesota. Miss Muriel Nielsen has been added to the program and will speak Saturday evening instead of the host pastor, John Enslemann.

The congregation extends a cordial invitation to all of the VI District to attend and be their guests. Lodging will be furnished for all pastors and delegates, their husbands and wives.

Your reservations must be sent before September 1 to Mr. Alvin Hansen, Route 2, Brookings, South Dakota.

The Pioneer Church is located near Highway 77, 11 miles north of Brookings. A good marker is the Stirling Methodist church on 77, then you drive on one mile more and turn east three miles, and you will see the Pioneer Church three-fourths mile south.

Rev. Harold Ibsen, District President.

Rev. John Enslemann, Pastor.

Chris Hansen, President.

CONVENTION PROGRAM

Friday, September 14

8:00 p. m.—Opening service, Rev. Enok Mortensen. (No supper served Friday evening.)

Saturday, September 15

9:00 a. m.—Morning devotion, Paul Nussle.

10:00 a. m.—Business meeting.

5:00 p. m.—Closing of business meeting.

8:00 p. m.—Evening meeting, Miss Muriel Nielsen.

Sunday, September 16

10:30 a. m.—Worship service with communion. Rev. Harold Ibsen and Rev. John Enslemann.

2:00 p. m.—Lecture by Dr. Alfred Jensen, synod president.

PIONEER LUTHERAN CHURCH, WHITE, S. D.

This church with 22 contributing members has dared to invite the VI District to be their guests for the coming district convention.

They have been very busy the last month, the church has been redecorated inside from floor to ceiling, and the hall has been painted. All at a cost of about \$1,000.

Around the church is a beautifully kept cemetery and park, so the district will have a fine setting for all its meetings.

You can not help admiring this little church for its faith and sacrifices in making this possible. May God richly bless them in the future.

Rev. John Enslemann, who is pastor of our churches in Lake Norden and Badger, serves them every other Sunday.

J. E.

District VII Convention

The annual convention of District VII will be held in Hay Springs, Nebraska, the week end of September 28-30. Further announcements will appear in the next issues of LUTHERAN TIDINGS.

Rev. Calvin Rossman, District President.

District IX Convention

TACOMA, WASH., SEPTEMBER 28, 29 and 30, 1956

PROGRAM

General Theme: THE FAITH WE LIVE BY

Friday, September 28

- 6:00 p. m.—Supper for delegates and pastors and guests.
- 7:00 p. m.—Registration of guests, delegates and pastors.
- 7:30 p. m.—Sunday school institute, Mrs. Carl Fynboe in charge.
- 9:30 p. m.—Coffee.

Saturday, September 29

- 9:00 a. m.—Morning devotions, "The New Covenant Faith," Dr. Jens C. Kjaer, speaker.
- 10:00 a. m.—Business session.
- 12:00 Noon—Lunch and committee sessions.
- 1:30 p. m.—Business session continued.
- 3:30 p. m.—Coffee.
- 4:00 p. m.—Panel, "What do you expect of your minister?" Speakers: Carl Fynboe (Spiritual); Hans Christensen (Practical). "What do you expect of your congregation?" Speakers: Pastor J. C. Kjaer (Spiritual); Pastor H. E. Olsen (Practical).
- 6:00 p. m.—Supper.
- 7:30 p. m.—WMS business meeting, Mrs. L. C. Larsen presiding.
- 8:00 p. m.—Evening lecture, "Faith of our Fathers," Rev. Holger Andersen, speaker.

Sunday, September 30

- 10:00 a. m.—Morning worship with holy communion. Sermon: "Faith and Authority," Harold E. Olsen, speaker. John Pedersen, liturgist.
- 12:00 Noon—Dinner.
- 2:00 p. m.—Lecture, "A Fashionable Faith," Rev. Robert Fallgatter, speaker.
- 3:00 p. m.—Recess.
- 3:30 p. m.—Tour.
- 6:00 p. m.—Supper.
- 7:30 p. m.—Lecture, "Faith in Action," Dr. Alfred Jensen, speaker.

The annual convention of the American Evangelical Lutheran Church, District IX, will be held at St. Paul's Lutheran Church, 1310 South L Street, Tacoma, Washington, September 28, 29 and 30. All congregations of the district are expected to be represented at the convention with one delegate for every twenty (20) voting members. The names of such delegates shall be in the hands of the credentials committee one week prior to the meeting dates.

As part of the convention program this year will be a Sunday school institute. Each congregation is urged to send as many of its religious education instructors to this meeting as possible in addition to any members of the church who are potential instructors. The names of teachers shall be submitted along with the names of other convention guests also one week prior to the convention.

We covet the prayers of the entire church upon this meeting for an insight into greater district responsibility and greater service to the kingdom of God.

Harold E. Olsen, District President.

In accord with the above announcement St. Paul's Lutheran Church of Tacoma, Wash., hereby invites delegates, members and friends of the congregation of District IX to the convention of District IX, September 28, 29 and 30.

We would like to see, not only delegates and pastors, but

also many visitors. Please send your names at least one week before the meeting.

C. S. Fynboe, President.
Rev. John Pedersen, Pastor.

The Hills Are Still There

She was a woman of wonderful faith. Often it had been severely assailed, but it remained firm. One day I said to her, "I wonder if back in your life somewhere there is not a record of the foundation of this faith — or the beginning of it?" And perhaps because I am an old and privileged friend, or perhaps because she knew I would understand she told me about it.

"It was when I was a very young girl that there was a fire in our village. It was the home of one of my mother's dearest friends that burned. She was a woman to whom my childish heart had deeply attached itself, and her home had become almost a second home to me. I was heart-broken over her loss. I longed yet dreaded to go to her. When I went, the embers of the home were yet red. She was standing in the yard. She saw me coming and came to meet me. After a few moments, she turned away from the blackened ruins and faced the distant hills. I can hear her voice yet — 'The hills are still there.' It was all she said, but it was the text of the mightiest sermon on faith I ever heard. All through my life that single sentence spoken out of the heart of loss and sadness has wrought itself into my life's experiences. And always as I have looked on these unchanging features of the landscape have I been reminded of the Presence that abides with us unchanged through all the vicissitudes of life."

As she was speaking there flashed into my thought the words:

"When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail."

Oftentimes the shadow lifting reveals a sky of blue of which we have little dreamed. We find that "what most seemed reproof was love most true."

When the material is swept away from us, looking away beyond the temporal may we see the eternal. "The hills are still there." And thus our hearts are comforted.

— (Source Not Known.)

The Healer

So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

The paths of pain are thine. Go forth
With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.

That Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

John Greenleaf Whittier.

IN THE EAST ZONE

There They Stand

By Miss A. Jean Olson

Editor's Note: Messages heard at the Annual Convention from such persons as Muriel Nielsen, Dr. Cordelia Cox and Dr. R. J. Dosker, (American Bible Society), focused convention attention on worldwide considerations. This sharply etched description will vivify some of these international problems.

An East German pastor and his wife were returning to their home not long ago following a short stay with friends in West Berlin. During their visit they had been given several books to take back to their parish library since new theological books were quite scarce in East Germany.

For the first time in several months, the couple was stopped at the border by a suspicious People's Police (East German) guard who asked to see their papers. These were in order. Then he asked to look through their suit-cases . . . including the books. When asked what the books were, the pastor replied they were for his church library. Just then the couple remembered that among the theological books was a novel which one of their friends had thought to include in the set as a personal gift to the pastor. Neither the pastor nor his wife could remember what the novel was about and they became very afraid that if the guard found it and the subject had even the slightest tinge of pro-Western sentiment in it, they could be imprisoned for smuggling anti-state propaganda into the East . . . a serious offense.

"We went through some very tense moments," the pastor's wife later recalled in telling us the story. "We had to take each book out and show it to the guard and I was so afraid when we came to the novel that it would be something dangerous. We were weak with relief when I took the book out and saw that it was called 'The Story of a Modern Christian.' The guard merely glanced at the title and since it contained the word 'Christian' he never thought to look further."

She laughed a bit at their unnecessary fears after describing the incident but then said . . . "We have really had to hold onto our nerves in these last few weeks. We don't know what could happen next. It is good that we have too much to do and little time to think and worry."

During a recent visit to Berlin, we heard many stories describing the tension under which church leaders in the East Zone live. We were told how city "fire inspectors" periodically visit church buildings to "check fire installations" and take a good look around for any incriminating evidence of pro-Western or anti-Communist activities at the same time. And of the young party official who "thought" the

parsonage was the home of a friend of his and wanted to find out what happened to him and along with that, what was going on in the parsonage. In a school for church workers in East Berlin, we were told that if any of the pupils should bring back a Western newspaper or magazine after a visit to West Berlin and it was found in the building, the State could call that justification for closing down the school. Life isn't easy in the East Zone, especially for those who strive to keep a free church alive.

The struggle between the Church and the Communist State has been sharply intensified since January when 15 workers in East German railroad missions were arrested as "Western spies." Most of these workers had been serving in large stations in East Berlin where they attended to spiritual and special physical needs of thousands of German travelers who needed a place for counsel and rest in a big, strange city.

This action touched off a series of state regulations aimed at reducing the influence of the Church on the people and eventually, to create a state-controlled Church such as exists in Russia and the satellite countries. This the East German churchmen are desperately fighting for it means the Church would become a political instrument unable to protest against atheistic propaganda by the Communists nor to freely teach youth in Confirmation classes. The Church would be "encouraged" to proclaim Communist propaganda goals so often heard from "progressive" churches behind the Iron Curtain.

"The air is so thick here," an East Berlin church worker told us. "We don't know from one day to the next whether or not we can continue to teach our classes in religion in the schools. Parents are being threatened that if their children stay in these classes and do not join the Communist-sponsored youth organizations, the father can lose his job and other bad results could occur. Mothers tell us they want their children to receive Christian instruction but when they have a family to feed and want a peaceful life, they can resist this pressure only so long."

Perhaps the most effective and therefore the most dangerous way the State is trying to undermine the Church is through the public school

system in East Germany. Here youngsters are taught that the Church is a "relic of the Middle Ages" and that Stalin (who will be the new one now?) is the Jesus Christ for today. Every effort is made to get them into communistic youth organizations. Beautiful picture magazines subtly following the Party Line are given free to school children who cannot receive church magazines because "there isn't enough paper for printing them." Club uniforms, movies, play-days, excursions, and every interesting enticement for youth are woven into these organizations and become irresistible to many youngsters who cannot see the political purpose behind them. Church organizations for youth are prohibited.

History books are rewritten to follow Communist policies and school grades on "political attitude" are often decisive in determining who is graduated or allowed to enter an institution for higher education. God is defined in Communist encyclopaedias as "a mythical being." School children of all ages are asked to write regular essays on such topics as "My Parents' Political Attitude Since 1945" and "What My Family Thinks of Bishop Dibelius" (leader of the Church of Berlin-Brandenburg who is sharply criticized by the Communists.)

All this instruction makes an impression on young minds, particularly when the State is at the same time making it more and more difficult for the Church to reach youth through normal channels. As our East German pastor's wife told us . . . "Even my own child came to me the other day and asked why he couldn't attend State youth meetings. As soon as we forbid something that seems interesting to children, they want even more to 'taste' it."

This year, 300,000 14-year-olds in Eastern Germany were pressured in every possible way to join Communist-sponsored Youth Dedication preparatory courses which conclude with a ceremony resembling Confirmation but the youths dedicate themselves to the State instead of affirming faith in God. The state has also instigated a "Name-giving Ceremony" to replace baptism and a "Marriage Ceremony" to replace church weddings. So far, the vast majority of Christians in the East Zone have resisted and denounced these measures, but the number of those who participate is steadily growing. The Church is slowly being reduced to a "core of the faithful," but the courageous witness of this "core" in their stand for Christ is an inspiration to the world. The mental and physical strain under which many of them live is something comfortable Westerners can only imagine.

We had a long talk one morning with one of the Church leaders in Berlin. His description of the problems faced by the Churches in the East and the possibilities for reaching acceptable solutions in the near future was rather pessimistic. "Any compro-

mise made with the Communist State will bring an end to the Church as we know it now," he said. "Co-existence between materialistic atheism and Christian faith is impossible." However, he did describe one aspect of the situation which seems to work favorably for the Churches.

"Communists are extremely sensitive to world public opinion," he said. "They are very anxious to present a facade of religious freedom in East Germany before the rest of the world. Thus they have not actively taken over the churches as yet by substituting their own 'progressive' pastors (less than 7 out of 21,000 full-time church workers) because they know this would bring immediate and strong protests from the West."

This means, as we heard from several other church leaders during our visit too, that we in the rest of the Christian world must continue to show our real concern over the anti-religious activities of the State against the East German churches. We must continue to aid our brethren "over there" with all the spiritual and moral even more than, but along with, material support at our command. The churches need such aid more in these months perhaps than at any other time since the dark days before June 1953 when so many churchmen were imprisoned. Their desire to know that fellow-believers on the other side care about their plight and are praying for them means more than any other form of aid.

The tons of food, clothing, medicines and millions of dollars and Marks worth of aid being sent into the East by West German and American churches is providing a lifeline of support for the institutional church. This is the means by which it functions as a church. At the same time, Bibles, theological literature, personal letters and visits, prayers and public protests against anti-religious measures from the West plus the very fact that we care enough to send material relief, are helping provide the over-worked churchmen in the East Zone with the will to continue.

It is true that these men need support from the West. But at the same time, the West can learn a great deal from the other side about real Christian witnessing. Perhaps one of the most significant statements we heard during our visit to East Berlin was from the hard-working wife of a church school director.

"Our life here is more real than in the West," she said. "There they go to bed at night in peace while we do not know what we will find when we wake up in the morning. It makes us a little more dependent on God."

And when God is for us, who can be against us?

The prudence and discretion of a cold heart are not worth half as much as the follies of an ardent mind.

— Baron de Grimm.

Study Conference

(Continued from Page 10)

of population or economic depression, security and comfort become most important. The motivation of service or usefulness to others or to community tends to come out second best.

It was stressed however, that if we are "following the Christian vocation and have been transformed by God's grace into new beings in Christ, then a complete transformation of values will also have taken place. Life is lived only in relations. The first of these, from which life derives its meaning and strength is the God-man relationship, from which the man-to-man relationship is inseparable. He who is a new being in Christ and becomes so each day anew by the death of his self-centeredness is the channel for God's abundant gifts to flow through him to the neighbor. This turns upside down the standards of value as they prevail in our culture with its worship of status and prestige, power and wealth, security and comfort. It puts at the top instead, service to others, personal growth, and sharing creatively with God in the development and distribution of life's goods."

It was further stressed that while each one has been given a vocational call that call can only be lived out with fullness as we heed His call to us to be in His Church as members of the Body of Christ. Here we fulfill our call.

Human Dignity And Relations In An Economy Of Abundance

Do people in our present society have a chance to develop as we believe God intended them to develop as mature persons in Christ? With the large scale growth of industrial organization the individual tends to recede in importance. No longer does he express personal decision over areas of life. The worker becomes the means of routine and monotonous expending of effort in the making of a product which he has little or no interest. It no longer challenges his creative ability nor does he experience the satisfaction of accomplishment so necessary to personal health and well-being. The individual tends to become a part of a machine to be replaced when worn out much as other parts of drill presses, lathes, etc.

Labor unions have sought to counteract the depersonalizing of workers but unions too have become enormous and face the same difficulty of ineffective individual participation in policy making and planning.

Economic abundance has brought new opportunities for free decision and new forms of community. Greater educational facilities, more choice of jobs, and eventually more families owning homes, and more leisure time have opened new opportunities for personal growth and voluntary service. But the high mobility of our society

growing out of industrial expansion has uprooted many from their former communities and they have lost a sense of belonging. The desire to live in the suburb has left downtown areas without adequate leadership. Rivalry for status has lessened man's serviceable concern for his neighbor. "Hence the new freedom and the high mobility often seem to produce a frenzied effort at self-realization that reveals the lack of selfhood." In this day we have seen a growing disinterest in shouldering responsibility and a complacent attitude toward exercising freedom of speech and conscience in the face of pressures to conform. It lays heavily upon the Christian Community to encourage the greatest participation of each individual in society in the sharing of its blessings and in shouldering of the responsibilities laid upon him to make them available to his brother regardless of race, creed or color.

Social Conformity And Social Change

There are ample signs of social change all about us. We have doubled our population in fifty years. We have moved from an agricultural to an industrial economy and from rural dwellers to urban and suburbanites. Automation will continue to modify the industrial role of a worker. While this means more leisure it also means lay-offs, unemployment, etc. Another symbol of change is the growing militarization of our national life. This militarization generates fear and is further regenerated by fear in a continuing circle which re-infects our whole-national life. We have seen the loss of right to dissent by the pressure of economic penalties. There has come a renewed impetus toward desegregation. Rapid communication and transportation have put us in hurried contact with the rest of the world. The American family is threatened by the lowering of sex morality both among youth and parents.

To these circumstances the church must speak with a fearless and prophetic voice lest it run the risk of irrelevancy. The church finds itself in a paradoxical role of trying to conserve and at the same time trying to transform. In being true to the gospel it must "be in the world but not of it." Not only its clergy must be fearless in speaking out on the moral problems of our time but its whole membership through discussion and disciplined attention, must participate in preserving of moral values and challenging evil. The Church can clarify its position through statements and resolutions, through action Programs designed to overcome poverty and injustice, through the Churches' involvement in the life of the community.

The Economic Policies and Practices of the Churches in an Economy of Abundance

Churches themselves are economic entities engaged in fund raising, spending money, employing people, managing physical resources, making invest-

ments — and even competing with business. Churches have engaged in questionable practices for the raising of funds. They may underpay employees under the guise of deserving preferential treatment as a religious organization, invest in questionable enterprises, be poor landlords and hold tax exempt property which probably should be sold. It was unanimously expressed that churches' economic policies should be guided by the same ethical requirements which are laid upon business enterprises by the Church.

Sometimes the church must take a stand which threatens its income. An informed congregation of the issues involved should be guided to take a stand on controversial issues while at the same time exercising charity and love towards those in disagreement both within its fellowship and without. The church must be sensitive to the amount it spends for its own local use as compared to its benevolence opportunities. No definite formula was recommended but it was pointed out that generally churches which emphasize benevolences has little difficulty in meeting its local needs.

When a church considers investment of capital funds, it should exercise care in selecting its place of investment not only as to its business soundness but also its ethical practices be consistent with Christian Faith.

The moral necessity to pay adequate salaries to the churches' employees, ministers, secretaries, teachers, college and seminary professors was strongly emphasized. In our economy of abundance this is not only possible but becomes a moral imperative laid upon its member-fellowship.

The church must speak today from out of the gospel of Christ. Its mem-

bership must act and bear witness to the light. It is the body of Christ at work in the world not only telling men of a salvation from the terrors of this life but of a salvation for the transforming of this world into the fullness of fellowship with God and our fellowmen everywhere.

I wish to express my appreciation and thanks to our synod for extending to me the privilege of attending this problem probing, thought provoking, and enlightening Conference on the Christian Conscience and Our Economy of Abundance. I hope I shall be able from time to time to share the insights I gained from this conference with my congregation and with others as opportunity arises.

Day by Day

Let me be a little kinder,
Let me be a little blinder

To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver,
Let me strive a little harder,
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil without complaining;
Not a humble task disdaining;
Let me face the summons calmly
When Death beckons me away.

(Poet Unknown)

"Highlights and Sidelights"

(Continued from Page 11)

Many things were accomplished by the session. Now it remains for the local congregations to carry on the work, to live and demonstrate the gospel, to gather funds for the new budget, (up more than 100 per cent over the 1950 budget!), and to seek new avenues of service in God's work on earth. As for the pastors and delegates, — they have made the decisions. They must see themselves as stimuli for carrying them out. It does no good for delegates at the convention to raise their hands in approval of Synod enterprises, unless at home they will also raise their voices in vigorous support of those same joint activities.

— V. H.

OUR CHURCH

Withee, Wis. Word has reached us of the recent passing of Pastor J. L. J. Dixen, retired, who some years ago was elected Synod Necrologist. Further information will be forthcoming in the next issue of this paper.

Des Moines, Iowa. The Director of the Faith and Life Advance, Mr. Harry Jensen, has been the guest preacher at Sunday services in several of our churches in recent weeks, including Cozad, Neb., and Los Angeles.

Lake Norden, S. Dak. Immanuel Lutheran Church here has taken part in joint vesper services Sunday evenings during the summer, together with another Lutheran church, a Baptist church, and a Mission Covenant church.

Seattle, Wash. The summer issue of the Church Messenger notes several more improvements pending on the new church here. The large parking area is to be paved, with about half the funds already in hand. One of the church groups is providing funds for new center aisle carpeting. One family recently contributed funds for a modern projector, a high-fi victrola-amplifier, and a set of film strips and a screen for the education department.

Los Angeles, Calif. Pastor Aage Moller, of Solvang, Calif., was guest preacher here August 12. Pastor Erik Back, of Los Angeles, is scheduled to fill in for the local pastor on August 26, and Mr. Everett Nielsen, (of "Paging Youth"), was the preacher August 19.

Brown City, Mich. A good start has been made in Home Mission work here by Pastor Harry Andersen, (see page 10), of Marlette, Mich. An average attendance at Sunday worship of 50 to 60 people has been achieved in these early stages of the work.

Dwight, Ill. Pastor Marvin E. Nygaard has resigned his pastorate here to accept a call, beginning November 12, in Aurora Lutheran Church, ELC, near Owatonna, Minnesota. Pastor Nygaard has served St. Peter's church, Dwight, since January, 1950.

AN INVITATION

Bethlehem Lutheran Church, Askov, Minnesota, will celebrate its 50th anniversary on October 5, 6 and 7.

Anyone who would like to spend these days with the people in Askov are most heartily welcome. Please let us know in good time so that we can find accommodations for you.

Harold Petersen, Pastor.
Chris Henriksen, Pres.

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.

August 20, 1956

I am a member of _____ the congregation at _____

Name _____

City _____

New Address _____

State _____

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