

Lutheran Tidings

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CHEER UP

Dr. John Watson used to tell a story of a Liverpool merchant who, through no fault of his own, failed in business and came down with a crash from prosperity to poverty. When Dr. Watson called to offer sympathy and assistance, he found his friend in the depths of despair.

"Everything has gone," his friend moaned. "I have lost everything!"

"That's bad," said Dr. Watson; "So you have lost your reputation."

"No; thank God," said the man rather indignantly, "my name and reputation are unsullied."

"Then your wife has left you," suggested Dr. Watson.

"My wife," cried his friend, his eyes blazing with anger, "my wife is an angel — loyal and kind and true."

"I see," said Dr. Watson, "then your children have turned their back on you."

"I never seemed to know my children," said the man, "until this happened. They have been so brave and tender and sympathetic."

"My dear chap," said Dr. Watson, "you told me that you lost everything. Why, you've lost nothing except a paltry bag of gold. Love, loyalty, comradeship, all the really important things, are yours still. Cheer up, and don't be an idiot!"

— Mission Lutheran.

Rejoicing in Service to Others

Dr. N. Leroy Norquist

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Romans 12:9-13: Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality.

Paul here lays down what seem to be impossible demands. We who often talk about love without always practicing love — he commands to have genuine love. We who find it so difficult to live as Christians at home and among our friends — he commands to “love one another with brotherly affection.” We who grumble over every minor affliction — he commands to be “patient in tribulation.” We who pray only when we are in trouble or afraid — he commands to “be constant in prayer.” Such are his commands to us.

Or should we really think of them as commands? At the beginning of this chapter Paul has said, “I appeal to therefore, brethren . . . to present your bodies as a living sacrifice.” What is the “therefore”? The “therefore” looks back to the first eleven chapters, where Paul has set forth the whole vast drama of redemption in Christ. And it is on this basis that he urges those things recorded in our text. These commands arise out of the very nature of the Christian Gospel. Christ never asks what He has not already done. He would not ask us to love unless He had first surrounded our lives with love. He never asks us to do what He has not already done for us.

St. Paul therefore is not really commanding; he is exposing for us the possibilities of the Christian life. These things are the flower on the stalk of Christian life, he says. But the flower is a real part of that life, and we ought to expect it and culture it and pray for it.

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For Paul all the possibilities of the Christian life could be summed up in one word: love. And his first command is that love be genuine. Now we know there is much in our world that passes for love that is not really love. There is sentimentalism, talking about love without practicing it. And there is also eroticism, that form of love connected with the reproductive function of the body. Both of these are a parody of Christian love. There is also selfish love, imposing our own wills on others in the name of love. One who is a parent learns to recognize what is known as maternalism, that motherly instinct which makes a woman fiercely, jealously protective of her children, an instinct so strong that sometimes the husband has to step in to protect the neighbors. Now it is right and good that mothers should be jealous of their children. But it is not right and

good when such love — or any love — fails to distinguish between good and evil. Sometimes it happens — and fathers share in this too — that children are given so many things without real guidance as to their use that they are overwhelmed and become confused and morally irresponsible. This sort of thing passes for love, but it is not love; for it does not distinguish between good and evil. Love always involves sober thinking. We must make sure that what we call loving service is really the best course and not actually serving evil.

Love must also be humble: “Outdo one another in showing honor.” There are two places where it is difficult to be Christian. One is at home, and the other behind the wheel of a car. When we are driving, we cannot really see the face of others on the highway; we do not know them. In this anonymous situation it is easy to be crude and impolite. But at home the situation is reversed, for here we know each other too well. We learn to take each other for granted and thus often forget the little acts of courtesy, such as “please,” and “thank you.” In church the organist labors mightily week in and week out to help us worship, sacrificing his own chance to worship as the rest. But no one seems to say, “I appreciate what you are doing.” The organist has always been the organist ever since we can remember, and we have learned to take him for granted. Familiarity breeds contempt.

But Paul demands humble love, saying, “please” and “thank you.” For “please” and “thank you” are acts of humility. They are an acknowledgment that we are dependent on each other, that we could not live unless others did things for us, that we are bound in the bundle of life, that our lives are hedged about with grace, the grace of God and the grace of others. Therefore, says Paul, “Outdo one another in showing honor.”

He also says our love should be serving love: “Contribute to the needs of the saints, practice hospitality.” By this we will keep our love from falling into sentimentalism.

All right, how is your contribution to the benevolence budget? Do you look upon the benevolence budget as a nuisance, or do you recognize it as a possibility for Christian service? Would you rather not be bothered, or are you thankful for this channel for service which we would not have unless the whole body of believers had set it up for us?

And how about personal mercy? In a day when so much of charity is carried out by institutions, hospitals, Red Cross, etc., we must exercise all our Christian ingenuity in finding places where we can serve the brethren. But instead of thinking of far-away places, let us think of the old widow lady in the congregation who has no one to fix the leaky water faucet in her sink. It would not be a bad idea for every able-bodied believer to select someone less fortunate than himself to watch out for, though that person need not know that he has conscientiously made himself his or her guardian angel. Christian love is always alert to the opportunities that lay at hand.

Paul also urges hospitality. In his day, when the inns were often dangerous places to stay, Christians had to receive traveling brethren into their homes. Today this is less necessary, but we can still interpret this admonition figuratively. How about befriending

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Dr. Norquist's message was one of the well-received morning devotions at Muskegon under the general theme: “The Consecrated, Christian Life.”

The Atheistic System's Power and Impotence

Dr. Guenther Jacob

Editor's Note: A number of members of our synod attended this year's "Kirkentag" in Germany this summer (August 8-12,) including the Synod Vice President, H. O. Nielsen, who submits this message as a greeting from that great laymen event in European Lutheranism.

1. Like Adam, Man seeks to hide in his flight from God. The first pages of the Bible show the grandeur and the wretchedness of man, illustrated by paradise and the fall. In the illustration we all find ourselves portrayed in Adam and Eve. The story of Adam is our story.

It was Adam's distinction that he, a creature of God, was granted the high favour of partnership with the creator. Thus his life in the garden of paradise, in the presence of the creator, could be sound and whole, in work and play, awake and asleep, in the encounter with the creator. Thus his life in the garden of paradise, in the presence of the creator, could be sound and whole, in work and play, awake and asleep, in the encounter with God, in the encounter with his mate as a fellow human being, even in the encounter with the animals and plants. Only the hour in which Adam breaks away from the presence of God and seeks to assume for himself the management of his fate is turned by his trespass into a catastrophe for himself and for us. The Bible's terse sentences reveal his utter wretchedness, and our utter wretchedness, after the willful revolt against the creator. "And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you," (Genesis 3:8-10). No longer is Adam sound and whole, sheltered and secure in the peace of God. Adam now is a man in flight, just like a criminal trying to escape from the police. Adam plunges into the undergrowth as if it were a place to hide from God. Adam would like to forget God, but he also would like to forget all about himself. He is fleeing like one hunted and pursued. He is rent asunder at the very bottom of his nature.

We ourselves are this Adam in flight before the challenge of God calling: "Where are you?", and we have become masters of the art of playing hide and seek before God. Deep down we fully suspect that we are no longer sound and whole because we have become insurgents against God. The garden of paradise is now closed against us, and the flaming Cherub stands before the gate. We are now completely rent in two. The speed of our flight from God is ever accelerated, and ever more frantic become our attempts to hide from God in our work and in our diversions, just as Adam sought to conceal himself from God among the bushes.

2. In his flight from God, man misuses his work and his leisure as a hiding place, for he is afraid of being alone.

Now this disjointed human being — which we are ourselves — lives on the run from the voice of God and on the run from the voice in himself that ought to answer the voice of God. Thus he lives his disjointed day. During the eight hours at his job he seeks to discard his own self and to accommodate himself entirely to the relentless rules of a rationalized process

of labour. In this manner his work which demands complete concentration becomes the kind of sanctuary he desires. For the noise of workshop or office enables him to shut out the voice of God and the dark voice in himself.

But while he must, as it were, surrender himself with strict discipline to his work as a specialist and technician, even the shelter of his work will not truly free man from the restlessness which every once in a while reminds him of the wretchedness of his fragmentation and the futility of his furious activity. He would like to paralyze this internal anxiety by whatever means. Presently, industriousness, frequently driven to the point of exhaustion, has become for him an indispensable drug. Nevertheless, he is eaten up by fear of a break, of silence, of having-to-be-alone, of the moment when the voice of God might overtake him and flush him from the hiding place of his work.

What becomes of him after working-hours when, released from dictation, the stop-watch, the telephone's tyranny, he is faced with the remaining hours and closing time, sound and whole in reflection and leisure, recovering himself and encountering God? In the narrow margin of the remaining hours, on Sundays, and on vacation, he surely has time for conversation and human encounter, for contemplative reading and relaxed play, for leisure and composure, for meditation and prayer. Who prevents him now from ceasing his giddy exertions at escape and to become in the very core of his existence truly a human being under God? The answer can surely be nothing but: He himself represents the greatest obstacle in his path. Pascal has said that all of man's misery derives from the one cause of not being able to remain quietly in one room. For man's restlessness ferments the more violently, the more peaceful it is in the home and round about him. Following in Adam's footsteps, man runs away from God and hides himself from God; as a consequence his anxiety makes him run away from himself as well. He must hide from God and also from himself behind various masks and guises. For leisure time, too, is now provided with so many and, apparently, highly effective hiding places that provide security against sudden attack by God's challenge "Adam, where are you?" You can hide by a television or radio set and behind a newspaper. You can hide on a playing field or on the dance floor. You can hide in a cinema (movie-house), at your favourite bar, or on a drive with your car. You can even hide in the church. But you remain, for all that, basically the same disjointed person, man in flight, man without peace with God. You have lost God, and therefore you have lost your solid footing. That is why you are so prone to fall prey to any watchword that promises you entirety and unity of life, abolishment of this latent anxiety, and an end to these nerve-racking efforts at escape.

3. The atheistic system promises disjointed man an end to his flight from God.

And now the system confronts this disjointed man, driven about as he is by compulsion to flee and to hide from God. With its suggestive slogans, it confronts him in the shape of a totalitarian ideology in the guise of exact science. Now the system challenges man to follow in its train, man who, at heart, no longer can find anything to do with himself because he does not want to have anything to do with God. The system proclaims atheism, i. e., it promises freedom from God and freedom from man's fear, in his hiding place, of that voice "Adam, where are you?" In the name of science, God is explained as a mere reflex of primitive conditions of fear in the early stage of human history. God's voice has no reality at all, being a sensory illusion. Mankind is finally to be delivered from its sway by means of scientific enlightenment and progressive education. Man's inward anxiety had simply been conditioned in him in long historical processes by the representatives of each particular exploiting class in order to tame him to subservience and break his resistive energies. Science unmasks the biblical images as fantastic legends.

Now, however, these dusty backdrops of religious and, at bottom, plainly pernicious superstition would be cleared aside. There was no reason at all for any fear of God, for God was but a chimera. Thus the system promises man deliverance from God and, simultaneously, deliverance from the anxiety deep down in his own self, deliverance from the anxiety and from himself. There are no voices from above. There is no fear and anxiety deep down. The scientific formulae of the atheistic ideology are to decipher all the alleged secrets of human existence. The world becomes bright and transparent, its cosmic structure and its historical developments open to analysis. Fear of God is said to be simply a malady of the mind, to be cured by enlightenment and education, as well as by social change. And thus man can recover soundness and wholeness, once he casts off the ballast of religious superstition. There is an end to the schism of man, to the frantic motions of escape from an ostensible God, to the childish game of hide and seek in fear of the challenge of such a god. Science can liberate man from this phantom web of mythological fantasies. Society must assign man his place and task under the auguries of a brilliant future in the world without God.

4 The atheistic system claims to deliver man from God and from all fear of himself.

Thus his fragmented state can be overcome by the power of the system. Thus the chasm between work and the private sphere disappears. For the system lays claim to the whole man at every hour, and from the system he receives mandatory slogans for all the areas of his life. Atheism, thus passed off on the bases of dialectic materialism as strictly scientific knowledge, becomes a system that inevitably fascinates because it promises and demonstrates to man deliverance from God and, therefore, also deliverance from his own dark abyss. If you were now really able to end your continuous flightlike search for refuge caused by fear of God and fear of Yourself? If you were to be taken up entirely by the ideas and demands of the system, so that there would no longer be any anxiety and no

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The Living Word

Words that have acquired better meanings

(Eighteenth in a Series)

Some words that were used by the King James Version in a bad sense have now acquired less evil meanings or even good connotations. "Debate" is now a decorous word, with no suggestion of bad temper or violent disorder, yet Paul lists debate along with envy, murder, deceit and malignity among the characteristics of the reprobate mind in the King James Version of Romans 1.29. It stands there as a translation of the Greek word *eris*, which means "strife." In Greek legend Eris was the name of the goddess of Strife, who threw the golden apple which awakened the jealousy of Hera, Athene, and Aphrodite, and in the end brought on the Trojan War. Isaiah 58.4 reads: "ye fast for strife and debate, and to smite with the fist of wickedness." In the second part of Shakespeare's *King Henry IV*, (IV, 4, 2), the king refers to Northumberland's insurrection as

"This debate that bleedeth at our doors."

The two occurrences of the word "emulation" are different in tone. In Romans 11.14 Paul writes of stirring his fellow-Jews to emulation of the Gentiles; but in Galatians 5.20 "emulations" are included with adultery, idolatry, murder, drunkenness, and a spate of similar evils in a long list of the works of the flesh as contrasted with the fruit of the Spirit.

In 1611 the words "delicacy," "delicately," and "deliciously" referred at best to luxurious living, and two of them are used in Revelation for wanton licentiousness. (18.3, 7, 9). To be "high-minded" was to be proud or haughty (Romans 11.20; 1 Timothy 6.17; 2 Timothy 3.4); the term is used now for noble character and high principles, with no suggestion of unworthy pride.

"Naughtiness" is really bad in the King James Version; it means downright wickedness. The injunction in James 1.21 to "lay apart all filthiness and superfluity of naughtiness" now reads: "put away all filthiness and rank growth of wickedness." The terms "naughty" and "naughtiness" have lost some of their evil through the years; they are now used for the misdeeds of children or the trivial misbehavior of adults who have not matured. The "naughty figs" that Jeremiah saw in his vision (24.2) were simply "bad figs," so bad that they could not be eaten.

Luther A. Weigle.

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What Happened At Muskegon ?

CONCERNING ARTICLE II, SECTION 2

Axel C. Kildegaard
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For good or ill, the recent convention at Muskegon was robbed of an opportunity to discuss thoroughly the important article concerning confession and doctrine of the proposed constitution. There were unanswered questions, bewilderment, and even consternation on the part of some present. Some felt that the action taken was hasty, at best, or a rail-roaded betrayal of our past, at worst. What did happen at Muskegon, and why?

In order to understand an event, it is often necessary to consider its background. The convention at Kimballton in 1955 passed a motion asking that a committee be appointed to present a revised and new constitution. Five men were subsequently named to this committee: Rev. Holger Nielsen, Chairman; Rev. A. E. Farstrup; Edwin Pedersen; Folkvar Knudsen; and myself. We met later in the fall for one day at Cedar Falls. Some of our work was completed later by correspondence as assignments were given to various members. After considerable discussion at our fall meeting, we drafted an article on confession and doctrine upon which we all five were in agreement.

There was some anticipation that someone might offer the article from the proposed constitution which we would have adopted had we voted at Kimballton to join the United Lutheran Church. That article later became the minority report. At the time, however, we all sought to give a positive expression of our attitude toward the Bible which, because of the historical situation of our own Church, avoided but did not deny the phrase "the Word of God." It was my impression that the statement which called the Scriptures "a witness to the Faith given by the inspiration of the Holy Spirit" was both strong and positive. We sought to avoid what we considered to be an obsolete and divisive controversy that in the years past had done much damage to our Church. We were neither humanists nor anti-ULC in our sentiments. As a matter of fact, and significantly, four of the five on the committee had been in favor of joining the United Lutheran Church when we met in Kimballton.

During the spring of this year, we were therefore, I believe, somewhat surprised by a letter circulated by the chairman asking us to reconsider and substitute the other article II. Speaking for myself, it was not so much the request that was surprising but the arguments that were advanced in its favor. These were in complete reversal of our meeting in the fall. They suggested that our Church reverse itself in its viewpoint on Scripture, admit a serious mistake in the past and accept a position which it had long resisted. On two counts this was unacceptable to me and I believe these were also in the thinking of the other three who also rejected this request.

First of all, advocating the position that the Bible is the Word of God by using arguments current in the time of our grandparents is to ignore the life and theology of the Church of the past half a century. The contro-

versy over fundamentalism and literalism is long since dead. May it remain so. Theologians of other Lutheran groups know that too. These include some extremely capable men whom we insult with the inference that their thought has been sterile for more than fifty years. However, these men use a theological language which has developed historically in their own circles. If we are to live with them and speak with them, we must learn to use that language. We must understand what they and we mean. It does not inform very much when the statement is made either that the Bible is or is not the word of God. I could personally agree with either of these statements in a given situation. What does matter is who says it, what they mean by it, and how it is said.

Secondly, a committee that is named by the Church to draft a constitution does not have the authority or the right, in my opinion, to rewrite the confessional or doctrinal position of the Church. Our Church may have much to repent of but to do so by committee does not mean much. Confession is not given by man but by our Father who is in heaven. Doctrine grows from the worship of the Church as this finds expression in its common life and fellowship. God is the Author of that life as He is the Host at our worship. Doctrine is man's attempt to understand and put that life into words. It

ARTICLE II

Confession and Doctrine

1. We confess our faith in the Triune God through the Apostles Creed which is the covenant word of our baptism.
2. We believe that the Word of God, which was Jesus Christ in the flesh, is living and active for salvation in God's people, the Church, in the proclamation of the gospel and in the salutary acts of the sacraments. We believe that the Bible, (the prophetic and apostolic scriptures of the Old and New Testament and the God-inspired recorded proclamation of the Church,) is the word of God, normative for faith and practice.
3. We receive and hold the Nicene and Athanasian Creeds as important and guiding testimonies drawn from Holy Scripture.
4. We receive and hold Luther's Small Catechism and the unaltered Augsburg Confession as a correct exhibition of the faith and practice of the Evangelical Lutheran Church, founded upon Holy Scripture. We acknowledge all churches faithful to the doctrines of the unaltered Augsburg Confession to be entitled to the name Evangelical Lutheran.

is not the place of any committee to decide what that life should be but, rather, to understand that which has been given. Briefly, we had no right to change the position of our Church by rewriting its faith. God is the source of faith.

The minority proposal of the chairman concerning Article II was rejected. There was no time for a meeting as the chairman, now the one minority voice, was shortly bound for Europe. Instead a minority report with an accompanying letter was submitted for the annual report. This letter was extremely unfortunate in my opinion. The substitute motion offered was both legitimate and welcome. It could have led to an enlightening and fruitful discussion throughout our Church. But the argumentative and bitter context was regrettable. The inference to not a few people was that we were being called upon to repent of a heretical view of long standing and take a new position toward Scripture. This was not the question which should have been posed, as far as I was concerned. Rather, could we appreciate and learn to use the language current in other Lutheran bodies or were we to persist in a stubborn reflex action which simply sees red when a certain phrase is used. As a majority member of the committee, this would have been an arresting and humbling question for me.

But the minority report accused all who did not agree with it of being unable to sing honestly such hymns of the Church as "A Mighty Fortress." The last stanza of that verse does refer to the Word of God but there is no reference to Scripture as such. Certainly none of us would deny the "Word of God!" I am confident that any member of that committee, or pastor, or member of our Church can sing that verse with all sincerity. If the Word of God is not incarnate in Christ, there is no meaning to our fellowship. The minority report was made impossible of fair consideration because of the context in which it was given and the way in which it was presented. The question we should have debated could not and never did come to the floor.

Some believed that it would still be possible to avert and change the whole tenor of the discussion on this question. Of the original committee of five, I was the only member able to be at Muskegon. A motion was made at the business session that four others be named in addition to myself to consider the majority and minority reports. This committee was asked to report to a later session. Dr. Johs. Knudsen, Rev. Ottar Jorgensen, Rev. Enok Mortensen and Rev. Ove Nielsen were named by the chairman.

Early in our meetings, we made one vital decision. We wanted to speak in the language which other Lutherans understand, but we wished to say exactly what our Church believes. If the phrase "the Bible is the word of God" means different things to different people, then we wished to make it clear what those words can mean to us. In order to do this we had to discuss the meanings of God's word — a discussion which the convention, unfortunately, did not experience.

God's Word that became flesh was and is Christ. But

the good news, the Gospel is also His word to us. This proclamation that brings forgiveness and restoration to life is itself blessed. Through it, in the preaching and the sacraments if the Church, God speaks even to this day. That true proclamation through the Holy Spirit is His word to man. The preaching and the sacraments of our Church is rooted in that recorded proclamation which we know as the Bible. This is not a new concept to our people and our AELC. In practice and in thinking, this has been and is one of the central characteristics of our worship life. It is my observation that the sermons of our pastors, in comparison with those of other Lutherans, are more Bible-orientated than doctrine-orientated. The Word lives in and through the Church. The Church is the historical and responsible agency that God established at Pentecost. In faith we have been made custodians of the first deposit of that which is from God, the Bible. It is our most treasured possession.

The committee reported back to the convention on Friday afternoon. In their report Article II was named Confession and Doctrine. A distinction was made thus which is not the subject of this report but which does have bearing upon it. The convention proceeded to discuss lengthily and somewhat tediously the first paragraph of the proposed article. Finally a motion to close debate upon the entire Article II was accepted and passed. The convention was thus prevented from discussing the most significant step of the entire meeting! The Article was then passed overwhelmingly but there was some difference of opinion concerning how many knew what they were doing. That action made this discussion in LUTHERAN TIDINGS a necessity. This Article, together with the remainder of the proposed constitution, must also be passed again by a two-thirds majority at our convention in 1957. The action which we take then should be informed and beyond question.

Read Article II, Section 2, once more, without prejudice or rancor. What do the words say? They say that this is our belief — our limited minds putting into words that are also limited, the greatest truth that we know. That Jesus Christ lives; that He is the Word of God; and that He lives in the proclamation of the Gospel and in the Sacraments. We also believe that the Bible as the recorded proclamation of the Church was inspired by God. Every proclamation of the Gospel is, by definition, inspired. We believe in the Holy Spirit; only in and through it do we have our life as a church. In the proclamation of the Gospel, the Holy Spirit bears witness to Christ. It is God's word concerning His word. The Bible is such a proclamation and is therefore the word of God.

In two news releases that I have seen, Article II has been misquoted and twisted. Actually, I do not believe that we have said anything new. We stand where we stood before. One news release that was sent to me heralded our action as a reversal of a previous position. They did not understand our previous position. The other commented on the action by adding that we took a position not in keeping with our conviction.

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The doctrines of Jesus are simple, and tend all to the happiness of man.

1. That there is only one God, and He all-perfect.

2. That there is a future state of rewards and punishments.

3. That to love God with all thy heart and thy neighbor as thyself is the sum of religion.

These are the great points on which He endeavored to reform the religion of the Jews.

—Thomas Jefferson Letters  
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The First of Two Articles

Random Thoughts

Einar Anderson

Pastor, Troy, New York

ACCORDING TO THE dictionary, the adjective **random** can mean either "without settled aim or purpose" or "done without previous calculation." In the title of this article, I use the word in the second of the two meanings given. For what follows certainly has a settled aim and purpose, otherwise I would not be taking time to write it. And what I write here is unpremeditated and entirely the result of things heard at our synodical convention.

At the convention—not so much at the business sessions as in the informal discussion groups outside—we heard a good deal of talk about a mysterious "heritage." Some think this heritage is important. Some think it is not. Some want to discard it. Others believe we should seek to perpetuate it on American soil and build on it. But no matter what the opinion about it, this heritage seems to be in the minds of most of those concerned about it one way or another, a rather vague thing, something **felt** to be good, bad or indifferent as the case may be, but not clearly and accurately **understood**.

If anyone wants to take the trouble to go back through the files of our old Danish language church paper, "Kirkelig Samler," the original periodical of our synod, he will find that while the later issues may have little to offer, the further back he goes towards 1872, the clearer the understanding of this heritage becomes whether the writers are for it (as most were) or against it (as a few always were). The further we go back, the more evident it becomes that there was a time, and not so very long ago either, when there was no doubt about what this "heritage," as we call it nowadays, really is, whether people were for it or against it.

Why then this present day vagueness? The answer should be obvious enough.

During the last 20 years, our synod has developed from a virtually all Danish basis to a virtually all English basis as far as language is concerned. This was a necessary and forward step. But in making this transition, we forgot to go back and rescue the stores of the shipwrecked vessel so that we could live freely on the shores of a new environment without having to go begging bread of others.

During this time, quite a few of the Danish hymns and a few Danish songs were translated, so we were not absolutely penniless. But what we needed most of all; **that** was left to go down with the ship when the old vessel, still held above the waves by a few Danish services and meetings in a very few congregations, finally goes down forever.

We now have two books dealing with this heritage and a translation of a tract by Otto Møller, one of the principal figures of Danish religious thought during the latter 19th century.

But we don't have as much as a pamphlet presenting even the most rudimentary selection of primary source

material for this heritage which we can appeal to and show to others.

No wonder so many of us are confused. We are talking about something still locked up for the most part in the Danish language, about which we have heard some rumors and read some reports but which has about as much down to earth reality for us as dreams of buying a yacht if we win in the Irish Sweepstakes. All that we have right now is a rose coloured vision without any foundation whatsoever on terra firma.

Because nothing of the basic source material has been translated into English, we are talking about a heritage which has to be enclosed in quotation marks because it consists of little more than talk and dreams, hopes and feelings. Because none of this has been translated, we have nothing to show to others and nothing to stand on ourselves. We have been left for the present, high and dry, cast up by the waves on a barren cliff, priding ourselves in finally (after many struggles with those who wanted to stay on the wrecked ship and go down with it) having made the transition to English — without realizing that in doing so we have become derelicts who forgot to take their possessions with them when they abandoned ship.

At the present moment, we have a great need, an almost desperate need. And that need can be supplied only by resolutely making up our minds that what we must have, and soon, is nothing less than a series of translations of the most important writings on which this entire heritage we talk so much about and know so little about is built, or at the very least, a book made up of selections of the most important passages in these writings.

Then, and only then, will we be able to talk intelligently about all this, be able to decide whether it should be perpetuated or cast away, or whether it is necessary to revise it in the light of the more perfect knowledge concerning the Bible, Christian origins, and church history of the present day, and then perpetuate and build on those elements which can not be shaken, or which only need to be revised and corrected to be made valid.

Then we can start talking about making a contribution to American Lutheranism and American Christianity in general and have reality instead of dreams behind our words. Then we will begin to amount to something even if we are only about 80 small congregations scattered like pepper and salt from coast to coast and the border to the Gulf, with a few remnants across the border in Canada.

This heritage we talk so much about and have done so little about, up to now, is a varied one. In a limited sense it is Danish, in a larger sense, Nordic. But its inmost core, its heart and soul is really a religious legacy which originates with and centers on the work of one man, Bishop N. F. S. Grundtvig (1783-1872), the greatest figure in Danish church history.

Who was this man? Was he a hunted heretic we have to speak about in whispers for fear of getting a bad name for ourselves among other Lutherans? Not at all. He was a clergyman in the Church of Denmark who during the last decade of his life held the honorary title of titular bishop of that church and whose funeral was an occasion of national mourning such as is usually

reserved only for the chief magistrate of the realm, the king himself.

If we are going to be ashamed of such a man and his ideas just because some Lutherans may not like him or his ideas very much, then we are certainly going to make ourselves look foolish and instead of making a contribution, turn ourselves into empty handed beggars with nothing to offer looking for a handout from anyone or anywhere.

If we are going to ignore this man and his ideas, we are going to make ourselves look equally foolish, now when in the rest of Scandinavia, in Germany, and just recently, in England, many persons are beginning to discover that here indeed is someone to pay attention to and the prophecy of the Norwegian poet, Bjornstjerne Bjornson, that Grundtvig's ideas would change the course of Nordic thought for the next thousand years, begins to find fulfillment.

In this connection however, I believe it should be added that Bjornson's vision here was a good deal too narrow. Grundtvig's thoughts are not bound by or bound to his Nordic environment. The day will come when even men in darkest Africa will find something here for them and their people also. For Grundtvig in reality is one of those few individuals who can be described as a world figure with a message which can be applied and built on anywhere in the world.

No one is trying to make Grundtvig infallible. There are no doubt certain elements in his thought which need correction in the present day. But to dismiss him with a wave of the hand and a polite sneer because there are such elements in his thought is to forget that he is a far greater man than any one of us will ever be and that whether we agree with him entirely, in part, or not at all, he is a person worthy of respect, not just as a great Danish personality but as a world figure.

This man, Grundtvig, was a many sided creative genius. We can consider him as the creator of a new educational idea, as a Danish patriot and beyond that, as a prophet of eventual Nordic unity, as a translator of the old Nordic sagas and chronicles, or as a poet of the first rank.

But we can not overlook the fact that Grundtvig was first and foremost a man of the Church, a clergyman who, whatever his many other interests, was motivated and inspired principally by an untiring zeal for the Church, its Faith and its life. Here is where the center of Grundtvig's life and work is found.

Therefore, if we talk about a heritage, we must remember that it is **first and foremost** not an educational idea, not something Danish or even Nordic, but something basically of religious import, something that issues from the Church of Christ by a worker in that Church.

Therefore what we are so desperately in need of are not translations of his writings dealing with educational ideas or of his works dealing with the mythology of the North, but translations of his basic religious writings.

There will be time for all the other things later once

the things that concern us **primarily**, because we are a **church**, not an association for Scandinavian culture or a folk school movement, are made available.

It is all very well for others to write about what Grundtvig wrote. But it is far better to let Grundtvig speak for himself, to let him present his ideas in his own words without any interpreter or critic presenting them through their own strainer. Again, there will be time enough for that later. What we need now is Grundtvig himself.

We know very well the old argument that translating Grundtvig is not so simple a matter as translating Soren Kierkegaard. In his religious writings, Grundtvig wrote in such haste, because he was dealing with vital contemporary problems that had to be dealt with without delay, that some of his writing has the appearance of a first draft sent to the printers without revision.

But a good deal of Luther's writing is on the same level, for the same reason. Has that kept his ideas locked up in the German language?

If we really want to make a contribution, we will not be overawed by Grundtvig's often involved style whether in Danish or in English translation. After all, it is the ideas, not the literary form they are presented in that counts — that is, if we are really interested in these ideas.

Furthermore, it is not necessary to drag over every jot and tittle into English. Grundtvig is not unique among those who wrote in the pre-television age, in the days when people did not mind following a writer along while he spends a few pages warming up before the real message he is working towards finally begins to appear.

The "Reader's Digest" and its many imitators and the vogue for condensations of the classics have certainly taught us how to separate the unessential from the

essential, often resulting in a marked improvement on the original.

Furthermore, while Grundtvig's style is rather clumsy while he is busy warming up, when he gets to the paragraphs that really count, he writes with great clarity and precision and often with great beauty and power.

Therefore, a selection of the best in Grundtvig would lack nothing in comparison with the smooth and polished paragraphs of the Copenhagen cosmopolite, Soren Kierkegaard.

Grundtvig's frequent carelessness of style and voluminousness are therefore poor excuses. At his best, he is neither careless of style nor long winded. And there is enough of the best to make several books, if we want to limit ourselves to digests or selections.

Granted that his religious writings are a vast and rather disorganized gold mine, it is really sheer laziness that prompts us to give up because things look rather untidy on the surface. Or perhaps we have been lazy so long that some of us have forgotten that once we take the trouble to get down to where the gold is, we will find there a good deal more of the precious metal than can be found in some better kept and more orderly and efficient mines.

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Children now love luxury, they have bad manners, contempt for authority, they show disrespect for elders and love to chatter in place of exercise. Children are now tyrants and not slaves of the household. They no longer rise when an elder enters the room, they contradict their parents, chatter before company, gobble up the food at the table, cross their legs, and tyrannize their teachers.

—Socrates.

(Talking of children  
2000 years ago.)

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Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Minutes of the Annual Meeting of the Women's Mission Society of the AELC

The annual meeting of the Women's Mission Society of the AELC was held Friday evening, August 17, 1956, at 6:30 p. m., in Samuel Lutheran Church, Muskegon, Michigan.

It was moved, seconded and carried that the agenda be adopted as presented by the board.

Mrs. Mina Holgaard, Clinton, Iowa, was elected assistant chairman of the convention in order that Emilie Stockholm, president, be free to take part in the discussion of the report of the Findings Committee on the President's and District Representatives' Report. Due to the absence of Mrs. Esther Utoft, secretary, Mrs. Esther D. Sorensen, assistant secretary, substituted.

The minutes of the 1955 WMS meeting, held at Kimballton, Iowa, were read and approved.

A greeting from Mrs. Dorothy M. MacLeod, General Director of United Church Women, was read and the meeting responded by instructing the secretary to send our greetings to Mrs. MacLeod.

Mrs. Ela K. Nielsen, treasurer, gave the financial report. The accounts have been audited by Miss Ida Christensen and Mrs. Holger Jorgensen, and found correct. It was moved, seconded and carried that we accept the treasurer's report.

A greeting and very interesting and informative explanation of the work of the Seamen's Mission, which has headquarters in New York, was given by Pastor Hans Brink Jensen. Pastor Jensen explained some of the problems encountered by seamen coming into port in New York. They are separated from their families for long periods of time which often creates a problem. Here the work of the Seamen's Mission can be of great value to them.

Mrs. Holgaard, assistant chairman, presided and presented the report of the Findings Committee on the report of the President and District Representatives of WMS. This committee consisted of Mrs. Ellen Knudsen, Mrs. Thorvald Hansen and Mrs. Delmer Henderson.

A motion to adopt Point I of the Report of the Findings Committee, which is:

1. a. The committee moves that we acknowledge the excellent work done by our WMS board under the able leadership of our president, Emilie Stockholm, by giving them a rising vote of thanks.
- b. The committee recognizes the six-point program, and the appointment of Key Women.

The term "Key Woman" was discussed. The responsibilities of the "Key Women" are to keep our local membership informed of our activities and to bring local information to the districts and national boards. Point I was adopted.

Mrs. Ernest Nielsen reported on the work she and Mrs. Aksel Holst had been doing in preparing a handbook. Mrs. Holst also gave a few remarks on the use and need of a handbook. Emilie Stockholm suggested that the meeting take action on Point II: The committee recognizes the need for a WMS handbook and recommends that the work be carried to completion. Moved and carried that Point II be adopted and the committee continue with their work of completing the handbook.

A rising vote of appreciation was given Mrs. Ida Egede for her splendid efforts in bringing the \$5,000 Seminary Project for 1954-55 to its completion. Point III: The committee recognizes the completion of the WMS Seminary Project of \$5,000. Adopted.

Point IV: a. The committee recommends that we support our president's participation in the program of United

Church Women and that she further the interest and education on UCW work, through the medium of our District Representatives.

- b. The Committee recommends that our President explain more fully requested statements of policy with respect to representatives and financial support but the Committee suggests that the discussion on item 4 be deferred until Mrs. Dorothy Andersen has given her report on UCW. We do recommend support of the UCW on the national denominational level.

Moved and carried that we defer Point IV until Mrs. Andersen has made her report.

Point V was discussed. It reads: a. The Committee recommends that our president accept the invitation to the Secretarial Conference of United Church Women at Buck Hills Falls, Pa. Nov. 13-15 and that her expenses for same be allowed. b. The Committee recommends that we approve the participation of our President in the Board of Manager's Meeting of UCW in Chicago, April 29, 30, 1957.

Mrs. Ernest Nielsen and Miss Emilie Stockholm attended the Board of Managers meeting of the UCW held at Colorado Springs, Colorado, last April 1956. Mrs. Nielsen urged that we send Emilie Stockholm as our WMS representative to these meetings. Point V adopted.

Point VI: The Committee recommends that the WMS Board appoint a representative to the Workshop for Leader Development to be held at Lubbock, Texas, January 21-25, 1957. This was discussed and a few remarks by Mrs. Ernest Nielsen led to the motion which carried, that we do not pay the expenses of a representative, but leave the door open to anyone who will go as our representative.

Point VII: The Committee recommends that we recognize the Women's Coordinating Committee of the Lutheran World Federation and that we give our support by representation and financial support. It was moved and carried to defer Point VII until later in order that other more urgent business be enacted first.

The WMS Board recommended that we earmark the offering which will be taken at our WMS meeting Saturday evening for the North Cedar Home Mission. After a brief discussion it was moved and carried that the offering be earmarked for the North Cedar Home Mission as recommended.

The WMS Board presented a motion that the Special Project for 1956 be to furnish new beds for the girls' dormitory at Grand View College.

In 1947, when the girls' dormitory was completed, the Women's Mission Society assumed the responsibility of furnishing it. It was a big order and upon the suggestion of the business manager and the college president the committee of three women, who had been asked to purchase the furniture, decided not to buy beds, but use the army double-deckers which the college had received as part of some army surplus materials. That is now nine years ago and since then the boys' dormitory has been furnished with modern beds. The WMS Board believed that the time had come to complete the project and therefore it offered the motion. Discussion followed. On motion seconded and carried it was decided to table the motion until the Saturday business session. Meeting to be called by the Board. On motion meeting adjourned at 7:55 p. m.

WMS business meeting reconvened August 17 at 1 p. m. The meeting opened by singing "Lord, I wish to be Thy Servant."

Candidate Carl Laursen expressed his appreciation for the ordination gift given him by WMS. He bought his robe for the money.

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Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa



Iowa District AELYF Camp

The following article was written by Dick Jessen, a sophomore at Grand View College. He is very active in youth work, both locally and in the district.

Approximately thirty Iowa District LYFERS, four pastors, and their families have just lived one of the most exciting chapters of their lives. All of us, who spent the six days of August 19-24 at the Iowa District AELYF Camp, agree that those six days of work, worship, study and play are days that we will never forget. Rev. Carlo Petersen was director of our camp which was held at Hickory Village at the State 4-H Camp near Madrid, Iowa.

That the days were full ones is evident when one looks at the schedule of a typical day. We rolled out of our beds in the modern, winterized cabins at 6:30 each morning. Each morning it was progressively more difficult to get to the breakfast table in the spacious main lodge by 7:00. After breakfast, we attempted to awaken each other by getting busy with making beds and sweeping out cabins. Having finished our house cleaning, we assembled for the morning worship hour. Rev. Carlo Petersen led this devotional period and during the week gave a series of thought-provoking talks about various phases of prayer. Following the worship service, Dr. Leroy Norquist of Grand View Seminary led the Bible study hour. Each morning, Dr. Norquist gave an explanatory and enlightening lecture which helped us to understand more fully the Christian life that we are trying to live. These lectures were ended with questions which were to be answered through small group discussions. The questions made our minds work and the discussions not only gave us the answer to questions concerning Bible study but also brought us into a closer fellowship with one another.

The morning hour of sports consisted of volleyball games, softball games, and archery. A morning swim period in the beautiful swimming pool whetted our appetites for dinner.

The meals were delicious and were rated by the campers as "almost as good as home cooking." The food was prepared at Iowa State College and brought to the camp by members of the 4-H Camp staff.

At 1:30 p. m. Rev. Charles Terrell led a discussion period concerning the heritage of our Church. Here we learned how much we do **not** know about our own Church. The afternoon sports hour, the afternoon swim period and a free period for letter writing, campfire planning, etc., took the remainder of the afternoon. A half-hour sing period followed supper. Folk dancing gave the boys a chance to **see** how pretty the girls look when they are "Cleaned Up" and campfire gave the boys a chance to **tell** them how nice they looked.

Seriously, campfire was a perfect ending for each day. Each evening a short program was presented. The camp newspaper was read and repeatedly ridiculed the camp leaders for wearing or not wearing Bermuda shorts. Rev. Gudmund Petersen then led a short discussion concerning problems that teenagers face. At 10 p. m., we ended the day with prayer and returned to our cabins for a restful and peaceful (?) night of sleep.

We were very fortunate to have Gora Tudu, our Santal student from India, at our camp. Gora spoke to us several times and impressed us with his ability to speak excellent English, his friendliness, and his sincerity.

One highlight of camp was a swim meet conducted by the 4-H Camp staff. Our campers were given an opportunity to demonstrate their swimming abilities in various races and events. They made a very creditable showing. At the Thursday evening talent show, we viewed an excellent display of talent in the form of musical and dramatic acts.

Another outstanding event was a "cook out." Everyone got to demonstrate his or her ability to cook by preparing his or her own meal. Some of us decided that we would let someone else do the cooking.

Of course, there was the usual "horse play." The most common practice was to dump beds, but the most original stunt was this: ten boys got out of bed at 3:00 a. m., surrounded the girls' cabins, and then serenaded the girls. Oh yes, someone rang the camp bell, and even the camp leaders were awakened. The boys quickly returned to their cabins, though, and everyone continued his sleep. Even with the "horse play," we are proud that the campers were level-headed enough to know when to stop.

At the end of Camp, as we drove towards home, we were all looking forward to winter camp when we can be together again. And as each of us got closer to home, we thought back over the wonderful week and we summed up our feelings by realizing the truth in the words that we sang each night at campfire:

"Each campfire lights anew
The flame of friendship true
The joy I've had in knowing you
Will last my whole life through."

Over the Typewriter

For many of you, school is opening as you read this, or will soon. To those of you who are still at the high-school level or below, make the most of your time in and out of school. These are the days of fun and good times and also set the stage for a future life.

If some of you are about to start your first year in college, remember that all the students whom you meet there had the same fears, the same desires, the same sorrows that you have now. Do not be afraid, because there is nothing of which to be afraid. Use your God-given talents to the best of your ability and you will succeed with constant effort and prayer. To all students, present or past, remember the words of Bacon, "A little learning is a dangerous thing." Use what you know wisely and continue in the search for knowledge.

Dale Johnson, treasurer of Operations India Committee, has returned to school at Grand View College, Des Moines, Iowa. Please send all future correspondence there.

Annual Meeting of District I

District I of the American Evangelical Lutheran Church will hold its annual meeting at Bethesda Evangelical Lutheran Church, Newark, N. J., Friday, September 28 to Sunday, September 30, 1956.

All congregations are asked to be represented by delegates, and pastors are also asked to be in attendance. Others who may desire to attend will be welcome.

Opening service will be held Friday evening and close Sunday afternoon.

Viggo M. Hansen, District President.

Bethesda Evangelical Lutheran Church, Newark, N. J., hereby extends a cordial invitation to members of District I of AELC and friends of our church to be their guests for the convention of District I, September 28-30. All expecting to attend are asked to register by September 24. Registrations may be sent to Peter Madsen, 47 Essex Ave., Montclair, New Jersey.

Arnold Hansen, President.
T. J. Thuesen, Pastor.

District II Convention

MARLETTE, MICH., SEPTEMBER 28-30, 1956

Zion Evangelical Lutheran Church, Germania, Marlette, Michigan, hereby extends to members and friends of District II 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. Frank Wheeler, Route 3, Marlette, Michigan.

Harry S. Andersen, Pastor.
Rolf Wischman, President.

PROGRAM

Convention Theme: "Consider Your Calling."

Friday, September 28

8:00 p. m.—Opening service, Rev. Harald Knudsen, Grayling, Mich., Topic, "As Sons."

Saturday, September 29

9:00 a. m.—Devotional period, Rev. John Christensen, Ludington, Mich., Topic, "As Brethren."

9:45 a. m.—Business session.

12:00 Noon—Intermission.

1:30 p. m.—Business session continued.

Address: Rev. Peter Thomsen, Greenville, Mich., Topic, "As Witnesses."

5:30 p. m.—Supper period.

6:45 p. m.—District Women's Mission Society, Mrs. Laura McLeod in charge.

8:00 p. m.—Address: "Lutheran Welfare Work in the State of Michigan," Rev. Harry Wolf, Lutheran Charities, Detroit, Mich.

Sunday, September 30

9:00 a. m.—Worship service at Brown City. Rev. Edwin Hansen, Muskegon, Mich.

10:00 a. m.—Worship service at Germania. Rev. James N. Lund, preaching. Rev. Svend Jorgensen, communion.

10:00 a. m.—Worship service at Juhl. Rev. Edwin Hansen, Muskegon. Rev. Harry Andersen, communion.

2:00 p. m.—Closing meeting. Topic, "As Heirs." Rev. Beryl Knudsen, Sidney, Mich.

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.

A special program will be initiated this year. The young for every 25 voting members.

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 Kildegard.

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 V Convention

WITHEE, WISCONSIN, OCTOBER 12-14, 1956

The annual convention of District V will be held at Nazareth Lutheran Church, Withee, Wis., October 12-14, 1956.

Nazareth Lutheran congregation extends a cordial invitation to all of the Fifth District to attend and be its guests. Lodging will be furnished, and meals will be served at the Nazareth parish hall.

All congregations of the district are expected to be represented at the convention, and are entitled to one delegate for each 25 voting members, or fraction thereof. Interested visitors are also welcome. Each congregation is to submit a written report of its activities for the past year. Please send names of all who will attend (as well as means and time of arrival, if possible) to Pastor W. Clayton Nielsen, Withee, Wis., by October 5. Nazareth Lutheran Church is located just three-fourths mile north of Highway 29 at its junction with Highway 73 at Withee.

May God richly bless our convention and fellowship.

Rev. W. Clayton Nielsen, District Pres.
Tony Jensen, President.
W. Clayton Nielsen, Host Pastor.

PROGRAM

Friday, October 12

2:00 p. m.—Opening devotional, Pastor Vagn Duus, Alden.
 2:30 p. m.—Reports from congregations and district officers and discussion of our district's responsibilities.
 8:00 p. m.—Evening worship service, Pastor Harold Petersen, Askov.

Saturday, October 13

9:00 a. m.—Morning devotions, Pastor Robert Hermansen, Dagmar.
 9:45 a. m.—Business meeting, including Young People's Home Aid association meeting.
 2:00 p. m.—Unfinished business, allocation of budget.
 3:00 p. m.—Youth work in our district, Pastor Harald A. Petersen, West Denmark.
 4:00 p. m.—WMS meeting, for all the ladies.
 8:00 p. m.—Faith and Life Advance, Mr. Harry Jensen, Des Moines.

Sunday, October 14

10:00 a. m.—Morning worship with holy communion. Sermon by Pastor Ottar S. Jorgensen, Minneapolis; Pastor W. Clayton Nielsen, liturgist.
 2:00 p. m.—Home mission opportunities, Pastor Harris Jespersen, Circle Pines.
 3:30 p. m.—Closing devotional, Pastor Vagn Duus, Alden.
 4:15 p. m.—Buffet supper and farewells.

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 Enselmann.

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 8 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. Harald Ibsen, District President.
Rev. John Enselmann, Pastor.
Chris Hansen, President.

CONVENTION PROGRAM

Friday, September 21

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

Saturday, September 22

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 23

10:30 a. m.—Worship service with communion, Rev. Harald Ibsen and Rev. John Enselmann.
 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 Enselmann, 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.

Rev. Calvin Rossman, District President.

PROGRAM

Friday, September 28

3:30 p. m.—Coffee for arriving guests.
 4:00 p. m.—WMS business session, informal discussion for men.
 8:00 p. m.—Worship and communion service.

Saturday, September 29

9:00 a. m.—Devotions, Rev. Carl Laursen, Marquette, Nebr.
 9:30 a. m.—Business session.
 8:00 p. m.—WMS program. (tentatively scheduled) film: "The Unfinished Task."

Sunday, September 30

10:00 a. m.—Church school, all ages.
 11:00 a. m.—Worship service, Rev. Marius Krog, Omaha, Nebraska.
 2:00 p. m.—Lecture, Rev. H. O. Nielsen, synod secretary, Cedar Falls, Iowa.
 3:00 p. m.—Dedication of remodeled hall.
 4:00 p. m.—Tour of local community.
 7:30 p. m.—Lecture.
 8:30 p. m.—Closing coffee and informal remarks.

The annual convention of District VII will be held in Hay Springs, Nebraska, the week end of September 28-30. Registrations are to be sent to Mrs. Harmon Smith, Hay Springs, Nebraska, at least one week before. Each congregation is entitled to one delegate for each ten voting members, or

fraction thereof. Cost: \$1 for registration, \$5 for meals (\$1 each), children half price. We extend our invitation to delegates, members and friends of the congregations of the district.

Calvin Rossman, District President.
James Fowler, President of Cong.

District VIII Fall Meeting

SOLVANG, CALIFORNIA, OCTOBER 4-7

Bethania congregation at Solvang invites members and friends of the AELC to attend the annual fall meeting sponsored by District VIII of our church. The annual meeting of the Solvang Lutheran Home Corporation will be held on Friday, October 5 at 10:30 a. m., as a part of the fall meeting program. The fall meeting will start with a service in Bethania church on Thursday evening, October 4, at 8 p. m., and conclude Sunday afternoon with a meeting at which we hope to have the combined church choirs of our district render several numbers.

We hope many will come for these days of rich fellowship. Pastors of the district will speak and we hope to have several talks by the Rev. Dean Collins of Los Angeles who is in charge of the Migrant Ministry for the western office of the National Council of Churches.

Guests will be housed in private homes or at Atterdag College as they may prefer. Lunches and dinners will be served by the ladies of our congregation. Please enroll before October 1, by writing either to the undersigned or to Mrs. Arne Ibsen, Atterdag College, Solvang, Calif. Be sure to state whether you prefer to be housed in a private home or at the college. Please enroll even if you have friends who are planning to have you stay with them. Welcome to Solvang.

A. E. Farstrup, 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 Atheistic System's Power and Impotence

(Continued from Page 4)

dichotomy in your own existence? If you were thus to experience security and a sense of mission to fill your own vain life with fervour and passion? Suppose the flaming Cherub were not really posted before the closed gate of paradise at all, suppose the gate were unlocked and all you need do is to enter, in mighty concert with progressive humanity? Then all questions would be answered. Then even private problems would lose their specific weight. Would you, then, not at last find steadiness and purpose as a sound and whole person under the fiery beacons of a Future which will bring perfect consummation to the history of mankind?

Let there be no mistake about this: such a system founded on godlessness is something of a magnetic field. It becomes a very real temptation to man who, like Adam, has run away from God and wants to rid himself permanently of God. For the system talks him out of his whole flight from God as a senseless reaction in the face of spectres from the world of superstition. The system summons him and lays claim to him so completely that no emptiness, no solitude from which he might have to run, is left in his life. For life is now molded uniformly — in nursery school and the home for the aged, at school and at the welfare clinic, on the playing field and even during vacation. Work is given its meaning against the background of a visionary model-plan. Leisure time, even within the privacy of the home, is shaped by the system's totality. Bodily hygiene, travel, family recreation and Public amusements all serve simply to keep man at top-level efficiency. Thus all realms of life are brought into unison.

(To be continued)

One should realize how infinitesimal is the importance of the best that one can do, and how infinitely important it is that one should do it. —Anon.

OUR CHURCH

Los Angeles, California. Pastor Erik Back died very suddenly August 31 of a coronary thrombosis occurring during the night. Pastor Verner Hansen conducted funeral services on September 4. (Further details next issue.) Pastor Back had been supply pastor for Pastor Hansen on the Sunday before he passed away.

Grand Rapids, Michigan. We note also the passing of Axel Bent Kjolhede, elder son of the late Pastor Peder Kjolhede, and brother of Mrs. Marie Rodholm. He died at 71 July 29, with services conducted by Pastor Edwin Hansen, at Grant, Michigan. Two sons survive, Kenneth and Theodore, as well as three daughters, Zelpha, Caroline and Imogene, and a brother, Theodor, as well as Mrs. Rodholm.

Cincinnati, Ohio. Hans P. Graven-gaard, (Grand View Seminary, 1917) whose biography appeared this year in the "Who's Who" 1956 supplement, has now also been included in the new edition of "Who's Who in the Midwest."

Vesper, Kansas. The Synod Secretary, Pastor Willard Garred, requests that "all unsold copies of the 1956 Synod Report book be returned" to him. "Congregations will receive credit for unsold copies."

Kimballton, Iowa. Pastor Holger Strandskov has made good use locally of tape recordings he made of some of the meetings of the Muskegon convention, including the talk by Dr. Cordelia Cox, and Pastor Peder Rasmussen's Danish service.

Withee, Wisconsin. Pastor Clayton Nielsen will speak September 30 at the Diamond Lake, Minnesota, 70th Anniversary, with Pastor J. F. Saarinen of Owen taking his place at home.

Perth Amboy, New Jersey. Open House is held at the parsonage of the Rev. Kay Kirkegaard-Jensen here the 1st and 3rd Tuesday of the month. A small collection is taken to benefit the mission work, with members taking turns in providing refreshments.

Solvang, California. Marius C. Dixen, editor of "The Santal Missionary" was to be guest speaker at Bethania Church here September 6.

Alden, Minnesota. At the annual Harvest Festival, September 2, Mr. Harry C. Jensen, Director, Faith and Life Advance, was the invited speaker.

Askov, Minnesota. A three-day meeting will commemorate the 50th Anniversary of the Askov church, October 5-6-7. Dr. Alfred Jensen, Synod President, Pastor Clayton Nielsen, District President, and former pastor of Bethlehem Church here, the Rev. M. Mikkelsen, will speak. On the tenth of this month, Pastor Harold Petersen will have been pastor here ten years.

On September 16, the annual Harvest Festival will be held in the park.

Withee, Wisconsin. An unofficial meeting of the congregation here voted unanimously in favor of building a new church. A building committee will present plans to the quarterly meeting of the congregation in October.

Tyler, Minnesota. Pastor Paul Nussle was installed August 26 as assistant pastor of Danebod Church here. He was recently ordained at Muskegon, and he and his wife, Agnes (Ravnholt) and their daughter, Lynn, will live at Danebod College until they can occupy the parsonage. Pastor Nussle will be temporary pastor during the absence of Pastor Enok Mortensen, who will be in Europe for a year on a Fulbright scholarship.

Des Moines, Iowa. Enrollment at Grand View continues to break records. Our most recent information is that there are 139 new students, 98 returning students, 50 nurses, and over 50 other applications in process, with all dormitory space filled.

Rejoicing in Service to Others

(Continued from Page 2)

the dull boy, the homely girl, the senile woman within the church? Here are people who are lonesome. How sad it is when within the very fellowship of the saints people are starving for fellowship.

Thus if we follow the suggestions of Paul in this text, we find that there are innumerable possibilities for Christlike living, even within the church itself. So numerous and far-reaching are they that Christian living cannot be a part time job. It is something that commands every last reserve of our intelligence, ingenuity and selflessness.

II

If the Christian life provides great possibilities for loving service, it also provides a great joy within which we may live. For example, there is the joy of having a great calling. Almost buried among the many precepts of this text is this short, apparently insignificant one: "Serve the Lord." But though it is short and sandwiched in among many others, it is not really insignificant. Paul means to say that those who have given themselves to Christ as a living sacrifice know themselves to be men working for something higher than merely themselves. As you and I go through life, busy with the mechanical features of life, making a living, earning and spending, eating and sleeping, we sometimes find ourselves asking, why am I doing all this? Is it merely to keep me fed and clothed for three score and ten years? Is my life nothing more than a splendid furnishing of my own person with material comforts? If so, then life is foolish and futile; it is not worth living. Is there no higher

cause to serve? Is there anything real to live for? Is there anybody to live for? Then into that greatest void of the human spirit Christ steps to fill it with meaning. He above all others is worthy to be served.

I sincerely believe that what we really want in the very bowels of our being is to died, to find a cause, a person, a reason greater than ourselves for which we can give our all. In Christ we have it. We live not for ourselves but to "serve the Lord."

Paul urges us never to flag in zeal but be aglow with the Spirit. This sounds as if he were asking us to live the Christ-life at a high emotional pitch at all times. But I doubt if he means that. What he means is rather that no matter how we feel about living as Christians, still we can always have this steady sense of vocation, of living beyond ourselves. When someone insults us, our emotions flare up against the offender, but deeper down than any emotion is the sense of serving the Lord, a steady purpose that helps us realize that a Christian witness is more important than protecting our own feelings. Our lives have a stability and a deep-going sense of joy, for we serve the Lord.

We have a great joy also because of the great companionship. Paul urges us to be constant in prayer, and this we must do if we are to keep our faith.

But how often we fail here. When I was a boy I used to go to a dentist who had a humorous plaque on his wall:

God and the doctor we alike adore,
On the brink of danger, not before.
The danger past, both are required,
God is forgot and the doctor slighted.

Unfortunately this describes us. We could walk and talk with our Christ. This is the promise made to us, the promise of fellowship with the most high Lord of all that is, if we really desire it. What fools we are to deny this great privilege. Are we afraid to meet Him? Is He dangerous to us? Will He upset our selfishness? Will He transform us into His own image? Indeed He will! but these are not dangers; these are not hardships. This is the overwhelming joy of the kingdom, to know Him, to talk to Him, to be with Him.

III

Finally, this life which He gives to us provides us great joy because it affords us a great hope. We shall one day be free to live the perfect life of love.

When the word "hope" is used we usually think of life after death, of immortality; and surely it does include that. But it has also a broader meaning including the idea of victory. We shall one day live where all the possibilities of the Christian life may come forth, free and unshackled. One day we shall no longer be narrowly confined within the limits of our personal whims and private ambitions. In that

perfect world sin will no longer beset us. So our lives are surrounded with joy as we look forward to the perfect victory over evil.

I believe that life in Christ is good life. If we submit to the yoke of the kingdom, if we present our bodies a living sacrifice, we shall flower out into the glorious liberty, the freedom, of the sons of God. If we let ourselves be taken in hand by the Master Workman, he will indeed fashion of our lives something shining and beautiful and useful. He will create of us a new thing, not after the fashion of the old selfish man, but something special, something never before seen in this world, as he brings us into the full radiance of our individual created dignity.

O God, this is what we earnestly desire. This is what our hearts cry out for: an all-consuming purpose, a Divine Counselor and Friend, the promise of victory in our lives. Lord, evermore give us this life!

Annual Meeting of WMS

(Continued from Page 9)

A good discussion was re-opened on the suggested project of furnishing beds for the girls' dormitory at GVC. On motion carried debate was closed on this project. A discussion on another project followed. This centered on the home mission congregations.

It was moved and seconded to accept the recommendation of the Board to furnish beds for the girls' dormitory. This motion was defeated. Motion to adjourn. Carried. Meeting recessed at 1:25 p. m. to reconvene at 6:30 p. m.

The evening business session opened with a hymn and Mrs. Anna Stub led us in prayer.

The three candidates for ordination, Harold Knudsen, Theodore Thuesen and Paul Nussle, were presented and each one expressed their gratitude for the ordination gift presented to them by WMS, which was money to help buy their robes.

The business session opened. A motion to change the order of agenda to read: election of officers, project, constitution and reports, was seconded and carried. We immediately proceeded with balloting for election of a vice president, secretary and treasurer.

A motion was presented that WMS accept for its Special Project for the coming year, the contribution of \$2,500 to the building fund for the church of St. Mark's Congregation at Circle Pines, Minnesota.

Mrs. Gerda Duus moved that we reconsider the motion which was defeated, to furnish beds for the girls' dormitory. Motion seconded by Mrs. Aksel Holst. Carried. Discussion re-opened. Motion to give beds to GVC defeated.

After some discussion a motion to build up our general fund for the year

of 1956 and eliminate the Special Project was unanimously carried. The matter of a special project is to be studied by the Board and presented to next year's convention.

The revised constitution was introduced by Mrs. Esther Petersen, a member of the Constitution Committee. It was moved to change the word "Advance" to "Society" in Article I. Seconded and carried. We thereby retain the name Women's Mission Society of the AELC.

Motion to adopt Article II, Purpose. Seconded and carried.

A lengthy discussion on Article III Membership, did not reach a final decision. Due to lack of time it was moved and carried that we refer the new proposed constitution back to the Board and Committee for further study.

Since our treasury held \$1,000.00 of money which had not been disbursed by the Board, it was decided to appoint a committee to recommend to the convention how this money might be distributed to various projects. The members of this committee, Mrs. Aksel Holst, Mrs. Aage Engelbreth, Mrs. Fred Madsen, Mrs. Ove Nielsen and Emilie Stockholm, presented the following recommendations:

We recommend that WMS appropriate the following gifts:

\$500.00 to the North Cedar Mission, Cedar Falls, Iowa.

\$100.00 to Circle Pines for altar appointments, Circle Pines, Minnesota.

\$100.00 to Child's Friend.

\$100.00 to the Seamen's Mission.

\$50.00 to Mrs. Alfred Sorensen, Cedar Falls, Iowa.

It was moved and carried to adopt the recommendation of the committee.

The balloting committee returned the results of the election: Vice President, Mrs. Oda Sorensen, Waterloo, Iowa; Secretary, Mrs. Thyra Nussle, Chicago, Illinois; Treasurer, Mrs. Ela K. Nielsen, Fords, New Jersey (re-elected).

It was moved and seconded that all unfinished business be referred to the WMS Board for action. Motion carried.

The convention sent greetings to the two retiring officers, Mrs. Alma Jensen, vice president, Des Moines, Iowa, and Mrs. Esther Utoft, secretary, Luck, Wis. The convention secretary was also requested to send greetings to Mrs. Eileen Paulsen, District VII Representative, Beaver Crossing, Nebraska, who was hospitalized as a result of being struck by lightning while talking on the telephone.

The president expressed thanks and appreciation for cooperation extended by the members of the Board and all committees through the past year. The meeting adjourned at 7:55 p. m.

Respectfully submitted,

Esther D. Sorensen,
Assistant Secretary.

What Happened at Muskegon?

(Continued from Page 6)

tions. Such a remark almost calls for a libel action. The man who wrote thus does not understand our present position. Perhaps this merely illustrates how difficult it is to be objective about this matter so much so that even those who report cannot read the English language.

What did happen at Muskegon? In my view we rejected the minority report — at least the manner in which it was received. We also found something better than the majority report. We tried to state a central position which has had much vitality and strength in our Church — in new words. We did actually use a phrase of which we have previously been afraid. Words and phrases are not themselves important but meanings and communications are. We need this phrase in our vocabulary. I believe it will help us to express and communicate something that is of significance. My own hope is that we may discuss and come to understand this in the next months so that our consideration of Article II in 1957 may be more meaningful.

Random Thoughts

(Continued from Page 8)

Let us remember also, that before certain Americans began translating the works of Soren Kierkegaard, this contemporary of Grundtvig was an unknown figure as far as America is concerned. Now it seems we shall never hear the end of him.

Do we believe that Grundtvig has less to tell us than Kierkegaard? If we do, then we will keep on letting him be an unknown or virtually unknown figure.

If we believe that Grundtvig has something as important as Soren Kierkegaard to tell American Christianity, then we will not be afraid to undertake the arduous task which a few men, none of whom were Danes, nor, if I am correct, Lutherans, embarked on about 20 years ago with the result that Kierkegaard has become almost a household word in America.

If we don't, perhaps others, not of our group, will decide to do for the greatest figure in Danish church history, what up to now we have failed to do. In that case, our chance for glory will be gone and we will have been just one more little group which had nothing to contribute and therefore at a certain time was quietly absorbed into a larger group, adopting their contribution as our own because we had nothing of our own to contribute.

I will grant that translating is pure drudgery. But often in life we have to do things we don't like to do in order to get what we want. If we want these ideas and want to build

on them, the drudgery of translation will not stand in our way. Nor does one have to be a genius to translate—at least where prose is concerned. All one has to be careful of is to reproduce the author's statements accurately and in clear and idiomatic form.

With these final observations, I close my random thoughts, inspired by certain things heard at Convention, mainly outside in the informal discussion groups — random thoughts with a purpose.

If what is written here can awaken a response among at least a few of us, perhaps the day when Grundtvig also will bring his thoughts to bear on American Christianity, rather than Kierkegaard alone, will not be too far off.

But let us be sure that this will be a contribution from **our** synod and not from somewhere else. If that should happen, then we will have lost our heritage and our reason for existence.

Contributions to Santal Mission July, 1956

General Budget:

In memory of Mrs. M. C. Jensen, Badger, S. D., by the following from Lake Norden; Mrs. Emma Nielsen, Arold Holmgaards, Alfred Steffensens, Carl Steffensens, Eldon Cowdens and Ray W. Johnsen	\$ 7.00
In memory of Marius Miolund, Withee, Wis., Friends	17.00
In memory of Chris Vogeler, Withee, Wis., Mrs. Vogeler	5.00
In memory of Michael Jorgensen, Tyler, Minn., Jens	

I am a member of
the congregation at _____

September 5, 1956

Name _____

City _____ State _____

New Address _____

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

PETERSEN, ANDREW K. 6-4
TYLER, MINN.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of July, 1956

Towards the Budget:

Congregations:	
Clinton, Iowa	\$ 600.00
Manistee, Michigan	100.00
St. Paul's, Cedarloo, Cedar Falls, Iowa	42.50
Los Angeles, Calif.	100.00

Jorgensen and family, Willsboro, Pa.	15.00
Misses Helen and Carol Lindahl, Minneapolis	5.00
Mr. and Mrs. Walter Johnson, St. Paul, Minn.	5.00
General Mills Employees, Minneapolis	22.00
Alfred Larsens, Woodland Hills, Calif.	2.00
Anna Miller, Chicago, Ill.	1.00
Sigrid Ostergaard, Des Moines, Iowa	1.00
L. H. Jahnkes, Pearl Jahnke, Mrs. Clyde Gillispie and Mrs. Richard Garty, Minneapolis	5.00
Fredsville V. B. School	48.25
St. Ansgar's Evening Guild, Waterloo, Iowa	25.00
Axel Olsens, Perth Amboy, New Jersey	25.00
Mrs. Ernest Bender, St. Croix, Falls, Wis.	3.00

In memory of Pastor Hans Juhl, Mrs. P. L. Lund, Des Moines, N. C. Rasmussens and Mrs. Andr. Jorgensen, Hampton, Iowa	2.00
Victory Congr. Friends, Ludington Congr. Friends	30.00
Mrs. Juhl and Dagmar San Cartier, Grayling, Mich.	5.00
Brother Jorgen Juhl, Belle Plaine	5.00
Mrs. Frederikke Laursen, Plentywood, Mont.	1.00
Bethlehem S. S., Askov, Minn.	10.00
In memory of Agnes Petersen, Greenville, Mich., Trinity Congregation	5.00
First Lutheran Church V. B. School, Greenville, Mich.	6.00
Pastor Heide, Racine, Wis.	5.00
In memory of Mrs. Johanne Olsen, St. Stephen's, Chicago	4.00
Peter Iversens	5.00
Laura Boose	5.00
Mrs. Anna Jacobsen and Laura and Eline Jensen	7.00
Danebod S. S., Tyler, Minn.	50.00
Bethlehem Congr., Cedar Falls Iowa	57.00
Mrs. White, Ludington, Mich.	15.00
Rev. John Christensen, Ludington, Mich.	15.00
St. Peter's V. Bible School, Dwight, Ill.	13.09
In memory of Axel Andersen, Trinity, Chicago, Eleanor Petersen, Chicago	10.00
From a Friend, Grant, Mich.	83.15

(To be continued)

Dagmar Miller,
1517 Guthrie Ave, Des Moines 16, Iowa

Menominee, Michigan	38.34
Ludington, Michigan	200.00
Racine, Wisconsin	179.25
Salinas, California	300.00
Marlette, Michigan (Juhl)	234.00
Tacoma, Washington	50.00
Badger, South Dakota	214.81
Troy, New York	100.00
Bethlehem, Cedar Falls, Iowa	1,000.00
Ludington, Mich (Victory)	200.61
Grayling, Michigan	200.00
Davey, Nebraska	200.00
Roscommon, Michigan	85.00
Manistee, Michigan	100.00
Waterloo, Iowa	339.90
Watsonville, California	60.00
Gayville, South Dakota	300.00
Omaha, Nebraska	120.00

Home Mission:

Danebod English Ladies' Aid, Tyler, Minn.	34.92
Congregation, Viborg, S. D., In memory of Frank Jensen	4.00
Pastor's Pension Contributions:	
Rev. Erik Moller	37.00
Rev. John Enselman	37.46

Total Receipts for Budget in July, 1956	\$ 4,877.79
Previously acknowledged	28,624.68

Total to date \$33,502.47

Received for items outside the Budget:

For Lutheran World Action:

Congregations:	
St. Paul's, Cedarloo, Cedar Falls, Iowa	14.25
Menominee, Michigan	10.33
Denmark, Kansas	109.17
Racine, Wis., Pastor Heide	5.00
Special offering	10.00
Salinas, California	50.00
Circle Pines, Minn. (by Rev. Jespersen)	10.00
Marlette, Michigan (Juhl)	45.00
Viborg, S. D., Congregation	30.00
In memory of Mrs. Niels Jespersen	4.00
In memory of Frank Jensen	2.00
Ludington, Mich. (Victory)	33.00
Roscommon, Michigan	15.00
Watsonville, California	21.00
Badger, South Dakota	49.88

Total for July, 1956	\$ 408.63
Previously acknowledged	4,192.64

Total to date \$ 4,601.27

For Eben-Ezer Mercy Institute:

In memory of Frank Jensen, Viborg, South Dakota	1.00
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For Lutheran Orient Mission:

Congregation, Racine, Wis.	10.00
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For Building Fund, St. Mark, Circle Pines, Minn.:

Rev. Harris Jespersen	5.00
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Respectfully submitted,

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