

Lutheran Tidings

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Luoma Photo

Reformation Sunday
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The Consecrated Christian

Manifests the Spirit of Christ to the World

Richard Sorensen

Text: Romans 12:14-21

The life of Christ our Lord, like any other life, is characterized by a spirit. And that spirit, I'm sure we can agree, is the spirit of pure love. Not only can we say, "God is love;" we can also say, "Christ is love." From morning to evening, from beginning to end, His was a life of love — love for God, love for men, love for truth, love for all that was and is good. If it is hard for us to comprehend a life directed so completely by a pure spirit of love, it may only be because all the other lives we know, are directed by a unique combination of spirits—a mixer of love and hate, of truth and falsehood, of selfishness and unselfishness. How well we know that our own life is not motivated by any single spirit, certainly not the single spirit of pure love. But in the life of our Lord Jesus Christ this was true.

That spirit of love was revealed by Christ in not just one or two words He spoke, or in just one or two deeds He did, but in all He said and all He did. You and I are acquainted with the Biblical record of Christ's life so that this fact should be very clear to us. Not only did our Lord speak about "loving thy neighbor as thyself," but He proceeded to show His love for His neighbors, for the saint and the sinner, for the Jews and the Gentile, for friend and for foe. He could in all humility say, "As the Father has loved me, so have I loved you," and to this He added, "continue ye in my love." Not only did He say, "Greater love has no man than this that he lay down his life for his friends," but He proceeded to display such love in laying down His life for us and for all His friends. When we speak of the spirit of Christ we speak of the spirit of love as it was manifested in the Man of Calvary "who died, the just for the unjust, that we might be reconciled unto God;" as it was manifested in the Friend of Publicans and Sinners, the One who took time to talk to Zacchaeus, the One who was not ashamed to be seen in the presence of the sinful woman; as it was manifested in the Man of the Cross who prayed, "Father, forgive them, for they know not what they do." Much of our preaching and teaching calls attention to these words and deeds of Jesus and thus puts Christian worshippers in touch with the spirit of Jesus Christ. Yes, by the grace of God we have come to know the spirit of Christ as it was revealed in word and deed. We find that we have ample reason to sing, "Love so amazing, so divine, demands my soul, my life, my all."

But even as the hymn writer suggests, there is more to the life of the consecrated Christian than standing in amazement before the spirit of love as revealed in the life of Christ. Such a consecrated Christian as hymn-writer Isaac Watts says, "Such love . . . demands my soul, my life, my all." Those who have developed the themes for our convention messages would have us realize that the life of the consecrated Christian must manifest the spirit of Christ to the world. And with both of these the Apostle Paul would certainly agree. For here in his letter to the Romans, he points out specific areas where this spirit of love shall rule in our dealings with our fellow men. "In the spirit of love you



shall 'bless those who persecute you'." "In the spirit of love you shall 'live in harmony with one another'." "In the spirit of love you shall 'repay no one evil for evil'." "In the spirit of love you shall 'feed your enemy if he is hungry'." "In the spirit of love you shall 'overcome evil with good'." But how well we know that it is not easy to manifest the spirit of Christ when this means

"blessing them that persecute you . . . blessing and cursing not;" when this means that "if thine enemy hunger, thou shalt feed him; if he thirst; give him drink," rather than "repaying evil for evil." The fact that men can still be heard cursing those people whose ancestors persecuted their ancestors in 1864; the fact that we can lose all love for our neighbors down the street for nothing more than a child trampling down our garden or a ball through the window, or something else as insignificant, is evidence that we have great trouble blessing those who persecute us, in the spirit of forgiving love. But, thank God, there are those evidence that the spirit of Christ is being manifested at times by His people who channel food and clothing and medicine to former enemies through Lutheran World Relief; who spend millions of Lutheran World Action dollars to rebuild churches, to re-establish missions, to provide a Christian ministry for the special benefit of former enemies; who have found homes and new job opportunities in America for refugees from Europe, some of whom might easily be the subjects for non-Christian revenge and retaliation.

No, it is not always easy to "live in harmony with one another . . . to live peaceably with all" as Paul admonishes us to do. When we think of some of the moments of discord in our homes, the years of strife in our congregations, the feelings displayed in some church conventions, we need to hang our heads in shame. There are all too many occasions when we are not manifesting the spirit of Christ to the world which gazes upon our homes, our churches, our so-called Christian society which denies God-given rights to some of God's own children. But, thank God, there are also those occasions when there is evidence that the spirit of Christ is being manifested, for instance, by American church leaders who seek diligently to find a way to live peaceably with their counterparts in nations embracing the Communist economy; evidence that the spirit of Christ is guiding the actions and attitudes of some

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This message is from the Muskegon convention. Pastor Sorensen is from Waterloo, Iowa.

District IX Convention Tacoma, Wash.

September 28, 29, 30

Friday afternoon, September 28, the pastors and delegates from District IX arrived in Tacoma for district convention.

At last year's convention in Wilbur, Washington, it was decided to have a Sunday School Institute on Friday evening of this convention.

The Sunday School teachers of the St. Paul's church served a delicious supper at 6 o'clock, and at 7:30 the Institute opened. We had two outside speakers for that evening. Miss Anna Knudson, a professor at Pacific Lutheran College, and Mrs. Kelmer Roe, a teacher in the public school in Parkland. Mrs. C. S. Fynboe, the superintendent of St. Paul's Sunday School, was chairman of the Institute. Mrs. Kelmer Roe spoke about the primary classes and how to conduct them. She pointed out it was necessary to tell the stories in a simple childlike spirit and to use simple words. She also demonstrated how to use the flannelgraph to the best advantage.

The second speaker, Miss Anna Knudson, spoke about the teacher's need and qualifications. She first asked the question, "Are you a Sunday School teacher, and if not, why not?" Then she said, "If you love children, if you love people and if you love God, then you can do it." She pointed out some of the problems Sunday School teachers might be up against, but that those problems could be solved in faith and prayer. "Pray hard for those you can not get near to." She also emphasized the importance of using the Bible in teaching and to train the children how to use it.

Saturday morning the meeting opened at 9 with a devotion by Dr. J. C. Kjaer. His topic was, "The New Covenant Faith." The new Covenant was given by Christ. In Christ we have been given everlasting life. We believe God has given us the truth, which should be the assurance of our faith. Faith is the key to the kingdom of heaven.

After a brief recess Rev. Harold Olsen, the district president, opened the meeting and the business session continued until 3:30 in the afternoon. We had the ordinary routine business. Among other things it was decided to have a camp for the young people of the district. The three pastors in the Seattle-Tacoma area were appointed to serve on that committee. Rev. Harold Olsen was re-elected as president of the district.

From four to six p. m., we had four short talks as an introduction to a discussion. Two laymen and two pastors were appointed to give the talks. The question the laymen brought up was: "What Do You Expect of Your Pastor?" The speakers were Mrs. C. S. Fynboe and Mrs. Mae Wigton. The other topic was: "What Do You Expect of Your Congregation?" The speakers were Dr. J. C. Kjaer and Rev. Harold Olsen. After the introduction of the subjects, many took part in the discussion.

After supper the Women's Missionary Society met for its business meeting. The representative for the district, Mrs. L. C. Larsen, from Seattle, was unable to come, so Mrs. Fred Madsen, Tacoma, was appointed

to be chairman. There was election of a new district representative, and Mrs. C. S. Fynboe of Tacoma was elected. The speaker for the evening was Rev. Holger Andersen. His topic was: "Faith of Our Fathers." He first referred to the ancestor worship of primitive people. Then he applied it to our churches where we often have lived on that ancestor worship. We in our church claim we have something unique; people do not quite know what it is; but it is something we will not give up. We have our inheritance from our fathers; but we can not keep on living on that. The only way it can be of value to us is if we can apply and use it in the situations we live in today. We must be aware of the need of today or we are headed fast toward the time we can close our doors." We must meet the need of today just as our forefathers met it in their time.

Sunday morning at 10 o'clock we had our worship service with communion. The church was filled to capacity. It was the highlight of the convention. We felt the spirit of God was in His house. The prelude was played by Mrs. Edw. Sorensen at the piano and Mrs. Thor Tollefsen at the organ. The choir sang two anthems, and it was beautiful and inspiring. The district president, Rev. Harold Olsen, delivered the sermon. His topic was, "Faith and Authority." He pointed in many ways to the authority faith can give to those who use it and live by it. It was an inspiring sermon. There were 70 who took part in the communion.

After the service we had dinner at the "Top of the Ocean." It was a beautiful day and everybody enjoyed that experience.

At 2 o'clock, Rev. R. Fallgatter gave a lecture. His topic was, "A Fashionable Faith." He reminded us of the spiritual awakening we have today, and that we, because of that, have a chance to proclaim the Gospel more than any other generation. He warned us against being so broad minded that we give up our own convictions.

From four to six o'clock our guests were taken on a tour of the city. They all enjoyed the trip very much.

At 7:30 we met for the closing meeting and our synodical president, Dr. Alfred Jensen, gave a lecture on the topic: "Faith in Action." He reminded us of this that we are justified by faith, and not by good works; but on the other hand, faith without works is a dead faith. Faith must be alive and active or else it is not a real faith. Faith is a gift from God, it lives among us individually and collectively. When we get that faith we must use it where we are also for the benefit of others. His talk was a challenge and inspiration.

Rev. Olson thanked the Tacoma people for the efficient work they had done in carrying out the convention. He thanked all who had helped to make this such a fine and inspiring meeting.

The choir sang two anthems for that meeting. Rev. Pedersen thanked everybody for what they had contributed to the meetings, both the guests, the speakers and the Tacoma people. Then the choir sang "God Be With You Till We Meet Again," and Rev. Olsen closed the convention with the benediction.

We then went down to the church parlors for coffee and the 1956 convention had come to an end. It had been a very good convention.

John Pedersen, Secretary.

The Kingdom Ours Remaineth

REFORMATION DAY

Evald B. Lawson President of Upsala College

THE ANNUAL observance of an historical event of truly great importance is not without a certain danger. Such an observance can become just a bow to the past, something akin to paying an annual tribute. When the festivity is over the deeper significance of the particular event commemorated, if grasped at all, might rapidly fade. Not necessarily so, however.

Reformation Day find Protestants the world over joining in a lusty singing of the classic chorale "A Mighty Fortress is Our God." How we enjoy the stirring music. There is a danger, however, that the net result will be nothing more than the creation of a kind of artificial valor. It is one thing to laud and to glory in the courageous protesting of those who are removed from us by several centuries; it is another thing to live and work by the power of the mighty affirmations which flowered from the courage of their lives. When at our own services this year we sound the **Amen** to the hymn of the Reformation will we really attest that we believe, with heart and soul, that "the kingdom ours remaineth?" Or will we continue to tremble as we hear that the tramp of doom may be near to our very doors? It depends upon what personal use we wish to make of the spiritual values of a festive occasion.

The festival of the Reformation tells us again that God lives and rules and works, that He has spoken and that He speaks. It holds forth the truth that God has revealed Himself in many ways, and that in the fullness of time He revealed Himself to man in the person of His own Son, Jesus Christ, true God and true man. This Jesus Christ came to redeem man, to give him new life, new destiny; through His transforming power we can become children of God, and our little lives can become living chapters of sacred history. Man becomes such a "new creation" not through his own merits and achievements; it is a gift of grace, through faith. These themes are not themes for only a single day on our church calendar. Basically these themes are so many manifestations of the eternal gospel. The observance of Reformation Day has vital importance only if we realize that the heritage of the Reformation is of a type that touches our lives every day, every moment.

Perhaps Reformation Day has something particularly pertinent to say to an age which has seen so much of power — power of all kinds! — and which is constantly witnessing an unlocking of still further secrets in the realm of power. The tragedy of our age is that while we have learned how to split the atom we still have not learned how to unite human hearts. In this day of confusion we need souls who will not be overcome by the din and noise of the world, but who hear and obey the

Eternal Word. Our times call out for souls who constantly affirm that the Power for us is greater than all the powers arrayed against us, who confidently confess that though the earth knows change and trouble, yet "God is in the midst of her," and He is our eternal refuge and hope. Read where we will in the writings coming out of the Reformation movement very soon we will be stirred by the hymns of hope and the chorus of confidence which welled forth in that new day of human history. One of Luther's earliest hymns bore the significant title "A brave new song we sing aloud." It breathes a rugged faith. We would do well today to pray God for a renewal of that boldness of spirit for our own lives.

The message of Reformation Day has something to tell us relative to our basic conception of man, and of individual life. How the pendulum swings through the ages. One age will emphasize the bestial nature of man, dwelling ceaselessly upon his degradation while another age will glory in placing human kind on a high pedestal, tending to exalt the mortal. One age makes man out to be a devil; another hails him as a deity.

Our own age has heard a babel of voices in this regard. We have heard much from the cultural optimists, who herald the innate goodness of man, who believe that with training and enlightenment, with intelligence and altruism, man can usher in his own kingdom of God. Those voices, however, have grown fainter in recent years, toned down by a realization of grim realities which appear on every hand. We are by no means as confident of our own powers today as we were a few decades ago. The estimate of self has grown saner; the estimate of evil has become more realistic.

Our own age, on the other hand, continues to hear voices of cynicism, not least through modern literature. Presentations of the evil and perversity of human nature, either on the printed page, on stage or screen, never fail to attract readers or spectators. But is the picture of man, as there presented, valid and true? Is man no higher than the beast of the field? If cultural optimism has been weak-eyed in sensing the dimension of evil, modern cynicism is guilty of creating frightening distortion.

The reformers did not hesitate to portray the low estate of man, realistically. He is lost and condemned, they emphasized. Yet, wonder of wonders, God loves the sinner, and through history's greatest drama worked out man's salvation. Man is created in the image of the living God, and man is worth saving. The same Luther who could thunder away in dealing with human wickedness could also write sublime words in his **Treatise on Christian Liberty** to the effect that each of us "should become as it were a Christ to the other."



Dr. Lawson

He rejoiced to portray the high estate of man, made possible through the forgiveness of sins, freely granted by the Christ who is the Victor over evil and the Redeemer of men.

That man as a spiritual being needs constant spiritual nourishment if he is to live and develop is also brought home to us through the Reformation emphasis. And the reformers knew that the Holy Scriptures, through which the Eternal Word was spoken, furnished the well-spring above all others for guidance and light, for power and new life.

Few chapters of church history are more interesting and inspiring than those which tell of the new dawn which came to peoples and nations when the Word of God was made available to them for the first time **in their own tongue**. Possessed with a holy zeal the reformers pressed on to accomplish their holy purpose, though at times faced with almost insuperable difficulties. Their names live in the literary history of their respective lands for what they gave their people in the written and printed word; their names loom large in sacred history for the transformation of life which their efforts became instruments in accomplishing.

Apropos of this, how glorious the advances made in our own times with regard to the Holy Scriptures. Progress in linguistic science, the papyri finds neath the sands of Egypt, the laborious researches of the biblical scholars, concerted and patient efforts in the field of translation, not to mention the great accomplishments of Bible societies and publishing houses, have brought about the possibility of a new day. The word **possibility** is used advisedly; the new and more excellent translations which we have today will mean nothing unless they are allowed to make their way from the dusty shelf to the individual's heart and life. The reformers burned with zeal not only to make new renderings of the ancient Scriptures; they were also eager that the pages resulting from their efforts should be made available to the common man, and be used by him, for the furtherance of his spiritual life.

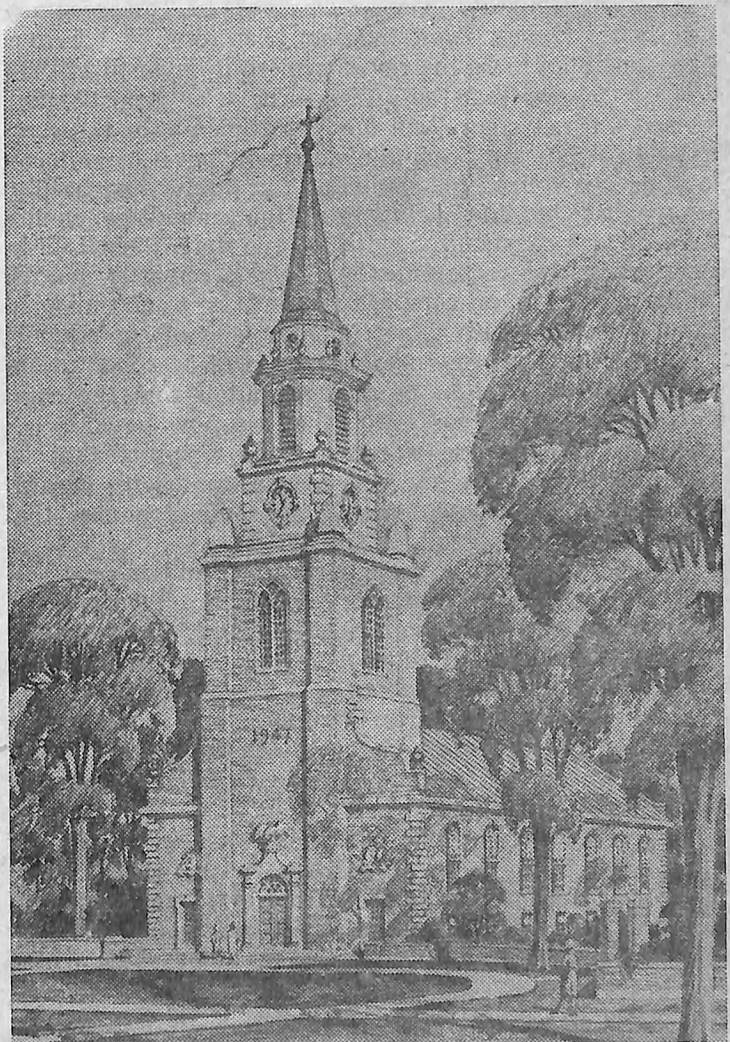
There is an emphasis on the meaning of the home and of the local congregation, coming out of the Reformation period, which is interesting and salutary. A man's knowledge of God, the reformers contended, was not conditional upon the mediations of others, nor upon excursions abroad. In the common ordinary home the housefather was to be the spiritual leader for his loved ones; there the Word of God was to be shared; there the young were to be instructed through the pages of the Catechism, designed as a summary of the Christian faith. Christian education was to begin right by the family hearth. Christian faith was to be nurtured by the means of grace entrusted to the pastor of the local parish. Strength would be gained in the Christian fellowship in whatever locality one was resident. True, they confessed that they believed in one, universal Church, — but the local fellowship was a living organism within the larger organism. There souls were to be nourished, and built up in the holy faith. The individual soul, and its personal relationship to God, outweighed in importance an ecclesiastical organization or hierarchy, no matter how impressive and mighty the latter might be.

"Neither angel nor pope can give you as much as God gives you in your parish-church," wrote the great

reformer in **An Open Letter to the Christian Nobility**, and he advised that "every man stay in his own parish, where he finds more than in all the shrines of pilgrimage."

Perhaps many of our modern churchfolk would profit by reading and heeding those words of Luther. In a day when there appears to be much glorying in the organizational aspects of church life, when we are convention-ridden, when programs and projects occupy most of our time, when we are in danger of being "stagnant" to death, probably we need to remind ourselves that nothing can take the place of the local congregation and its sacred ministry. If it is true, as one writer has suggested, that the mimeograph crank has displaced the shepherd's staff as the symbol of the pastor's office, then we are indeed in danger of serious loss. Souls are not revived by an organizational structure. Lives are not changed by gadgetry. The soul, to be changed, must be quickened by the Eternal Word, the saving knowledge which comes from God. The crowning glory of the local congregation is that it serves that sacred mission.

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Architect's sketch of the new Christ Chapel on campus at Upsala College, East Orange, New Jersey. Upsala is a Lutheran stronghold in the East, a school of almost 1,400 students, and is expanding rapidly. This month a new gym-auditorium was dedicated. It is a four-year college, one of the nation's largest, and owned by Augustana.

Article II

Of Our Church Constitution

Valdemar S. Jensen

DEAN KILDEGAARD'S ARTICLE on confession and doctrine in LUTHERAN TIDINGS (September 5) is refreshing. It seems to me we must especially be grateful for the clearness with which he sets forth the difference between Faith and Doctrine; he says:

"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."

Plain words. The Faith of Jesus Christ is from above, as Jesus is from above; doctrine is from below as man is from below.

Dean Kildegaard tell us about the situation in our Church as it really is. We learn here that it was that wing of our Church which desires affiliation with the ULCA that at the convention in Kimballton (1955) wanted our Church's constitution revised. This becomes still more evident from the fact that four of the five men appointed to do the revision were in favor of affiliation. It follows that the desire to have our constitution revised did not stem from any insufficiency in the constitution itself, but from the desire to have it conform to what is required for affiliation. It could then hardly be avoided that the members of the committee would work on our constitution with an eye upon the ULCA's constitution and requirements. This, necessarily, points in the direction of compromise; but is compromise a sound basis on which to set forth articles of confession?

There may be sentences in our present constitution which profitably might be revised; but is that the case with the article on confession that we now have?

It is especially the wording as to scripture that is under further advisement. As to our stand with regard to scripture, our present article on confession uses the words of scripture itself, 2 Tim. 3:16:

"All scripture is inspired by God and is profitable for teaching, for reproof, for correction and for training in righteousness."

This is what one of those who had received the first fruits of the Spirit says about Old Testament scripture. Can we who are able to receive only a very small measure of the Spirit that guides into all the truth — can we improve on this statement even though we include also the New Testament?

Why do we want this statement changed? We all know why. Our fellow Christians in the ULCA say: "Scripture is the Word of God;" therefore we must say that Scripture is the Word of God if we would affiliate with them. But letting this statement stand alone without further explanation implies that scripture is the only Word of God on earth today; but is it?

We all believe that in the birth of water and the Spirit we receive forgiveness of sins, the powers of resurrection and life eternal from God. But by what means does God give us these gifts? God does and gives all things by His Word. That is the reason why some of us say that the covenant Word in baptism is the life-giving Word of God.

Must we not admit that there is another Word of God on earth besides scripture? Moreover there is a difference: The Word of God in baptism bears us anew into life eternal; but will anyone among us claim that a person may be born anew by reading the Bible?

Compromise is always dangerous, but what of compromising what we believe? Affiliation may be desirable, if it will further that unity of believers for which Jesus prayed; but will that unity be furthered by setting forth the Bible in place of God's Word in baptism?

Let us take a look at what our committee has set forth as our possible article on confession.

Section 2; "We believe that the Word of God which was Jesus Christ in the flesh, is living and active 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 Testaments and the God-inspired recorded proclamation of the Church), is the Word of God, normative for faith and practice."

How can we say this? "Jesus Christ was the Word of God in the flesh; the Bible ----- is the Word of God." Does this make sense? If I understand it correctly, Jesus Christ is here equated with the Bible. Is that what the committee intends and believes? I note that the committee says that the Word of God **was** Jesus Christ in the flesh. Does this mean that since Jesus is no longer here in the flesh, then the Bible has taken his place?

Furthermore, the committee sets forth the Bible as normative for faith and practice. This statement is supposed to furnish some of the foundation for possible affiliation, but is it suitable for this purpose? Will it gather, or will it further scatter the divided flock of God? We must believe that the committee members are not merely looking for affiliation as a goal in itself, but that the real purpose is to further true unity among all Lutheran Christians. But will this declaration further that purpose?

Lutherans are not divided on baptism; they are not divided on the Lord's Supper. We are divided as to the place and function of the Bible in Christian life. With few exceptions it is on the Bible and on the place of the Bible in men's lives that all Christendom is divided. And now for the purpose of getting together with other Lutheran Christians our committee sets forth the Bible and a certain historic Lutheran conception of the Bible. Will this lead to unity?

Although the Bible has always been a book of controversy, we would still have to accept it as the foundation for unity among Christians if it were the only Word of God on earth today. Now since there is the covenant Word in baptism on the use of which there is no controversy, why not accept that instead of the Bible as the foundation for Christian unity?

This further commends itself as norm for Christian life, as it is through that Word that all have received life out of God, eternal life. It commends itself as normative for faith and practice, by having been the norm from the very beginning of Christian life on earth. For let us remember that not only were persons baptized on the Day of Pentecost before the New Testament was written, but the congregation of believers

"Protestant, Catholic, Jew"

Three fundamental questions constantly confront man: To know himself, to know his God, and to know the world in which he lives — or to speak in biblical terms, "to know his neighbor." In all three respects it can perhaps be said also, "now we see as in a mirror, darkly" but this ought not to keep us from continuing our quest, as unfortunately it seems to do for all too many people.

I have recently spent some very profitable hours in reading and pondering a book by the American Jew, Will Herberg. The title of the book is "Protestant, Catholic, Jew" (Doubleday and Co., 1955) and I want to call it to the attention of LUTHERAN TIDINGS readers who have not given up their quest for light upon, and insight into, the world in which they live.

Herberg is concerned with the fact that religion is enjoying a resurgence in the America of today. "Whether we judge by religious identification, church membership, or church attendance, whether we go by the best-seller lists, the mass media, or the writings of the intellectuals, the conclusion is the same" — a notable return to religion.

One would think off-hand that such development would call for elation, and Herberg recognizes the possibilities of great blessings in the resurgence but he is alarmed by the fact that secularism (worldliness, some would call it), does not seem to be waning. On the contrary, it has invaded religion, and this at about the same rate in all of the three historic religious communities of our land — Protestant, Catholic, Jew. For instance, while "four-fifths of adult Americans said they believe the Bible to be 'the revealed word of God' over 53 per cent of them could not name one of the four gospels."

This would perhaps not be so bad if the generally accepted ways of thinking, also within the Church, were not at odds with the way of life and truth which is basic in these same scriptures. Says Herberg, "Even when they are thinking, feeling and acting religiously, their thinking, feeling and acting do not bear an unequivocal relation to the faiths they profess." This is a serious indictment to anyone concerned about the Church and its mission. A wealth of references indicate that it is not lightly or hastily made. To some, who revel in "debunking" it will offer an opportunity to say, "I told you so!" but for those who weep when they remember Zion it will lead to deep personal searching of the soul.

It is Herberg's contention that "The Melting Pot" has something to do with the above state of affairs and he undertakes a special study of the immigrant, as well as of the second and third generation descendants of the immigrant. These studies are in themselves worth the reading of the book. As a second generation American I recognize much of my own experience and so will many in our group, the Danish-American.

What has the story of the immigrant to do with religious revival? It is Herberg's contention that one of the basic causes of the swing toward religious affiliation is the breakup of ethnic groups which gave the immigrant and his children a "sense of belonging." With the third and fourth generation comes a return to the religious loyalties of the past, but not necessarily a devo-

The Living Word

"Quick" and "Lively"

The adverb "quickly" is used in all the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective "quick" in the King James Version translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In these "the quick and the dead" (Acts 10:42; 2 Timothy 4:1; 1 Peter 4:5) is replaced by "the living and the dead." In Hebrews 4:12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

When Korah and his company went down quick into the mouth of the earth, and it swallowed them up, the word "quick" refers not to the immediacy of the catastrophe or to the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16:23-33; it is interesting to note that verse 30 uses "quick" and verse 33 "alive." A similar use of "quick" is found in Psalms 55:15 and 124:13. The word "alive" is now used in all these cases.

The word "quick" is retained by the Revised Standard Version in one passage, Leviticus 13:10, where it refers to the "quick raw flesh" of leprosy.

The verb "quicken" appears 14 times in the Psalms and 11 times in the New Testament; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew women by the midwives of Egypt (Exodus 1:19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7:38). Peter writes that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope: "Come to Him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 1:3; 2:4-5).

Luther A. Weigle.

tion to the values of the historic faiths as such. Instead, what we call "the American Way of Life" is made to equal the religion of the forefathers. Or, to put it differently, religion becomes a necessity in order to maintain our way of life — democracy and a free enterprise system. Thus the first commandment has in reality been abrogated in the lives of many people in spite of their profession of religion.

It is impossible to take up all the points which Herberg discusses, but you will grow by reading this book, though it isn't armchair reading. I think perhaps R. Niebuhr was right, when he recently told a young Danish minister who visited him, that Herberg's book "is the best study of religion in America which has been

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Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa



Ninth Annual Workshop-Convention

NOVEMBER 2, 3 and 4

Cedar Falls, Waterloo, Fredsville, St. Paul's
(Cedarloo, Iowa)

Theme: CONSIDER YOUR CALL

Friday (St. Ansgar's Lutheran Church,
1122 W. 11th, Waterloo)

- 2:00—Opening devotions, led by host pastor, Richard Sorensen.
- 2:30—Song fest; AELYF Handbook presentation.
- 5:30—Supper and housing arrangements.
- 7:30—Song fest.
- 8:00—Drama demonstration in relation to youth work; Mrs. Jeanice Noyes (Prof. of Speech, Grand View College) and the 1956 Studentfest play cast, Grand View College.
- 9:30—Refreshments.

Saturday, Bethlehem Lutheran Church,
1402 Main St., Cedar Falls

- Breakfast at the homes.
- 9:00—Morning devotions, led by Ardythe Hansen, National AELYF secretary.
- 9:20—Reports: Yule, Paging Youth, World of Song and UCYM; District President's Reports; Discussion of District and local problems.
- 12:00—Dinner.
- 1:30—Business session; election of president and treasurer.
- 6:30—Banquet. Theme: Consider Your Call. Toastmaster, Harold Olsen, Des Moines Fellowship. Speaker, Dean Emeritus A. C. Nielsen, Grand View College.
- 8:00—UK program by students of Grand View College. Presentation of new filmstrips.
- 9:30—Refreshments, folk and square dancing.

Sunday

- 9:15—Bible study, St. Paul's Lutheran Church, led by Dean Axel Kildegaard, Grand View Seminary.
- 11:15—Worship service and communion at Fredsville.
- 12:30—Sunday dinner and farewells at Fredsville.

WHO MAY AND SHOULD COME:

All district officers, two representatives from each local fellowship, all pastors, all Friends of Youth Committee, and anyone interested.

COST: Total cost for registration and meals for the week end (Friday afternoon through Sunday noon) is

only \$6.50 which includes everything. Anyone coming for a shorter period will be charged only registration (\$1.00) plus any meals taken. All conventioners will be housed in the homes of the congregations in that area.

REGISTRATION: A registration fee of \$1.00 per person should be sent to Rev. Holger Nielsen, 1410 Main St., Cedar Falls, Iowa, **as soon as possible.** This is very important because of housing set-up.

WHAT TO BRING: A World of Song, a New Testament, a spirit of sharing and your ideas and questions.

AELYF Doin's

Des Moines, Iowa: The Des Moines LYF held a picnic on Sunday, October 7, 1956. After a delicious potluck dinner, various games were played. The picnic was brought to an inspiring close with devotions around a campfire.

Iowa District: The Iowa District is making plans for its annual winter camp held each year at the state 4-H camp near Madrid, Iowa. It will be held on December 28, 29 and 30. This is always an enjoyable week end, so begin making plans to attend for a couple of days of sliding, skating and fellowship.

Waterloo, Iowa: The local fellowship here is planning a fall retreat at the Hartman Reserve YMCA for all day Sunday, October 28, 1956.

Chicago, Illinois: The St. Stephen's fellowship reports having joined with other groups in the greater Chicago area for a "Folk Dancing Fest" at Soldier's Field. All proceeds for the event were donated to the Olympic fund.

Over The Typewriter

In writing a column such as this, one often wonders if it is ever read, and if it is, if the material is ever digested. Naturally, this column is not meant merely to fill the space left vacant by you . . . for you do leave it vacant by not sending in society and district reports. Rather, this column is meant to "stimulate thought by you and to raise questions that you can discuss and write about." At least this was the purpose when I instituted this column. Has that purpose been lost? Should I rather send out form letters asking for articles on abstract subjects which more than likely would not be digested? Or should I include "canned" articles which have been printed in other magazines that have definite worth but are not stimulated and originated by our own groups?

I began this column in the June 20 issue with an explanation of its purpose. To me, this purpose has not been fulfilled. Is it because you have not found the material stimulating or controversial enough to comment upon it (for you have not, you know)? Or is it because you do not even bother to read the page set aside for you to be written by and for you?

In a few days, some of you will be attending the National Workshop and Convention. At this convention, you will hear a report on this page. It is up to you to have suggestions and questions ready so that your editor can know what you want.

(Continued on Page 12)

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



WMS at Work in Nebraska

A meeting of the WMS in District 7 was held September 28th in Hay Springs, Nebraska. Our District Representative, Mrs. Eileen Paulsen, presided and we began by singing "Faith of Our Fathers."

A report of the WMS meeting held in conjunction with the AELC convention was given by Mrs. Thorvald Hansen of Cozad. A letter from Miss Emilie Stockholm to the women of District 7 was read and discussed. We also discussed the proposed constitution, particularly Article 3. There seemed to be a desire for a provision for associate memberships. The old WMS constitution was read because most of the women present had never heard of or read it. It was agreed that it is definitely inadequate. The report of the Findings Committee of Miss Stockholm's report to the WMS convention was read by Mrs. T. Nielsen of Kronborg.

At our afternoon meeting we discussed how to proceed more rapidly at our business meeting Saturday evening.

The meeting Saturday evening opened by singing "Work for the Night is Coming" and scripture reading and prayer followed. Minutes from the meeting in Brush, Colorado, last year were read and approved. Miss Emilie Stockholm's letter was read again. The motion was made and passed to ask each Ladies' Aid in the District for a \$2 donation to help defray expenses of sending the District Representative to a Board meeting, which will be held in Chicago some time this fall. Each group was urged to select a Key Woman. The motion was made to again this year have a WMS meeting in connection with the Fellowship Week-end at Nysted in March. A report from each Ladies' Aid was given. The evening's collection of \$37.25 was sent to WMS General Fund.

Anna Due.

Exeter, Nebraska.

Women's Mission Meeting - District IV

A Women's Mission Society Breakfast, attended by 90 women representing the 12 congregations in the district, was served by the Bethlehem women in the Fellowship Hall of Bethlehem Lutheran Church, Saturday morning, September 21. After singing grace Mrs. Agnes Holst, district representative, extended a welcome to the group and asked everyone to introduce herself to those across the table and to enjoy a good visit "over the coffee."

When we had finished with breakfast and tables were cleared, Mrs. Agneta Jensen, led us in devotions reading from Mark 7-V31:37, after which Mrs. Holst introduced the guest speaker, Mrs. Gladys Hofstad of Cedar Falls, whose topic was "The Task of American Church Women." Mrs. Holst stated, in her introductory remarks, that we are members of church women's organizations seeking to do our work in which our synod is engaged and that in all we do, our one common and primary cause is to do God's will in the furtherance of the Kingdom. Turning

to Mrs. Hofstad, Mrs. Holst asked "Gladys, what do you think is God's will with us? What do you think is our task as church women?" (Read Mrs. Hofstad's answer in LUTHERAN TIDINGS, November 5). A fitting close to the program was a lovely solo by Mrs. Alma Johnson of Fredsville. She sang "My Task."

Then followed the business session. A roll call by congregations put Fredsville in the lead with 25 in attendance. Mimeographed copies of reports of the work in the congregational group during the past year were distributed. A letter from our National WMS president, Emilie Stockholm, was read and attention called to the 6-point program adopted last year. The following action was taken by the convention.

1. That a District Committee composed of the district representative and one member from each congregation be appointed to serve as a working unit within the district.
2. That we continue our support of the Korean war orphan for another year.
3. That the Saturday evening offering be divided equally among the Santal Tractor Fund, St. Paul Lutheran Church Kitchen Fund, and a District treasury.
4. That the district WMS pay the traveling expenses of the district representative to a meeting of the national WMS board in Chicago this fall.

It was urged that our contributions to the national WMS general fund be equal to that of the WMS special project of last year, approximately \$1.00 per member.

With thanks to the hostess, and to those in attendance, the meeting adjourned at 10 o'clock.

Margaret Michaelsen, Sec.

1956 Annual Meeting of WMS, Ninth District

The annual meeting of the WMS of the 9th district was held in Tacoma, Washington, Saturday evening, September 29th. In the absence of the district representative, Mrs. L. C. Larsen of Seattle, Mrs. Fred Madsen presided at the business meeting. After the opening hymn "Jesus Shall Reign," minutes of the 1955 meeting were read by Mrs. C. S. Fynboe. Mrs. Fynboe also read a letter from Miss Emilie Stockholm, the national WMS president. After a short discussion, it was decided that the matter of the new constitution could be more effectively discussed in the different organizations, and the chair emphasized the importance of cooperating with the national board in this matter of reorganization so that the WMS work may be more clearly understood by the women of the church and more particularly by the district representatives. Appointments of Key Women from each organization was also discussed and the women present were urged to bring this recommendation home to be passed at their first meetings so that the district representative will have a definite point of contact with

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Thoughts of a Reactionary

Ellen Nielsen

I often think of the little Ashland church in Michigan.

It has never been a "success" and it never will be. Probably that is because of my family, the Larsen clan, the clannish Larsens.

They, we, have never been "church-minded." (It is curious how difficult it is to write without the use of these horrible phrases, these pat hyphenated words.)

Yet the church is there and probably always will be, barely supported, living by what grace?

My earliest memory is of that church, simply as a **building**. It is set down in a green meadow of my thoughts; flies are bumbling in and out of the open windows, the sleepy peace of an everlasting Sunday holds my memory as suspended as a hummingbird in still summer air.

Surrounding the church is the most beautiful cemetery in the world, a small, cozy community of pioneers resting under all sorts of stones and images. Even as a child I saw that many of the tombstones were crumbling, listing with the irrevocable slow disaster of a ship at sea. By now many of the stones must have joined the dust below them. I hope so. I hope progress and "perpetual upkeep" pass by the cemetery as it has the Ashland church. As long as a Larsen heart beats it will remember its "old folks." Why longer?

My aunt played the organ in the church for many, many years and after her, her daughter. The sound of the foot pedal purposefully treaded is as somnolent and real in my remembering as the flies in the window. The job of organist kept my aunt in prompt and faithful attendance, I never surmised she attended for any other reason.

That is all that I remember. But I remember, and very vividly, the wonderful talk of the Larsens when they were gathered anywhere, the lively and urgent searching and evaluating in all that they said. There it probably came to me for the first time that words and what they meant had real significance.

At coffee time there would be tables of bread and cake, but the appetite for that was no greater than the hunger for words. Both hungers partook of marvelous festivity. My aunt knew that the one supplemented the other.

Great things happened in that community through no direction of its members.

There was a folk school: Ashland Højskole. My parents went to it and I went to it in one of its last years. Then, when it had closed its doors and slept a bit, along with the church and the pioneers in the cemetery, an idealistic American came along and began an adult education school there which sent out tendrils to a vigorous and motley attendance. They carried the memory of it back to Antioch, Berea, the New England States, Europe.

After that had ended the folk school became a home for the aged, then a place to store onions, then: nothing. Time weaves its web, the trees and gardens grow, the buildings sag and the monuments crumble, the church

settles and gets very small as aged things do. There is nothing incongruous in all this to me. It is comforting to know that there is such a thing as the fullness of time. And it would not surprise me at all if Ashland renewed itself again, also in the fullness of time.

It was here that Aage Møller said: the church is not ethics, or this and that: **it is the native home**. It is a place where it is possible to know, if only for a moment, that God **is**.

And he said (and the saying becomes new and tremendous every time I recall it): **I believe in the communion of saints**. He said: Last night at a party with some of the Larsens it came to me quite clearly: I believe in the communion of saints.

There is nothing incongruous in that either, for his "church" goes on no matter where he is or what he is doing.

It all existed in spite of us, or should I say more charitably, it lived, miraculously without our direction. I must fall back on the mysticism of the poet Frost, and here, without reason comes his phrase: Something there is that does not love a wall.

The Larsens never liked a wall. They refused to be regimented. Or organized. Some say the Larsens were a detriment to the community. They were a big family and a strong one, (but the church was stronger), and it could well be that they exerted an influence without knowing it by being so zestfully and fearlessly what they were. But the church, since 1882, still stands, God knows why.

Of course it doesn't measure up to a "church plant." It does not have progressive "facilities." A "drive" wouldn't do much good there.

Times change. And apparently people change with them. Try as we will we cannot hold or get back the old simplicity of living, or purpose. Regimentation and organization seep into churches, and worse into charity. Drive follows upon drive. (What an unfortunate word! How I hate it!) Aside from organized church drives, I was accosted three times in one city block the other day for funds for "charity." Our wastebasket groans with pleas for this and that, (barely glanced at, generally even un-opened), the door bell rings. How **charitable** are we in all this? What is it all about?

Are bigger churches and colleges necessarily better? More of them? Consolidation?

Harry Jensen, sent out by the synod a few months ago, put the case well. I respected his "case." And I was glad the synod sent out a **business man**.

But the "business of living is not helping us to live, it is killing us. We are a curious paradox; we really don't like bigger and "better" things or goals, yet we die in the attempt toward them. Not one of us but long back to "the good old days" to the old simplicity of living, the old slow heart-beat. We don't have time for the "fullness of time" anymore. It must happen **now**, by hook or crook. We do not lend ourselves to **time**, anymore, for that takes too long.

Facts, statistics and incidents will not bear me out. My "thesis" is leaky as a sieve.

And yet, and yet . . . Truly, buried deep, the heart hath reasons that the mind knows not of.

The author is the wife of Pastor Niels Nielsen of Fresno, California.

Editor's Note: We do not doubt that even the Ashland Church and School were built only after some organized ingathering — call it a drive, if you will.



OPINION AND COMMENT

"I thought you stayed out of your office on Mondays, pastor. You've been in here all morning now." Carl, the church custodian, lifted the brimming waste basket where we had filed most of the morning mail, and moved toward the doorway. "Sorry to be botherin' you."

"Well," we answered, "the funeral parlor called this morning at breakfast time and invited me to conduct a funeral this afternoon, so I had to get busy."

"You mean to say they didn't call you 'til this morning for a funeral this afternoon? What were they waiting for?"

"It does sound kind of like an after-thought, calling in the minister, doesn't it? Well, the people involved aren't church people. I guess they couldn't make up their minds whether to have a minister there or not. The man who died never belonged to a church. Born in Denmark, so he must have been baptized, though. His family thinks he was. The funeral director tells me they just looked in the phone book under 'Danish Church' and that's how they found me."

"If I was you, pastor, I would of said no to them."

"Felt like it myself. Good thing we don't right away do what we feel like, sometimes . . . Some of those people never listen to a preacher except at funerals. Seems like a good chance to tell 'em something."

"Maybe. I know what I would tell 'em, if I was you."

"I know what you mean. But I've got to figure out what they need most. Maybe they need a lot of what you've got in mind, too. But I don't think this is the time for it."

"Pastor, there's no better time for it. Lay into 'em. Give 'em thunder. Make 'em feel like crawling into a hole somewhere. That'll do 'em more good than anything else. Makes me mad — them people never coming round to a church until someone dies, and then callin' in the preacher at the last minute, like they decided there was no way of gettin' 'out of it!"

"Well, maybe what I need is some of your fight, Carl. But I think I'll be satisfied if I can raise some serious questions in their minds about life and death and destiny, and that sort of thing. And then point out that the church is trying to answer those questions all the time, and that Jesus is the only answer."

"O.K., you oughta know your job . . . Say, this here Life and Faith thing, when do I take down the sign boards you got up all over the place?"

"You mean those Faith and Life Advance posters? Oh, I'd leave them up a few weeks yet."

"Well, ain't the drive about over?"

"Has the committee been to your place yet?"

"Oh, I told 'em not to bother. I know all about it. I'll give them my donation some time at church. Thought I'd just save 'em a trip."

"You know, Carl, you'd be much better off letting

them come and see you. Are you afraid they'll talk you into giving more than you planned on?"

"Pastor, nobody talks me into anything. I got my mind made up. How could they change it? — I don't feel like getting pushed."

"No. I sure don't either. Not unless the pushing comes from inside somewhere. That's the kind of push most of our members need — and I really think that is what the committee was set up for, to wake up that **inside push** in people."

"Well, you can't wake up what's dead."

We laughed. "Guess you're right. But lots of things look dead and aren't. Ever been out on the desert in springtime when the rain shows up? Lots of life there after all. Go out there right now, and things look pretty dead."

"You got a point . . . Boy, it sure is hot today. Little while ago I saw a dog chasing a cat, and it's so hot they was both walking."

"Are you trying to change the subject? . . . You know, it does some people a lot more good to have lay-people talk about these things in a committee than just to have the pastor preach about them on Sundays."

"You're right there, pastor . . . Ah, nothing personal."

Not only that, but this committee is seeing a lot of people and getting to know how others feel about this Advance. Aren't you kind of curious to know what other people are saying about it?"

"Oh, they'll go along, most of 'em. I will too, pastor. I'm not trying to get out of anything. Can't say as how I see much sense in raising money in a church for a science building though — unless maybe it was Christian Science."

"That's just the point, Carl! Even the science lab can be some sort of Christian influence over a freshman — and a gym, too, for that matter. It's not just the Bible classes that have to show a — a spiritual influence."

"This other thing — church extension. I can buy that. I won't argue with you there. That's a good deal."

"Well, all you have to do is designate that on your pledge card, and your whole contribution goes to Church Extension."

"What are the other folks giving to Life and Faith, whatever you call it? Have you heard, pastor?"

"Some are giving way more than they can afford, I know that. But I'll bet they'll never regret it . . . I know a couple families who could give ten times what they gave and never miss it."

"Meaning me?"

"No, I don't mean you, unless it happens to fit."

"It probably fits all right. I'll talk it over some more with the little woman . . . Who you voting for, Ike or Adlai?"

"I'll tell you after you've signed your pledge card."

"PROTESTANT. CATHOLIC. JEW"

(Continued from Page 7)

written in our generation." As a descendant of immigrants, as well as a member of the Church, this book will stretch your mental and spiritual sinews — and perhaps toughen them a bit too!

Einar Farstrup.

Editor's Note: The above was the thesis of a very well received lecture by Pastor Farstrup, of Solvang, California, at the recent Fall Meeting of District VIII.

Liturgics

QUESTIONS AND ANSWERS

Altar Candles

Question: How many candles should there be on the altar and how should they be arranged?

Answer: The traditional uses of candles on the altar vary to such an extent that even authorities on liturgics do not agree on definite rules.

In ancient times when altar lights came into use their purpose was strictly utilitarian. A flame of light, however, has a strange power to draw the human eye and to put the mind into a pensive mood; it is, thus, inducive to a devotional attitude. What could be more natural than that candles should become an "instrument of worship?" Their ornamental and symbolical aspects came into recognition much later; perhaps as late as the eleventh century.

In the earliest centuries of the Christian church only two candles, or oil-lamps, were used at worship, and these two lights were always placed near the ends of the altar. There are still many who maintain that two altar candles is the correct number. Others agree that two candles may be sufficient on a small altar in a small church or chapel, but on a large altar in a large church two candles may appear rather insignificant. The surrounding proportions simply demand candles in a larger number and perhaps in larger size as well. It seems that no definite demarkation between large and small proportions was ever drawn or accepted. As a result a multiplicity of candles gradually found the way also to the small altars in small churches. In Roman Catholic churches the altars have six large candles in a straight row, but the old tradition of two candles is still in use at the celebration of the Eucharist (Holy Mass). At that time all the candles are lighted and the two "Eucharist candles" thus help to make the celebration more festive.

On the altars in our churches are found various combinations of candles; two, three, five, six, seven and even more. In most cases each number has its own symbolical meaning. The candlelight by itself has long been recognized as symbolic of the Holy Presence. — In some of the liturgical churches one candle is kept burning at all times, though not on the altar. The meaning of this is self-evident. — The two separate candles represent the divine-human nature of Jesus Christ. They are usually placed one at each end of the altar with all other ornaments and Holy Communion ware in between. Sometimes the two candles are called "the gospel light" (on the south end) and "the epistle light" (on the north). — Three candles represent the Holy Trinity. Where there are thrice three candles the interpretations vary. — Five candles are representative of the wounds of the crucified Lord Jesus Christ. — Seven candles are representative of "the perfect number;" the meaning behind that term is that all-perfection will be accomplished when the reign of the Holy Trinity shall come to the four corners of the world. Some authorities maintain that seven-armed floor candelabras are permissible at the ends of the altar if the proportions are favorable, but the use of the candelabras should be limited to festive occasions.

Certainly there is nothing heretical about using more than two candles on the altar, but **good taste is always important**. The cross is the paramount symbol of the Christian faith; above everything else it is preferable as the centerpiece on the altar, and nothing else on the altar should be more prominent than the cross, not even flowers.

A conglomeration of various metals on the altar is definitely out of order. All the altar-ware, from the cross to the chalice, the candlesticks, and the vases, should be of the same metal, brass or silver, and it should be of chaste design.

Speaking of good taste: When the altar candles are

lighted before the beginning of the service it is better to use candle-lighters than matches. Considering the place, it is rather uncouth behavior to strike a match on the altar, or on the sole of a shoe — or worst of all — on the seat of the pants. Candle-lighters are cheap and much more practical.

In lighting the candles the following tradition is commonly observed: The candle, or candles, on "the gospel side" are lighted first, if only one person is doing the lighting. Extinguishing the candles should be done in the exact opposite order. If there are more than two candles and two persons are doing the lighting, they should start at the center and work out to the sides; here, too, the candles are extinguished in the exact opposite order.

It is hardly proper to blow out the candlelights; the melted wax may easily spatter on the altar. There are snuffers on candle-lighters.

If there is considerable draft in the chancel, the best way to prevent uneven burning is to use "candle-burners" around the top of the candles. In this connection it is recommended that the congregation keep one or two years' supply of candles on hand. As candles become older, they also become harder, that will make them burn more slowly and more evenly, and they are also less prone to bend in hot weather.

It is always appropriate to replace the candles when they have burned down to two inches. Neither empty candlesticks, nor empty vases, nor empty collection plates should be left on the altar.

There is considerable dispute whether or not electric candlelights are in good taste. Electric light is, of course, more convenient than regular candlelights, but few, if any, authorities regard it as proper for altar lighting. The objection is that the combination of an electric current with an imitation candle and a flame-shaped bulb is too artificial; it is at best a make-shift and a make-believe, and as such it is out of place on the altar of God.

Personally, I prefer the soft light of a living candle-flame to the steady glare of an electric light.

Marius Krog,
730 South 50 Street,
Omaha 6, Nebraska.

Readers of LUTHERAN TIDINGS are cordially invited to send in questions pertaining to the liturgical usages in our church.

Over The Typewriter

(Continued from Page 8)

Have you ever thought what this whole issue of affiliation or merger, whichever occurs if it does occur, will mean to you, the people who will be really affected by it? Do you realize that what our parents and elders are doing now will be what we must follow and live by in the future? Are we to sit back and not take part in these discussions and let them do what seems best for them and us without our consulting them or their consulting us? We cannot expect them to listen to us or listen for us if we have nothing constructive to say, or anything to say, for that matter. Study it, discuss it, think it, act it, and make your opinions known. Only by speaking out can they realize that we are concerned!

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Grand View College

Names, Places and People

At the beginning of each school year at Grand View, we're told, it is customary to mention the student enrollment in order to give a picture of our progress. This was done in a recent edition of LUTHERAN TIDINGS. However, this is only half of the story. An increase in the teaching staff has been necessary, too, and we wish at this time to acquaint our readers with some facts and figures that will tell the rest of the wonderful story that is Grand View!

In addition to our administration, we have a teaching staff of twenty-two, plus our librarian, and a laboratory assistant. Of these, some are hired on a part-time basis, and the "new" teachers in this category are Mrs. Kacena (Mathematics), Mr. Ramey (Engineering), Dr. Florence Teager (Literature), and Mr. Hillis (Freshman English). One new full-time teacher has also joined the staff. She is Mrs. Mathilda Wilkinson, whose field is Economics and Business Administration. Our librarian is Mr. Herbert Boyd.

In reporting student activities, there is always a bit of nonsense that seeps through an otherwise serious review of happenings. Before we get to that, permit us to tell of a meeting that was held at GVC, September 29. On this particular Saturday, the college was host to the state workshop of the American Association of University Women. Their day began with registration, and coffee which was served in the lounge. Mrs. Peter Jorgensen and Mrs. Axel Kildegaard poured, and they were assisted by Mrs. Harry Jensen, Mrs. Ernest Nielsen and Mrs. Wilbur Williamson. The women then met for a general session up in the lecture hall, and later met in various "special interest" groups. The women of Luther Memorial Church served them their noon meal, after which the workshop closed with two evaluation talks. The college was honored to act as host for these 105 women who came from all parts of Iowa.

In the lighter vein, our readers who are "a bit on the Danish side" will be interested to know that the Young Democrats of GVC have thought up a wonderful improvement in respect to the man of their choice as presidential candidate. (He can stand improvement, you know!) The Stevenson Parade for Saturday, September 22, was announced on the bulletin Board as the Stevensen parade. (Watch out kids, your nationality is showing!!!). Another announcement recently put up for all to see

had to do with the son of a certain pastor. This young man, initials A. M., was sentenced to take two very cute Des Moines girls to coffee one night. We don't know what the crime was but who cares if the punishment (?) turns out to be soooo good? The girls? Ruth T. and Janice A.

Do you read the Des Moines Tribune or one of its affiliates? If you do, you probably saw the picture titled "Just Plain Sad, That's What It Is." It was all about the burial of Bud. And to our Moms and Dads who might have seen it, we ask you: "How many of us did you recognize?" We admit we were a sorry sight. Yes, we also read the editorial page, but can you blame us for reading the **cartoons** when we come up with a choice tidbit like this? In "Double-Take" a couple weeks ago, we learned that our business manager has either been taking a little side trip to Miami, Fla. (Glorybilt Hotel), or else he actually **was** in Minneapolis, or Kimballton, or Cedar Falls or, well, any of the places he says he visited. In the latter case, we just have to conclude that he has a cartoon namesake. We're willing to settle for the latter if you are.

One of the events we looked forward to this fall was the picnic. It has come and gone (October 10), but we had a perfectly glorious time playing and eating together. Nothing like a good picnic to get the crowd together. We went to Grand View Park, and for purposes of publicity, let's just say it was great!

To get serious again, we know that our administrative staff is always speaking a good word for Faith and Life Advance. We know that in this year of big campaigns, we of the AELC have a very special campaign of our own — very important, very big, and one that will be a blessing to our college, our Church, and to each of us.

Be seeing you soon.

Hi-Fi.

Church Worker's Conference at Grand View College

November 9, 10, 11

Friday, November 9

8:00 p. m.—Film on different phases of church work.

Saturday, November 10

9:00 a. m.—Devotions.

9:30 a. m.—Balancing the Church Books — Harry Jensen, Executive Director of Faith and Life Advance.

11:00 a. m.—The State of Our Church — Dr. Alfred Jensen.

1:30 p. m.—Helps for a Building Program—Carlyle Peterson, Architectural Engineer.

3:30 p. m.—Spiritual Implications of Church Leadership—Dr. Leroy Norquist.

4:30 p. m.—Discussion period.

7:30 p. m.—Opportunities of the Church Board — Dean Axel C. Kildegaard.

Sunday, November 11

10:45 a. m.—Worship service — Luther Memorial Church.

Insofar as possible, housing will be furnished. The cost of meals beginning with breakfast on Saturday through Sunday dinner, plus registration fee, will be \$5.00. The Luther Memorial Ladies' Aid is having a Smorgasbord on Friday evening the 9th. If you would care to attend this dinner, please send in a request so that we may reserve tickets for you. The cost of this dinner is not included in the price of the conference.

We would appreciate it very much if you would send in your registration early so that we may have your housing arranged for you, and also so we can plan for the number of people who are to be served for the meals on Saturday and Sunday.

Howard Christensen.

Director of Parish Education.

Reformation Day

(Continued from page 5)

Nation has risen against nation, people against people, in these years of our own lives. Our world is sundered and divided. Though darkness encompasses the world, and though the tramp of doom may be heard at our doors, yet the stars of an eternal hope still shine. In history's most desperate hours we have a mission in faithfully proclaiming our hope, even when we may not know what immediate steps can or must be taken for the realization of that hope.

It happened on a crisp autumn evening in Stockholm, at the time of the first threats of the Russian invasion of Finland. Representatives of the governments of Finland, Norway and Denmark were guests in Sweden's capital city. Groups of people from the four nations were gathered by the royal palace, and here and there they joined in singing their national songs and anthems. Suddenly someone began to sing "A Mighty Fortress is Our God." The mighty chorus swelled, each group singing the same mighty hymn in its own language. Several nationalities represented, several languages used — but there was a common faith and hope, a united anthem in praise of the King of kings, and the Lord of lords.

Through fair days and dark, we of the Christian faith must continue to hope, and pray, and work to extend that Kingdom which is above every earthly realm. And we must carry on that spiritual activity with a song in our hearts, with a happy and confident spirit, knowing that the God of hosts is with us. **The kingdom ours remaineth.**

OUR CHURCH

Diamond Lake, Minnesota. The congregation here celebrated its 70th Anniversary on September 30 with a harvest festival. An overflowing churchful participated, as did Pastors Clayton Nielsen (a son of the congregation) and former pastor, Harold Ibsen, as well as Pastors John Enselmann and Paul Nussle. New Venetian blinds were dedicated.

Newark, New Jersey. Bethesda Church here hosted the recent district convention, and a highlight was the installation of the new pastor, Theodore Thuesen. The district accepted a fine gift of a tract of 25 acres of land near Hartford for use as a youth camp site. (Donated by Mr. and Mrs. Norman Christensen.) Pastor Einar Andersen was elected district president, Pastor Ted Thuesen, secretary, and Carmen Christensen, treasurer. A projection screen was received (an anonymous gift) by the Sunday School here.

Waterloo, Iowa. Miss Muriel Nielsen, our young missionary teacher now on furlough from her duties as principal of the Gaorang Girls' School on the Santal Mission field in India, was the honor guest at a Mission Tea in St. Ansgar's Church here on October 10. The event was sponsored by the Ladies' Aid, with guests invited from Cedar-Heights, Cedar Falls, and Fredsville. About 75 women listened with interest as Miss Nielsen spoke of school work among the girls of the Boro and Santal tribes.

Ringsted, Iowa. Prof. A. C. Nielsen was guest speaker at a Harvest Festival here this month. He spoke of his travels in Europe this summer.

St. Stephen's, Chicago. The Fall Meeting is being held as this goes to press, October 20. Speaker will be the Rev. Ove Nielsen, of the New York office of L. W. R.

Greenville, Michigan. District President Edwin Hansen of Muskegon spoke at services here October 21. The congregation of this community is also inviting the Muskegon young people to a Fall Festival the week end of October 27, with Pastor Beryl Knudsen acting as advisor. Local pastor, Peter Thomsen, will be on leave during the following week in Florida.

Sidney, Michigan. The congregation here, at a recent meeting, decided to buy two acres of land as a site for a future parish hall "across the road and one-eighth mile north" of the church. It was also decided to buy a new furnace for the present church, an oil burner.

Racine, Wisconsin. The Annual Harvest Festival was held October 14. Plans called for a full day, with morning worship and a Fellowship Supper in the evening. Dr. Charles a Puis of Luther Memorial Church

was guest speaker. No charge was made for the dinner, but a free will offering was received.

Dwight, Illinois. Pastor Marvin Nygaard and his family will move to his new church at Dodge Center, Minnesota, the week of November 12.

Hampton, Iowa. The Fall Mission Meeting was held here October 14 and 15. Guest speakers were Pastors Charles Terrell, (Newell), and Richard Sorensen, (Waterloo). A Youth Sunday, with young people conducting the services, is planned for October 28.

Contributions to Santal Mission

September, 1956

General Budget:

In memory of Alice Jensen, Valborgsminde, Mrs. J. A. Skermo, Minneapolis	5.00
Mrs. Minnie Mathisen, Des Moines, Iowa	5.00
In memory of two former pastors, J. L. J. Dixon and Eric Back, Ludington Friends	40.00
Luther Memorial Sunday School, Des Moines, Iowa (for use of slides)	10.00
Nazareth Sunday School, Withee, Wis.	50.00
Mrs. Lohman, Des Moines, Ia.	1.00
Dagmar L. A., Dagmar, Mont.	7.00
Bethania Congregation, Solvang, Calif.	39.50
Dagmar Nielsen, Solvang, Calif.	20.00
In memory of Rev. J. L. J. Dixon, Mrs. P. L. Lund, Des Moines, Iowa	1.00
Trinity L. A., Victory, Mich.	15.00
Pastor Heide, Racine, Wis.	20.00
Bethania Guild, Racine, Wis.	6.60
Nathanael Sunday School, Dagmar, Mont.	22.50
Messiah L. A., Roscommon, Mich.	5.00
St. Ansgar's Sunday School, Salinas, Calif.	7.50
In memory of Mrs. Ivar Nielsen, Newell, Iowa, Mrs. Sofie Dahl, Hay Springs, Nebr.	1.00
L. P. Lund, Newell, Iowa	10.00
Bethlehem English Ladies' Aid, Askov, Minn.	10.00
Mrs. Kamma Andersen, Brush, Colo.	5.00
Alfred Jensens, Bridgeport, Conn.	2.00
Mrs. Olga Boesen, Des Moines, Iowa	2.00
Total for September	285.10
Cash on hand from 1955	130.15
Total	\$7,070.10

To every giver is extended most sincere thanks.

Dagmar Miller,

1517 Guthrie Ave., Des Moines 16, Iowa
Correction please:

The \$5 in memoriam for Alfred Olsen, Ruthton, Minn., is from Vera and Harold Petersen, Tyler, Minn.

Sorry. D. M.

Manifests the Spirit of Christ to the World

(Continued from page 2)

Christian leaders and laymen who would find a way for people of all races and classes and creeds to live peaceably together in the grand old USA. To this I would add that there are many occasions when I personally thank God that we in our synod have learned to live peaceably with our fellow-Lutherans and with our other Protestant brethren in what to me is the spirit of Christ. I know there are others who feel as I do that theological conceit is also a violation of the spirit of Christ in keeping with Paul's admonition to the Roman Christians that they should "never be conceited."

Thus as we examine our record in regard to manifesting the spirit of Christ to the world, there is no reason for us to be haughty or conceited. There are still too many occasions when we fail to "overcome evil with good" and instead "let ourselves be overcome by evil." But the ideal still shines clearly before us as it is revealed and recorded in the Word. We know that our task is to manifest the spirit of Christ, the spirit of love, to the world. We know that our accomplishments, however meager, in the way of feeding the hungry, housing the homeless, befriending the enemy, healing the sick — all in the spirit of Christ — have left their mark on the world. But our fervent prayer and earnest desire shall still be that through Word and Sacrament more of the spirit of Christ's life shall enter and become part of our life, that in ever increasing measure the spirit of pure love shall change our lives and through our lives change the homes, the churches, the world in which we live.

"Our feet have wandered from Thy path,
Thou lowly Christ of Galilee,
Sweet prophet of the helping hand,
Meek Lord of love and sympathy.

Thy faith was but to walk with God
With humble heart and open mind.
But we have builded shrines of stone
In which to worship — spirit blind!

We lift our heads in loveless prayers,
We glory in our well-wrought creed,
Through righteousness alone avails,
Though mercy is the only need.

Break down, O Christ, our heartless faiths,

And give to us that spirit fine
Which feels in Thee a Comrade strong,
In every soul a friend of Thine."

—Thomas Curtis Clark.

Contributions to Solvang Lutheran Home

MEMORIAL GIFTS:

In memory of Marie Kjer- gaard, Coulee City, Ore., Mrs. Peter Mogensen, Mrs. Astrid Foxen, Mrs. Margar- ete Werner, Fresno -----	\$ 5.00
Mr. and Mrs. Chris Ny- gaard, Solvang -----	3.00
Mr. and Mrs. C. V. Nielsen, Solvang -----	3.00
Elna Thuesen and Esther Pagliotti, Santa Barbara --	5.00
In memory of Johannes and Chris L. Petersen by Sara P. Andersen -----	4.00
N. J. Nielsen and Jorgen Kroigaards -----	5.00
In memory of Laurits B. Jes- sen by Carl Waidtlovs, Del Rey -----	2.50
In memory of Mrs. Ellen Sor- ensen, Solvang, by Nebraska Friends -----	21.00
In memory of Mrs. Johanne Tange, Outlook, Mont., Mr. and Mrs. Wm. Jensen, L. A. --	10.00
In memory of Jens Lauridsen, by Bill and Elsie Hansen --	2.50
Bob and Evelyn Hansen --	2.50
Annie Eskelsen -----	2.50
Minnie Beck -----	2.50
Sara P. Andersen -----	2.00
Martin Madsen -----	2.00
Hans and Nanna Koch -----	3.00
Carl and Marie Waidtlow --	3.50
Mathilde Olsen -----	2.00
In memory of Jens Finderup, by Mathilde Olsen -----	2.00
Bob and Evelyn Hansen --	2.50
Bill and Elsie Hansen -----	2.50
Annie Eskelsen -----	2.50
Minnie Beck -----	2.50
Ed. and Eleonore Holm -----	3.00
Hans and Meta Nielsen, Mil- dred and Herbert Jensen, Jurg. and Dorothy Kro- gaard -----	7.00
Mr. and Mrs. J. Rasmussen, Watsonville -----	5.00
In memory of Mr. John John- son, San Dimas, Calif., by Margaret and Paul's, Sol- vang -----	10.00
Mrs. Hanna Parker -----	3.00
Betty Shaver -----	5.00
Mr. and Mrs. Niels Petersen -----	3.00
In memory of Jeppe Schou, Hollister, Pors and Schultz Family -----	3.50
In memory of Jennie Ander- sen, Solvang, Mr. Jacob Boy- sen -----	5.00
Mrs. Christine Jensen -----	5.00
Cora Orton -----	10.00
Sorine Jensen -----	2.00
Mr. and Mrs. B. P. Christen- sen -----	2.00
Mr. and Mrs. Chris Jensen -----	3.00
Mrs. Thyra Ostlund -----	5.00
Christine Andersen -----	2.00
Mr. and Mrs. Tony Nielsen -----	3.00
Mr. and Mrs. Henry G. Pe- tersen -----	3.50
Mr. and Mrs. Hans Skytt, Sr. -----	3.00

Mrs. Camille Hansen -----	1.00
Mrs. Christine Walker -----	2.00
Mrs. Agnes Hermansen -----	2.00
Margaret and Paul's, all of Solvang -----	5.00
Mr. and Mrs. Robert T. An- dersen, Buellton -----	20.00
In memory of Otto Christen- sen, Brush, Colo., Mr. and Mrs. B. P. Christensen, Sol- vang -----	2.00
Mrs. Sorine Jensen -----	2.00
In memory of Jacob Jorgen- sen, L. A., Margaret and Paul's Solvang -----	5.00
OTHER CONTRIBUTIONS:	
Mr. Carl Jensen, Solvang Home -----	12.50
Mr. Paul Herskind, L. A. --	100.00
Mr. and Mrs. George Du Jar- din, Chicago -----	100.00
Mr. and Mrs. Holger Laurit- zen, Buellton -----	25.00
Mr. and Mrs. Jacob Jacobsen, Selma -----	50.00
General Committee D. S. B., San Francisco -----	10.00
Mr. and Mrs. Ole Beck, Salinas	3.92
Period from July 1, 1956 to Sept. 30, 1956 -----	\$ 516.42
Unpaid pledges -----	\$1,300.00
Kind greetings and a hearty "Thank You" for the above gifts.	

SOLVANG LUTHERAN HOME

Nis P. Pors, Treas.

1956 Annual Meeting of WMS, Ninth District

(Continued from Page 9)

each group. We talked briefly about the possibility of having a 9th district women's retreat — no action was taken and it was proposed that the district representative take the initiative. But there was evidence of interest in such an event!

Due to her husband's illness, Mrs. L. C. Larsen had asked that a new representative be elected. Nominations were as follows: Mrs. C. S. Fynboe and Mrs. Fred Madsen of Tacoma, and Mrs. Edna Petersen of Junction City, with Mrs. Fynboe being elected.

This concluded the business meeting, and Mrs. Madsen called on the district president, Rev. Harold Olsen of Junction City, to introduce the speaker, Rev. Holger Andersen of Enumclaw. We sang the hymn "Faith of Our Fathers" which was also the theme of Rev. Andersen's most inspiring talk. He emphasized the fact that in being true to the faith of our fathers we must guard against being blind to present day needs and challenges. The meeting closed with the hymn "Abide With Me." A collection taken at the door for the WMS work totalled \$39.45.

E. Madsen.

District II WMS Meeting

The women of District II met Saturday evening, September 29th, in the Germania church for their WMS meeting. Mrs. Laura McLeod, our District Representative, presided. We opened our meeting with the hymn: "From Greenland's Icy Mountains" after which Mrs. Edwin Hansen led us in prayer.

The secretary's report and the financial report of the "Operating Fund" were read and approved. A letter from our National WMS President, Miss Emilie Stockholm, was read and the pertinent points thereof discussed. We voted to continue our special project, The Korean Child, for another year. Although our adopted boy, Nam Shang yang, is 14 years old, he is still in need of our help until he becomes self supporting.

Considerable thought was given to the organizational structure of our Women's Retreat. We all agreed on the new proposal that the Women's Retreat Planning Committee be made up of two senior members, who have had previous experience planning the Retreat, and two new junior members who have not had this experience. After a lapse of two years the two senior members' terms will expire and the two junior members will become senior members. This will enable a greater number of our women to have the joy and responsibility of having a direct part in the planning of our Retreat. For the coming year Mrs. Edwin Hansen and Miss Reeta Petersen are our senior members and Miss Thora Hansen and Mrs. Chris Nielsen our new junior members. However, it was stressed that each one of us has responsibility in sending program suggestions to the planning committee and encouraging attendance.

Mrs. William Kester was elected our new District secretary by a unanimous vote.

The motion was made and carried that our offering for the evening of \$52.51 be given to Faith and Life Advance. Our meeting was closed with the singing of the Doxology.

Mrs. Peter Thomsen,
District II Secretary.

LIP WISDOM

When I was one and twenty,
Concerned with much undone,
I criticized aplenty
The ways of everyone.
I cried of change and nettled
My kin with verbal stotms;
And, in my mind, I settled
The world with my reforms.
But folks went on unheeding . . .
At thirty, I could see
The change the world was needing
Began, somehow, with me.

—Jane Sayre.

Tyler Old People's Home

Building Fund

In memory of H. P. Nielsen, Tyler, by:	
Mr. and Mrs. Anton Andersen	
Mr. Skaldborg	
Mr. and Mrs. Chris Miller	
Miss Elsie Miller	
Mr. and Mrs. Magnus Petersen, all of Perth Amboy, New Jersey	\$ 25.00
In memory of Mrs. Anne Petersen, Tyler, by grandchildren	14.00
In memory of Mrs. Anne Petersen, Tyler, by friends and relatives	106.50
In memory of H. P. Nielsen, Tyler, by friends and relatives	50.00
In memory of Jacob Sonderby, Tyler, by Tyler friends	18.00
In memory of Anna Caperson Torksen, by Mrs. Gordon Caperson, Hebron, Ill.	1.00
Gifts to the Home	
In memory of Jacob Sonderby, Tyler, by Peter Shellgaard, Santa Barbara, Calif.	\$ 5.00
In memory of Mrs. Anne Petersen, Tyler, by Peter Shellgaard, Santa Barbara, Calif.	5.00
In memory of Alfred Olsen, Ruthton, by Ruthton and Tyler friends	21.00
In memory of Mrs. M. C. Jensen, Badger, S. D., by Mr. and Mrs. George Damm, Badger, S. D.	1.09
In memory of Oline Jensen, Badger, S. D., by Albrick Hjellson, Badger, S. D.	1.00
A sincere thank you to all for these fine gifts.	

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

Acknowledgement of Receipts By the Synod Treasurer

For the month of September, 1956

Toward the budget:

Unassigned receipts by Congregation:

Racine, Wis.	\$ 169.17
Chicago, Ill. (St. Stephen's)	100.00
Menominee, Mich. (Bethany)	38.34
Luck, Wis. (Bone Lake)	100.00
Ringsted, Iowa	376.25
Roscommon, Mich.	82.18
Hampton, Iowa	300.00
Los Angeles, Calif.	100.00
Chicago, Ill. (Trinity)	353.05
Circle Pines, Minn.	20.00
Marquette, Nebr.	1,535.00
Detroit, Mich.	600.00
Des Moines, Iowa	354.75
Troy, New York	200.00
Withee, Wis.	500.00
Bridgeport, Conn.	75.00
Luck, Wis. (West Denmark)	250.00

Pension Fund:

Congregation:	
Perth Amboy, New Jersey	128.00

President's Travel:

Congregation:	
Diamond Lake, Lake Benton, Minn.	20.00

Annual Reports:

Congregations:	
Enumclaw, Wash.	3.00
Chicago, Ill. (St. Stephen's)	9.50
Menominee, Mich. (Bethany)	10.00
Ringsted, Iowa	12.50
Grant, Mich.	2.00
Dalum, Wayne, Alberta	7.50
Roscommon, Mich.	8.00
Minneapolis, Minn.	12.00
Ludington, Mich. (Victory)	7.50
Hampton, Iowa	12.50
Dagmar, Mont. (Nathanael)	15.00
Tyler, Minn.	30.00
Dagmar, Mont. (Volmer)	3.00
Newark, New Jersey	6.00
Chicago, Ill. (Trinity)	12.50
Byram, Conn.	2.00
From Rev. W. R. Garred, Synod Secretary	9.00

Total for Annual Reports \$ 162.00

Pastor's Pension Contributions:

Rev. Howard Christensen	\$ 67.00
Rev. Erik Moller	36.88
Rev. Robert K. Fallgatter	55.82
Rev. Harold E. Olsen	30.00
Rev. K. Kirkegaard Jensen	60.80
Rev. Gordon Miller	42.00
Rev. Harris Jespersen	20.00

Total Budget Receipts in September, 1956 \$ 5,776.24

Previously acknowledged 36,431.61

Total to date \$42,207.85

Received for Items Outside the Budget:

For Lutheran World Action:

Congregations:	
Seattle, Wash.	\$ 157.50
Racine, Wis. (Special)	15.00
White, South Dakota	27.00
Ludington, Mich. (Bethany)	156.00
Menominee, Mich. (Bethany)	10.33

Ringsted, Iowa	67.75
Grant, Mich.	30.50
Perth Amboy, New Jersey	95.10
Roscommon, Mich.	19.70
Hampton, Iowa	100.00
Dagmar, Mont. (Nathanael)	9.50
Des Moines, Iowa	71.75
Withee, Wis.	275.00
Enumclaw, Wash.	70.03
Tacoma, Wash.	19.00

Total for month of September, 1956 \$ 1,124.16

Previously acknowledged 4,601.27

Total to date \$ 5,725.43

Miscellaneous other receipts:

For Children's Home, Chicago, Ill., from Mr. and Mrs. Harry Gjelsteen, Menominee, Mich.	\$ 60.00
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For Eben-Ezer Mercy Institute:

Congregation:	
Perth Amboy, New Jersey	54.31
For Old People's Home, Des Moines, Iowa	10.00
For Old People's Home, Solvang, Calif., from Congregation, Newell, Iowa	10.00

For District V Building Fund (St. Mark):

Remitted by Axel Skov, District Treasurer:	
Congregation, Askov, Minn.	\$ 415.00
Rev. Ove Nielsen, in memory of Rev. J. P. Andreasen	15.00
Mr. Ralph E. Henriksen, St. Paul, Minn.	20.00

\$ 450.00

Less check exchange charges 1.10

Net receipts \$ 448.90

Church Constitution

(Continued from Page 6)

kept on baptizing for more than twenty years before any part of the New Testament was written. That was the first Church. That was the Church led by those who had the first fruits of the Spirit. Since they did not have the New Testament, did they then have nothing normative for Faith and practice?

They had The Faith into which they were baptized. That was normative for them, and from that norm grew a Christian life of which it could be recorded:

The multitude of believers were one body and one soul.

That was unity. If such unity could be achieved on The Faith as normative for the life of believers, why do not we accept The Faith as normative for our lives instead of our part of the Bible which did not exist in the beginning of Christian life on earth?

History tells us that divisions in Christendom have arisen from controversies on the Bible. If we want to further unity then let us set forth that norm on which believers were united from the beginning.

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.

October 20, 1956

I am a member of the congregation at

Name

City

State

New Address

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