

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Mr. and Mrs. Reinhold Lepp and their son, Erwin, have found a new life in America, (Ludington, Mich.), under the program of the Lutheran Refugee Service.

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Dedication Address

P. Rasmussen

(Drumheller, Alberta)

Last year in LUTHERAN TIDINGS I mentioned that "Lutheran Welfare Society" here in Western Canada would build a nursing home in Calgary, beside our Old People's Home. It is now finished — the cost being over \$200,000.

At the dedication I spoke as follows:

I regard this nursing home that we are dedicating here today, as an answer to prayer and fulfillment of a promise. I shall in a few words try to prove it. The prayer is recorded in Ps. 71:9 and reads as follows: "Do not cast me off in the time of old age; forsake me not when my strength is spent."

What is characteristic for old age and infirmities at the same time? I have seen it expressed this way: In old age strength fails — weakness, feebleness, and decline belong to old age. Old age is more or less forsaken — the friends of former days often grow cold and indifferent. One by one they lay down their burden to join the silent majority, and a feeling of loneliness steals into the heart of the old that are left behind. Children, if there are any, have all left the parental roof and even oftentimes show an inclination to forget. Then, if sickness sets in . . .

If we want to give a striking example of persons' infirmities we can just read the gospel of St. John in the fifth chapter beginning with the second verse. "Now there is in Jerusalem by the sheep gate, a pool, in Hebrew called, Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed. One man was there, who had been ill for thirty-eight years, living up all hope" — then came Jesus, and if one continues the story we learn what happened. Out of situations like this, that prayer is born. "Do not cast me off in the time of old age, forsake me not when my strength is spent."

The erection of this building is a symbol of such a prayer. But there is something more. Many prayers have come before the throne of grace during the preparations and erection of the house. It was not always smooth sailing when money should be raised for the purpose. These prayers have been heard and answered.

In the Book of first Kings: 8-11 we read these words: "The glory of the Lord filled the house of the Lord." I know very well that these words refer to the dedication of the temple, but may we not ask and pray that the glory of the Lord will fill this house, for what is the glory of the Lord if not love. May it be true concerning them that as helpers have to bear burdens which Paul tells the Corinthians about himself and his co-workers: "The love of Christ constraineth us." So much about the prayer and the answer.

And now the fulfillment of a promise:

In the Book of Isaiah the 46th chapter, verse 3 and 4, we read as follows: "Hearken to me, O House of Jacob, all the remnant of the House of Israel, who have been borne by me from your birth, carried from the womb, even to your old age I am He, and to gray hairs I will carry you. I have made and I will bear, I will carry and will save." These words point to the past,

to begin with. If we have lived a Christian life we must admit that in years gone by God has blessed us in so many different ways. It may be summed up in these words, "Hitherto had the Lord helped us!" Through poverty, through wealth, through sickness, through health, at home, abroad, on the land, on the sea, in honor and dishonor, in perplexity, in joy, in trial, in triumph, in prayer, in temptations. There is in the history of Israel especially one event that they could never forget: crossing the Red Sea. And when we today at the dedication of this home look back then we must say, it is wonderful how we have progressed. I remember plainly the beginning, the first meeting in Sharon church, and what little money we had to start out with.

So it is for the Lutheran Welfare Society, but so it is also for the individual. Listen again to the wonderful promise by God himself: "even to your old age I am He and to gray hairs I will carry you." If you could understand the Danish language I would remind you of these lines: "Det er saa herligt at stole paa, vi har en Herre som alting mægter, han os ej glemmer naar vi er graa hans Naade rækker til tusind Slægter." In translation:

It is so wondrous to know alway,

We have a Helper with power unbounded

He will not leave us when old and gray

But keep us ever by grace surrounded. (Aaberg.)

We may take every single word in this promise and ponder upon it, and it will open up to the greatest and richest blessing for the old, as well as for every one of us. In speaking of this to be carried we may also think of these words, "The eternal God is your dwelling place, and underneath are the everlasting arms." They are not weak but strong and they are everlasting. In the Danish spiritual song: "I saw Him in Childhood With Eyes Brightly Beaming" we used to sing in the last verse, "I stretch forth my drooping hands unto Him." In the translation it is different, "I'll greet Him with joy when my heart ceases beating, and unto his kingdom my spirit is fleeting."

But I have often thought of this: suppose I am not able to stretch forth to him my hand, then it is well to know that his everlasting strong arm is able to hold me.

I have just read the words: If we are held in the clasp of the everlasting arms we need not fear that we shall ever be separated from the enfolding: "Underneath." They are always underneath us. No matter how low we sin in weakness, in fainting, in pain, in sorrow, we never can sink below these everlasting arms. We can never drop out of their clasp. God's love is deeper than human sorrow. Sorrow is very deep but still and forever in the greatest grief, these arms of love are underneath the sufferer." I hope and pray that the keynote of these words may come true in this Nursing Home.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3597 to ASKOV, MINNESOTA.

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

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

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

A Student of Grundtvig Makes Some

Preliminary Observations

Einar Anderson

Difference Of Opinion On Our New Constitution Makes Timely and Pertinent These Findings From The Study of Doctrine and History.

BEFORE TRANSLATIONS of or from Grundtvig's religious writings are attempted, it is necessary to clear up certain points lest something be condemned in advance before it appears — in the erroneous belief that Grundtvig's viewpoint depends on certain easily controverted errors involved in it.

In 1840, by a process of dubious reasoning, Grundtvig came to the conclusion that since only the Lord Himself could establish the conditions for admission into His Church, therefore He had delivered what we call the "Apostle's Creed" to His disciples during the 40 days between the resurrection and ascension when He commanded them to go forth to preach and baptize.

Therefore, the "Apostle's Creed" is a "living Word from the Lord's own mouth," the living Word of God orally transmitted and transplanted from generation to generation in Baptism.

This idea was a faulty deduction based on historical facts.

Unfortunately, it was set forth by Grundtvig and accepted by his followers with such enthusiasm as the rediscovery of Christianity's Rock of Gibraltar that it took on the appearance of being the foundation on which his entire viewpoint rested.

Therefore it also became the Achilles' heel of the movement as far as all its critics were concerned. From then on, it became a common assumption among them that if this deduction could be overthrown, then Grundtvig's entire viewpoint would collapse with it.

To my knowledge, there is not a single adherent of Grundtvig's ideas in Denmark today who holds to this idea. That is how fundamental it is to Grundtvig's viewpoint.

Condemning this idea is a waste of time for critics of Grundtvig's position. They are fighting a shadow which no longer exists and whose disappearance has in no way weakened Grundtvig's position. Instead, it has removed its most vulnerable element.

Self evidently, a faulty deduction has no effect on the truth of historical facts on which it is based. Therefore, obviously, Grundtvig's faulty deduction of 1840 has no effect on the truth of the facts he discovered from the witness of history some 15 years previously.

Once it is cast aside, we are back on the historical foundation of his discovery of about 15 years before.

That which was built on the shifting sands of mere logic has long since fallen. That which stands on the solid rock of historical evidence remains secure.

But even here, Grundtvig made an assumption which can just as easily be attacked.

He assumed that what we call the "Apostle's Creed" is the original form of the Baptismal Creed which goes back to the days of the apostles.

We know today:

1. that what we call the "Apostle's Creed" is a later amplification of the earliest form of the Baptismal Creed of the Roman Church for which we have written evidence. (the "Old Roman Symbol").

2. that each church, or at least ecclesiastical area (later known as a diocese) had its own Baptismal Creed, no two of which agreed exactly in their wording.

3. that what Irenaeus, Tertullian and other ancient writers were appealing to was not a single Baptismal Creed but the Baptismal Creed of each Church or ecclesiastical area; not a single Creed but a single Faith professed in a multitude of Creeds differing in wording in each church or ecclesiastical area but everywhere expressing one and the same unalterable Christian Faith.

This is the historical basis for Grundtvig's discovery. His assumption that this single Faith expressed in a multitude of slightly different Creeds means one Creed, our present day "Apostle's Creed", has no effect on the truth of his discovery whatsoever.

Furthermore, anyone who reads our present day "Apostle's Creed", and then turns to the "Old Roman Symbol" and then to the three references concerning the Baptismal Confession given by Irenaeus and the three references given by Tertullian, will readily see that all these things amount to the same thing, that here we are dealing with something which, despite all differences in wording and omissions or additions of unessential matters, was everywhere substantially one and the same thing — the confession of "the Faith once delivered to the saints."

It is therefore one thing to criticize Grundtvig because he assumed that our present "Apostle's Creed" is older than the earliest writing in the New Testament.

It is quite another thing to attempt to deny what

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A Haven at Last

After Ten Years of Wandering

Lenore P. Williams

A Congregation of Only Twenty-four Families Has Succeeded Where Great Congregations Have Failed. Here Is The Heartwarming Story of What Trinity Church, Near Ludington, Michigan, Has Done.

TEN YEARS of wandering, waiting, and hoping are ended for Reinhold Lepp, his wife and their son, Erwin—10 years since they fled their home in the Russian zone of Germany, thankful to escape with their lives.

Now they can begin life anew in a home of their own, theirs through the kindness of members of Trinity Lutheran church of Victory who sponsored their coming to America—the land of opportunity to which refugees from war-stricken lands the world around look for a chance to start over again.

The Lepps, and their son, Erwin, age 27, arrived in Ludington last summer and are now located in an apartment at 906 Maple street, furnished and made ready for them by the good folk of the Victory church.

They were, like thousands of others, living a normal life in their home town, Halberstadt, in Eastern Germany until the war came. True, that little man, Adolph Hitler, had risen to power and was doing things of which they did not exactly approve. But the Lepps were just an average family, busy with their work and relatives and friends in their home community. The affairs of state gave them little concern.

Reinhold, the father, had a good job as sexton of Martin Luther Memorial church in Halberstadt. His wife, Berta, helped him and they took pride in their work. It was an honor to be sexton of the parish church; Reinhold was the one of 65 applicants chosen for the job. Their son, Erwin, was growing up and going to school, a bright carefree lad. He was already serving his apprenticeship to become grocery clerk.

Then came the beginning of World War II and Reinhold worked in an airplane factory. For 11 years he helped to make parts for the big war planes of Germany, he was a welder, and a good one. Other workmen were taken to fight in Hitler's armies but Reinhold was more useful in the factory, so there he stayed.

In 1945 the first big personal disaster came to the Lepps. Their home was destroyed by Russian bombers — they managed to save a little furniture and a few personal possessions but that was all. Shortly after that the Russians came in and took possession of their city. The Americans and the English came in, too, but, within a short time, they were obliged to withdraw — Halberstadt was in the Russian zone of Germany. Quickly the conquerors stripped the town of its industries and other valuables; everything was shipped to Russia. The people themselves were not allowed to congregate together in any public meeting and even the churches were closed.

The Russians then began taking the young men and boys of the town and shipping them away, the Lepps thought to Siberia. They were afraid for their son, Erwin, then a youth of 17 — something had to be done to save him from becoming a Russian slave. The family had friends living near the border dividing the

Russian and English zones so arrangements were made to go and visit these people.

From this point of vantage they made their escape — it was in April, 1946. Plans were carefully laid for the crossing on a dark night. Leaving the friends' home with only the few possessions they could carry in knapsacks strapped to their backs they set out to follow the bed of a railroad track leading to the English zone. The night was cold and the going hard — they waded through high water and ice on marshes and fields where the streams had overflowed their banks. Finally they reached the edge of the English zone and right there they were caught by Russian guards with machine guns.

"But," Mr. Lepp explained through an interpreter, "we were already on English territory and they agreed to let us stay after we bribed them by giving them our watches and everything else of value we carried with us."

Then came several months of hardship as the family progressed from one refugee camp to another, three in all. Erwin, who speaks a little English learned through pouring over a few books he acquired in the western zone of Germany, told of the life in those camps where from 2,000 to 3,000 people were herded together in barracks with nothing to do but wait. Daily rations of food were the same in all — two slices of bread, a tiny piece of margarine and some soup which he described as water in which one was lucky to find a little piece of potato or other vegetable. They slept on straw piled on the floor of the barracks.

Finally, after all the weary waiting, the Lepps were assigned to a small one-room flat in Osterode and later lived in Eisdorf in the Hartz mountain region of central Germany. Reinhold Lepp worked as a mail man for three years.

Early in 1951, the Lepps read in a newspaper about the passing of a law in the United States whereby displaced persons like themselves could come to America if they were sponsored by some American organization or family. About the same time they learned of Lutheran World federation through which arrangements might be made for the move to America.

"We wrote and for long time heard nothing," Erwin explained. "We send pictures and answer questions."

Finally, after nearly four years, good news came to the Lepps through Lutheran World federation — "Trinity Lutheran Church in Victory township, Mason county, Michigan, has chosen you."

In February, 1956, they applied for their visas, six months later boarded an airplane at Hanover for the trip to the United States of America. They left Hanover July 8 and making the last leg of their journey by bus from Muskegon, arrived in Ludington July 10.

Pastor John Christensen and about half of his flock

A Salesman Asks

Why Wasn't I Sold?

Dean Axel C. Kildegaard
GRAND VIEW SEMINARY

The other night an unusually successful salesman invited me to his home with the express purpose of discussing our synod's need for pastors. His persistent question during the evening was simple: "Why haven't you sold our young men on the ministry?" Our discussion led us down many paths, but the points we touched on were relevant. In summary, it progressed somewhat in this fashion:

Antagonist: Time and again there has been an interest in the ministry on the part of these young men. I was concerned myself when I was at Grand View. Why wasn't I sold?

Apologist: I'm not so sure that there is a simple answer. Do you mean that it is our fault — what if you don't belong in the ministry?

An.: Someone sold me later on selling as my vocation. It could have been you. Don't you think I could have been a pastor?

Ap.: Whether I think so or not, is that important? It seems to me that it was and is your decision, not mine. I don't think it is fair to shove the responsibility for your decision onto us.

An.: Someone is responsible for my being where I am. You say that there were several young men whom

from the Victory church were on hand to welcome their family when the bus pulled in at the Ludington station. Barriers of language were swept aside as they poured forth English words of greetings and German responses of gratefulness for the kindness of their unknown American friends.

The tired and excited Lepp family were then escorted to the new home on Maple street, completely furnished and waiting for them.

"Real home again," Mrs. Lepp managed to make her reporter guest understand as she escorted her from room to room of the four-room apartment. First there was the kitchen with its white range and refrigerator, table and chairs and cupboards stocked with dishes, cooking utensils and foodstuffs. Off this was Erwin's bedroom with its neatly made bed and chest of drawers. On the other side of the hall, the comfortably furnished living room and another larger bedroom for Father and Mother Lepp — a real home, indeed, for the three who had known 10 years of wandering and waiting.

We spent the afternoon with the Lepps, Pastor Christensen, Mrs. Ewald Ueth of 202 North Lewis street who kindly assisted as interpreter.

Over delicious coffee and cookies, served by our gracious hostess, there was much visiting. Forgotten, for the time at least, were the privations and trials of the past as the Lepps, all three, joined in discussing the joy they already experienced in living in Ludington and talking over plans for work which they hope to soon find and become self-supporting residents of their newly adopted home community.

— Ludington Daily News.

you hoped to see in the seminary this fall that didn't come. Where are they?

Ap.: Teaching school, in the army, in business — anywhere, it seems, except the seminary.

An.: Why aren't they here?

Ap.: Many reasons. One is that during the two years of study beyond Grand View, they were not part of the life of the Church.

An.: What does that have to do with it?

Ap.: I believe that the call to service in the Church comes out of and through the life of the Church.

An.: You speak of the call — in my line, we use the word sell. You are ordained and at a Christian College . . . aren't you the Church?

Ap.: No, I work at the school — which is one of the functions of the Church. Our work is primarily academic: or the study of human experience and insight in the context of the faith. The school is a derivative activity of man, while the Church represents God's activity.

An.: I'm not sure that I follow all of that, but tell me, if you aren't then where is the Church?

Ap.: At home, across the street.

An.: But the students at Grand View are no longer at home, nor are they really a part of the fellowship across the street. They are part of a life and a fellowship that centers at the college.

Ap.: I think you are close to one of our real weaknesses. We do have morning and evening devotions at the college and we do considerable contact work with these young men. But we are not a congregation. The congregation is the ongoing reality of His life and is wholly dependent upon Him — as the body is dependent upon the head. It expresses this dependency in its worship which centers about the Word and the Sacraments. That is what I meant when I said that the Church is the area of God's activity.

An.: But you are getting theological again — but I think I see what you mean. But someone must be responsible.

Ap.: The pastor is.

An.: All right — aren't you one of the pastors at the school? Isn't Ernest Nielsen a pastor, and Howard Christensen?

Ap.: Wait a minute. We have been ordained and are each of us aware of pastoral responsibilities. But

Editor's Note: All pastors and some others have already received this dialogue in mimeographed form. It is of unusual general interest, however.

the Church calls men to the pastoral office — a pastor is a man in that particular office of the Church. Not one of us is called by a congregation to serve as a pastor. Dr. Nielsen is the president of the college and responsible to the Church in this venture in Higher Education. Howard Christensen is a teacher in the field of religion and a director of the religious activity at the college — some people call him the chaplain, but there is a world of difference between the chaplain and the pastor. I'm responsible to the Church for the seminary. No, we are not pastors — but teachers. We deal with ideas about life and the understanding of life. We help, or try to help, our students to see what life is and direct them toward it. But the reality of life itself is rooted in the Church. I really believe that outside the Church, or aside from a vital relationship within His body, there is no salvation.

An.: That was a long answer, but the fact remains that you get three or four or half a dozen or more students every year who consider the ministry. Why can't you get their names on the dotted line?

Ap.: There are two answers to that one. First of all, it is not our purpose to talk people into anything. I can't take the responsibility away from the individual by resorting to high pressure methods.

An.: Ouch! No one will admit they use "high pressure." On the other hand, if you don't want to talk anyone into anything: are you ashamed of what you have to sell?

Ap.: I hope not. No, my purpose in dealing with young men is to help them find themselves; to find that area of Christian service for which they are most fitted. I also try to present the need of the Church for workers and the tremendously rewarding life which is offered to them here — but it is always their own decision.

An.: But someone must be responsible for these fellows.

Ap.: Their pastors are.

An.: We've been here before. A moment ago you mentioned that there were two answers to one of my questions about closing the deal. What is the other one?

Ap.: I may use theological language but you salesmen surely have a language of your own, too! This simply isn't a deal that can be closed once and for all. Any decision for Christ has to be renewed daily out of the life with Him. There are a good many days between the finish of the first two years of college at Grand View and the completion of a B. A. degree.

An.: Someone should keep in contact with those men.

Ap.: We do, in a limited fashion. But the real contact that has to be kept is the relationship to life that belongs to the Church. The real question is whether they are part of that life in the university community, and does their home and their home pastor continue to have a pull and an influence.

An.: Do you mean that the moment they lose that relationship they are also lost to the seminary?

Ap.: Not at all. In fact, I think that sometimes we never learn the meaning and significance of home and the Church until we have been away from them. But if we later return home, so to speak, it will

be because we recognize these as real and life-giving. The decision for Christ is always one that is given to us.

An.: Let me comment on your language now. You've used the expression "decision for Christ" twice. Do you mean by that a decision to enter the ministry?

Ap.: Touché, you caught me. No, a decision for Christ is a basic decision of all who belong to Him — of all Christians.

An.: Then how would you define a decision to enter the ministry?

Ap.: All Christians are defined by the fact that their hope is in Him — a hope and a faith relationship which has been given to them. As a consequence of this hope and faith, there is a compulsion upon them to respond by giving their lives in service to their fellow man. They have a secondary decision to make, which is based on two factors: 1. Their own abilities and potentialities, and, 2. the needs of their fellow men. Perhaps for a Christian, those two should be reversed.

An.: You mean there is nothing particularly unique in the call to be a pastor. That all Christians face the same decision.

Ap.: Not exactly. There is something unique in the call to every service and to every man, as every service and every man is unique. Furthermore, there is another call for the pastor. Every man who enters the seminary is preparing for that specific call which comes to him from the congregation when he is ready.

An.: That spells it out a little more. But let's get down to the basic points that you have when you talk to a young man about that second decision of how he will serve his Lord and his fellow. You must feel that there is something special about the ministry as a life's work.

Ap.: As far as I am concerned, there is no other work that compares with it. I often miss it.

An.: Why? — and be specific!

Ap.: It is a work for men who have a deep concern for people. In all the really important times in the lives of men, the pastor is involved. At birth and baptism, on confirmation day, at a wedding and the founding of a new home, and when death strikes, the pastor is there. At those times when men are most moved, most open, most in need, the pastor is part of the family. Not only that, but he has something to give that is of real help because it is of life. But at other times too, there is the opportunity and the responsibility to share and proclaim the Gospel itself. It is a frightening but also an exhilarating responsibility. To proclaim good news is thrilling and exciting. Although he has to guard against self-pride, a pastor has the right to have the highest pride in his calling.

An.: Now you're talking the way a salesman can understand. Is there more?

Ap.: Much more. It is also a work for men who like ideas. I don't mean abstract and speculative dreaming, but working directly with those values and concepts that are basic in persons and communities. The pastor is always trying to translate

these into the lives of those people for whom he is responsible.

An.: Sounds like a pretty exacting job. I should think it would take an awful lot out of a man. It wouldn't take long for me to run dry.

Ap.: Maybe not, except for one thing. The one who grows the most in the work is the pastor himself. In seeking answers to needs, he finds his own answers. When he preaches, he preaches first of all to himself. When he works with that which is basic in others, he comes close to the basics himself. There is no other work, as far as I can see it, where there is as much potential for growth.

An.: Doesn't all this mean a rather lonely life?

Ap.: I suppose from one point of view you could say that. Superficially, the pastor is a little removed from some of the banter and triviality in every day business and social exchange between men. But on the other hand, he is much closer to people when and where it counts.

An.: At the sacrifice of his own life, I suppose.

Ap.: You can skip that word "sacrifice" as far as I am concerned. If you mean family life, I doubt there is any work which has as much opportunity for sharing as does the ministry. How many men and their wives have so great a chance to be partners in a work as do the pastor and his wife? Did you know that in Who's Who there are more children of ministers that are recognized than of any other profession? I think that this is because minister's families tend to be much closer. That doesn't suggest "sacrifice."

An.: You are talking more and more like a sales manual. I think you really do think of the ministry as something special.

Ap.: If any man gets his reward in this life, it's the pastor.

An.: As a matter of fact, it seems to me that this is something that should be rather easy to sell.

Ap.: Here we go again.

An.: No, I mean it. In fact, I'll take such a selling job. Put me on your payroll and I'll fill your seminary for you.

Ap.: That is a fascinating idea, but I don't think that is the way it will be done. Join us in the seminary. As a pastor, maybe you could do it.

An.: We've gone around in a circle, haven't we? You always come back to the pastor.

Ap.: Not exactly. I always come back to the Church and to the pastor as the one who is called to the responsible, spiritual leadership of the Church. By the way, do you know what time it is?

An.: Golly, it is late, isn't it!

Ap.: It sure is, and I've got an 8 o'clock class tomorrow. This sure was an interesting discussion — I'm glad no one counted how many cups of coffee I drank.

An.: What makes you think no one counted? I hope we can continue to talk about this some time. You know, you've got the greatest thing in the world to sell. Something should be done about it.

Ap.: That's right — something should be done . . .

God and His Enemy

Aage Moller

More than ever it is good news to hear that God loves his enemy. I am the enemy, and during the few years I have lived and among the few people I have known I have as yet not found the person who is not the enemy of God. O, sure the communist is God's enemy, but not more than I am. The bombmaker is of course the enemy of God, but not more than I am, and the drunkard is perhaps less the antagonist.

My natural inclination has been that of adjusting myself to the standards of civilization, which is now as it was in its beginning a defiance toward God. Like others I have tried to sneak away from God by relying in all the substitutes, such as an inflated government, religions of moral legalism, piety, activity or laureated sex, pursuit of money happiness, clamor for a seat of honor after death, esoteric mind gymnastics, etc. I have with others adored the mountain peak of historic humanness, namely self-preservation at the loss of life. The ones who spilled their blood for the sake of country, cause, or family survival were also to me the great ones and I helped erect the monuments on their graves.

While we re-elect an honored man who has always walked on the middle of the civilized highway, lived obediently with a nice woman, never been in jail, and been a clever strategist in war and politics, we applaud the Hungarian rebels who will rather die than submit to rulers. Meanwhile the communists laud the many people who died in order to secure the survival of the communist ideal. They were equally great, and amidst democratic mediocrity we still revere human greatness — which never leads into more life but always into more death. "Who is greater in human history than the ones who die for friends or the country?" asked Jesus — but such greatness is always followed by a disappointment and not a Pentecost. A man who knows the Jews and understands the time of Jesus makes the claim that the patriots and intellectuals of that day surpassed the average in greatness. They were willing to follow a leader who could revive the militant latent vigor of the people and they were willing to pay the heaviest price in order to regain the lost independence and sovereignty of Israel, but if Jesus had responded to their desire there would have been no Pentecost.

Love is the unknown, yet revealed law of a world, different from the greatness in civilization. Faith in a God of love is the opposite of faith in a God of self-exertion. John was the greatest among men, yet he was the least in the kingdom of God. The Israelites defied God by making a government with military power, decorative pomp, political strategy and a book religion, adjusted to the government. The remarkable thing was that the more they tried to obsolete God, the more did he love them and the more did he intensify a yearning for him. The analogy to this is the mother whose love for the son deepens and grows while the son hates and despises her. The effect is an increasing and painful longing for her..

The marvel in history is that in spite of the animosity toward God his church is silently here, in little Ashland, in great New York, in the very being of the hobo and

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Paging Youth

American Evangelical Lutheran
Youth Fellowship

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Over The Typewriter

Due to some unexplainable miscalculation of time on the part of your editor, there is no PAGING YOUTH in the last issue of LUTHERAN TIDINGS. I apologize, and will do my utmost to refrain from repeating myself in this uncommendable manner.

Please take special notice of the minutes in this issue. They are not complete, but the main decisions are included. Note the estimated deficit and consider your duty of paying dues, past or present. The national organization must be financed and it is up to each society to do its part.

It is also up to you to report to me the various news items cropping up in your areas. I have already received one fine letter from the Newell, Iowa, society. It will be included next time with others that I receive.

Business Session — Condensed

The business session of the annual AELYP convention was called to order at 1:45 p. m., November 3, 1956, by the president, Lavern Larkowski, in Bethlehem Lutheran Church, Cedar Falls, Iowa.

Lavern Larkowski was elected convention chairman and Glenda Pickett, convention secretary.

Voting rights were given to 34 delegates, 12 district officers, two Grand View College delegates, five national board members, seven pastors and two Operations India committee members, giving a total of 62 votes.

Agneta Bollesen, AELYP treasurer, presented the financial report for the fiscal year ending November 1, 1956. A summary of the report is as follows:

Total receipts	\$624.64
Total disbursements	883.06
Net deficit	\$258.42
Cash on hand, November 1, 1955	\$586.87
Net deficit for 1955-56	258.42
Balance on hand, November 1, 1956	\$328.45

Because so many societies are not paying their national dues, it was moved that hereafter, the names of the delinquent societies should be read before the convention. The motion was seconded and carried.

The president then presented his report to the convention with these results:

General Situation: From the reports given, each district seems to have had successful summer camp programs and conventions.

Synodical Relationships: The main topic for dis-

(Continued on Page 14)

Highlights From the National AELYP Workshop and Convention

The 1956 annual workshop and convention held at Waterloo, Cedar Falls, Fredsville and Cedarloo, Iowa, November 2, 3 and 4, proved very successful and enlightening to all attending. Friday's session at Waterloo was opened by a devotion given by host pastor, Richard Sorensen. The new Handbook Committee just formed this spring reported on their progress. The chairman of the committee, Rev. Carlo Petersen, told of the general content. Rev. Harald Petersen, Luck, Wis., presented the new song, "Spirit of Youth," which was written by Dr. Johannes Knudsen of Chicago and dedicated to the youth of AELYP and Grand View College. At the banquet on Saturday evening, it was again presented, this time along with the music composed by Mrs. Richard Juhl (nee Rita Petersen, Ringsted, Iowa). Rita was on hand to teach the song to all attending. It was well received with enthusiasm from everyone.

Also on Friday afternoon, Marie Sorensen was on hand to help with the creation of an AELYP emblem after Rev. Harry Andersen had given suggestions on what some of the things were that should be symbolized in the emblem. Marie also had some "creations" of her own which she showed after "buzz groups" had created several emblems or parts of emblems. All of these suggestions were given to a committee composed of Marie Sorensen, Betty Paulsen and Rev. Richard Sorensen. They will study all of them, compose three or four emblems from suggestions, then circulate them to all local fellowships through Paging Youth. Before long, AELYP will have an emblem of its own.

The play, "Time and the Conways," was presented by Grand View College students under the capable direction of Mrs. Noyes, professor at Grand View College. Mrs. Noyes gave some interesting and helpful interpretations throughout the play. It was well received.

Saturday's activities were held in Cedar Falls and consisted of reports on publications, UCYM and Operations India. Rev. Marius Dixen, of the Santal Mission Board, was there to discuss the Operations India project with the group. Saturday afternoon was devoted to the main business session. A summary of the minutes is included in this issue of LUTHERAN TIDINGS.

The banquet Saturday evening at Cedar Falls was attended by approximately 150 people. Dean Emeritus A. C. Nielsen of Grand View College gave the main address. Synod president Alfred Jensen, Grand View College president Dr. Ernest D. Nielsen and Gora Tudu also gave greetings. Dale Johnson was the toastmaster. Immediately following the banquet, a UK program was given by Grand View College students, and some film strips from the AELYP film library were shown by Agneta Bollesen. Rev. Howard Christensen led the group in folk dancing to close the evening's activities.

Sunday morning, the Bible study was held at the new church at Cedarloo. Dean Axel Kildegard of Grand View Seminary was in charge. Special worship services with holy communion were held at Fredsville followed by a dinner in the Fredsville parish hall.

Now that another convention and workshop is history, the 103 people registered can begin to implant and utilize the ideas and inspirations gained there in their societies.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Program Materials

Excellent mission study materials are published each year by the Friendship Press, New York, N. Y., under the auspices of the Joint Commission on Missionary Education, National Council of the Churches of Christ in the U. S. A. These materials are used by millions of church women throughout the U. S. A. I feel that I can recommend them without reservation to the church women of the AELC and I urge that you make use of at least some of them.

The two major themes for this year's study are: "The Church In Southeast Asia" and "Mission Field — U. S. A." These two books are available at \$1.25 each, paper bound. The guides are 50c each. The guides offer suggestions on presenting the studies and plans for the programs. Other supplementary books, pictures, maps, filmstrips, recordings and sound films are also available by purchase or rental.

The Trinity Mission Group, Chicago, uses these materials and we have found them very interesting and worthwhile. They are suitable for program materials for all church women's groups.

Emilie Stockholm.

District I WMS Meeting, Newark, New Jersey

Mrs. George Mellby, our District I Representative opened the meeting with a prayer, after which she called for reports from each Ladies' Aid in the district. The Mother's Club, from Perth Amboy, a newly organized group of mothers of Sunday School children, also reported. Running true to form, all of the ladies' groups have again proven themselves as helping hands to many a needy cause, local and national, as well as foreign.

Mrs. Mellby then presented our speaker, Mrs. Ove Nielsen, to us. Mrs. Nielsen is the treasurer on the National WMS Board and she gave a very informative and inspiring talk on the history of WMS. We learned that the first meeting was held in 1908 by a group of women who were interested in supporting mission work in the church, both home and foreign. Other interests were the support of our Seminary and of the Santal Mission. Today, too, these are the main objectives of WMS.

Mrs. Nielsen told us that a six point program has been presented to the local societies by Miss Stockholm. This program is to be a guide to WMS work on the local level. Briefly, it consists of the following points: 1) Organization—a revision of the present constitution. 2) Membership—membership in WMS should be based on the assumption that all women who are members of AELC are also members of the National WMS. 3) Finances—there is a need for a thorough study of finances. 4) Publicity—Interest and cooperation amongst the members is the main objective and in order to have a closer contact with each congregation there is need for a Keywoman in each congregation as a contact link. 5) Missionary Education—need for more study material on our missions. 6) Program Planning—there is a need for program material. A question and answer period followed Mrs. Nielsen's presentation. Most of those present seemed to agree that Membership should be on an individual basis. However, more emphasis should be given to informing each one about WMS.

Mrs. Mellby then thanked the group for sending her as a delegate from the District to the Women's Retreat at Tyler. It had been a wonderful experience for her. It seemed to be the general opinion of those present that a delegate to the Retreat should be sent each year and that

the local Ladies' Aid groups be informed of this. Mrs. Mellby expressed the hope that a week-end meeting within our own district could be planned in the future so that fellowship as well as discussion of WMS could be promoted.

Because of the time limit for this meeting no further discussion could be carried on and election of officers followed. Mrs. Mellby declined re-election as she felt she did not have time to give to it. Mrs. Ove Nielsen was then elected our new District I Representative of WMS.

Mrs. Carmon Christensen.

Hartford, Conn.

Secretary "pro tem."

Letter From the Ribers

Grahampur Mission

P. O. Dingdinga,

Dt. Goalpara, Assam, India

July, 1956

Dear Friends,

It's one year since we wrote most of you last, and two years now since we left home. Right after Easter, Mary and the children traveled to South India where a large American school is located. Traveling first to Calcutta (300 miles) by freighter plane, the next 1500 miles by train, and the last 50 up into the mountains by bus, it took almost 5 days. They were in the company of another lady with her three children, so it was quite a picnic! Kris and Emmy are now very much involved in school life, and the new routine of things makes life much different for Karl and John, too. Away from the heat and dust of the plains, Kodaikanal has been a wonderful change for the children especially, the climate being much like springtime back home in Iowa or Illinois. Not only the weather has been enjoyable in May and June, but this has also been the main season for concerts and plays at the school, Missionary conferences, coffee parties, picnics, etc., get-togethers with missionaries from other mission fields (even some from Arabia and Burma). All mission work here in Asia is undergoing a major transformation. Especially perhaps in India, and it's a wonderful time to be a part of it in this great and interesting country.

Embarking on her 2nd Five Year Plan, in which the development of heavy industry is to be stressed, India is stepping forward as a nation with vigour and bright enthusiasm. Nine years of experience in self-government is bringing about a nationalistic spirit of self-confidence, and though there's still a long way to go, we, too, firmly believe that given the economic assistance she needs, India will continue to grow as a strong and prosperous democratic republic. Within our Church too, a similar spirit of self-confidence is growing. We are rapidly progressing in a program of self-management (eliminating the direct influence of missionaries in the already established Church), and thereby hope also to progress along the lines of self-support. Wish we could be sending more of our young Santals to see how things are done in the States, it gives them quite a boost to get out into the world like that.

In our corner of the work at the Santal Colony (a 25 sq. mile settlement hacked out of virgin forest about 30 miles from the Himalayan Mountains in Eastern India), we have good evidence of a growing enthusiasm for the work of the Church. The village people here are getting their best qualified young people on the local congregational boards, District Church Councils, etc., — which is actually something new. Hitherto not much respect has been attached to education, by custom age has been considered most important.

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Preliminary Observations

(Continued from Page 3)

Irenaeus, Tertullian and other writers of the ancient undivided Church affirm:

1. that the one Christian Faith expressed and confessed in the many different Baptismal Creeds is earlier than any of the New Testament writings since it goes back to the very beginning, to the foundation of the Church.

2. that therefore, if we are to avoid heresy, we must interpret the New Testament Scriptures in the light of that Faith in which those who wrote these Scriptures lived.

3. that therefore the Baptismal Creeds setting forth this Faith are in each church or ecclesiastical area the Rule and Standard for the Christian Faith, the dividing line between orthodoxy and heresy, and the Rule and Standard for the correct interpretation of Scripture.

Disregarding is erroneous assumptions, both of which are minor matters having no essential bearing on the case, Grundtvig's discovery of 1823 or 1824 was nothing else and nothing less than a rediscovery of the doctrinal position of the ancient, undivided Church, the Church in which heresy could for long survive but in which there was complete freedom for the interpretation of Scripture as long as such interpretations did not contradict the fundamental Christian Faith expressed in the Baptismal Covenant.

In dealing with Grundtvig's religious writings, we must remember two things:

1. Grundtvig's assumption that what Irenaeus and others speak about is a single Creed rather than a single Faith expressed in a multitude of local Creeds and that this Creed is our "Apostle's Creed", is a mere ripple on the ocean's surface having no effect whatsoever on his historical discovery.

For all the Baptismal Creeds are essentially the same, expressing and confessing in different words one and the same unalterable Faith.

And the "Apostle's Creed" is our Baptismal Symbol, of equal rank with all the others, the Baptismal Symbol of all the western churches since about the 7th century.

Furthermore, this, our present Baptismal Symbol, is but an amplification, not differing in or adding on a single essential, of the older Baptismal Symbol of the Church of Rome, the "Old Roman Symbol", the use of which can be traced back to at least 150 A. D.

Finally, our "Apostle's Creed" is, like all other Baptismal Creeds of which we have written records, a true and complete expression, statement and confession of the one "Faith once delivered to the saints."

In the use of our Baptismal Symbol therefore, that Baptismal Creed which has been used by all of western Christendom for the last 12 centuries, we stand firmly on the foundation of "One Lord, One Faith, One Baptism."

Therefore, while Grundtvig's assumptions are incorrect on strictly historical grounds, they are fundamentally true nevertheless if we consider content and

continuity of meaning rather than exact accordance in wording as the distinguished criterion.

2. Grundtvig's deduction, that the "Apostle's Creed" is a "Word from the Lord's own mouth" dates from 1840. Before that time, there may be an indication here and there in a published sermon that Grundtvig was gradually working towards this idea several years previously.

But this "Achilles' heel" does not appear in any of Grundtvig's basic writings between 1825 and 1840. And the writings of this period include what is doubtlessly the clearest exposition of Grundtvig's position: "Shall the Lutheran Reformation Really Be Continued?" (1831).

Since the writings after 1840 merely build on, continue and in a few instances correct what he wrote between 1825 and 1840, it is a simple matter in these later writings to strike out the references to an idea which historical research long ago proved to be absolutely untenable.

With these two matters taken into account, there should be no grave difficulties in dealing with Grundtvig's religious writings. At least, not for those who believe he is fundamentally right!

God and His Enemy

(Continued from Page 7)

the exalted leader of the military wrecking crew. God who loves his enemy is able to uphold his church even among religious people who do not believe him and yet assume that they are the saviours of the church, while they keep on pampering our favorite pet. The name of that pet has for the last hundred years been called activity. The pet has developed into a monster who may destroy us at any time.

The spirit of God's church is the spirit of wholeness, oneness and while our pet, activity, is severing us from the forces of life, and the capacity for becoming the universal human being, the spirit is hard at work in opposition to the majority demand. It is because of the Holy Spirit's sacramental work within us that we belong to the church, in spite of the fact that our nature of wrath is allergic to it, and we can claim no credit for what has happened.

Joy In Life

He was a man, became old and stricken in years, and then he died; but the recollection of God remained the same, a guide in all his undertakings, a quiet joy in the devout contemplation. Aye, if no one missed him in his death, if he were not now with God, then God would miss him in life, know his home and seek him out, for the deceased walked before Him and was better known by Him than by anyone else. He remembered God, and became efficient in his task and was happy in his labor, and found joy in life; he remembered God and was happy in his modest home with his dear ones; he disturbed no one's peace of mind by indifference to the public worship, nor confused anyone by untimely zeal, but the house of God was his second home—and now he is gone home.

"At the Side of a Grave"—Kierkegaard.

Liturgics

QUESTIONS AND ANSWERS

Standing, Sitting, Kneeling

Question: Just when, during the worship service, does the congregation stand?

Answer: First let us make clear why there is "up-rising" and "down-sitting" in worship. Needless to say, there is a more meaningful purpose in the prescribed movements than the mere comfort which may be gained by changing the position of the body. Standing, sitting and kneeling are actual parts of the worship, and their meaning must be sought in the acts of worship to which they are related.

In some churches the governing rule states succinctly, consistently and categorically: "Stand to pray, kneel to worship and sit to listen." But according to liturgical custom this is an oversimplification. Standing is fine for singing, from a physical point of view; but it is also generally regarded as an act of courtesy, respect or reverence. In worship the emphasis is naturally placed on the aspect of reverence. We stand in reverence of the most sacred parts of the service, the parts which pertain to "the word" when it is read or spoken, i. e., in the gospel, the epistle and the lesson; and also in the sacraments, the Confession of Faith, the Benediction, and as a matter of consistency, it should also include the Absolution, and it may include the Offertory.

In order to avoid an awkward situation inconsistency has been permitted to creep into the general rule. At one point in the course of the worship some parts which require standing come so close together that the "up-rising" and "down-sitting" may easily give the feeling of bobbing up and down; for instance, for the reading of the epistle we stand, then follows singing, for which, if we were consistent, we would be seated; but the response, Gloria Patri, is very brief, so we remain standing; for momentarily we shall be standing for the Confession of Faith anyway. It follows that we also stand for the response after the reading of the gospel and for the threefold Amen after the Aaronitic Benediction. Thus, to the reverence which we show for "the word" has been added that we remain standing while we express, through the responses, our appreciation of "the word." Here again, in order to be consistent, we should stand while singing the Gloria, the response which follows the Absolution.

In imitation of our non-liturgical brethren, some of our congregation stand for the processional and the recessional. That, too, is inconsistent, but I have felt the urge myself — and the congregation here in Omaha is one of those who prefer to begin and end the worship standing. Could it be that by becoming too consistent, we may also become too pedantic?

Singing and praying have their own distinct characteristics as acts of worship. From ancient times the distinction was expressed by kneeling in prayer. It will readily be agreed that this is the most significant outward act of worship, and yet, it has been eliminated from our worship, (except at a certain point during Holy

Communion and in the wedding ceremony.) I have not been able to ascertain when and why that happened.

Kneeling in prayer is not likely to be brought back into practice again under normal conditions; but the pastor is in position where he very fittingly can make some amends for the lack. When he prays before the altar he is speaking for the congregation; it would be entirely proper and very meaningful if he also kneel while he prays, on behalf of the congregation; that would mean during the Opening Prayer, the Confession of Sin, the Prayers of Holy Communion, and the Prayer of the Church, but not during the collects nor during the Offertory since they are in a class by themselves.

In the following, * denotes the points in the liturgy when the congregation stands, ** when the pastor may kneel to pray for the congregation before the altar:

The Opening Prayer **

The Confession of Sin **

The Kyrie **

The Absolution *

The Epistle and response *

The Confession of Faith *

The Gospel and response *

The Offertory *

The Prayer of the Church ** (including the Lord's Prayer)

The Prayer at Holy Communion *
(including the Lord's Prayer)

The act of Holy Baptism * (including the Lord's Prayer)

The Institution of the Sacraments *

The Aaronitic Benediction *

The Threefold Amen *

In closing I owe it to state that the views which I have expressed above are my own, and I have no guarantee that the Committee on Liturgy will agree with me on every point.

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

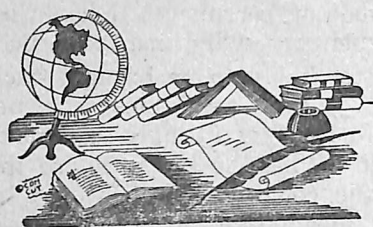
YULE

The 1956 issue of YULE is about to come off the press. We hope orders are in from all the congregations. The cover for this year's YULE is very colorful and pleasing. The contents of stories, poetry, meditations, song and pictures are interesting and meaningful; and we believe YULE will be a real asset to Christmas in the homes.

We, who are responsible for the publication of YULE, need the help of each one of you in the matter of distribution, in order that the publication of YULE may continue to be a successful venture. It is our hope that we may merit this cooperation.

The Staff

Mrs. Paul Nussle, Bus. Mgr., Tyler, Minn.
Mrs. C. William Petersen, Assistant Editor
Harris A. Jespersen, Editor



OPINION AND COMMENT

ELSEWHERE IN THIS issue you will find printed a rather complete statement on the plan of the ULCA for "peaceful desegregation." Many observers were quite shocked to read in earlier news releases that the Synod had rejected the statement at its convention which supported the Supreme Court's ban on segregation in public schools as being "in harmony with Christian convictions." In the early releases it seemed that the impression was inevitable that the convention approved segregation, which obviously did not sound possible. Indeed, Dr. Fry, president, asked that his name be placed in the minutes as favoring the statement, and as opposing the action taken. The ULC was the first major church body to take this action — i. e., rejecting an outright statement favoring the Supreme Court decision. (Even the Southern Baptists had done so.) It now appears that conservative elements within the Synod voted against the statement, feeling that the church had no right to judge governmental decisions. There were, of course, some southerners who had other motives and opinions who also voted it down. The vote was 340 to 159, a very decisive vote. We doubt, however, that this percentage is any indication of the numbers within the ULC who favor segregation. The majority, it would seem, is made up of some kind of unholy alliance which, as the Christian Century points out, will probably not last long.

OTHER ACTION within the ULCA is worth noting, since we are especially friendly with that largest Lutheran synod, and especially interested in its doings. At its convention, the synod approved a budget for 1958, an anniversary year, of fifteen million dollars, a tidy sum of almost \$10 per member. (A year and a half ago when we were discussing affiliation, this page went out on a limb and predicted that membership in the ULCA would cost probably \$5 per member. It appears this estimate was far on the conservative side.) — The convention also liberalized its stand on the remarriage of divorced persons. Remarriage is now permitted where, in the pastor's opinion, remorse and repentance exists over mistakes and guilt in the former broken marriage. The convention also went on record for the first time as endorsing planned parenthood. And finally, the convention made sweeping revisions in the handling of home missions. Whereas formerly the responsibility lay chiefly with the individual synods of the ULCA, the new plan puts the authority in the Board of American Missions, one of the central organization's boards.

SOME HOMES may receive this issue during Thanksgiving week end and look for references within these pages to that uniquely American holiday. We have not forgotten the date, though we may plead guilty to forgetting often that his holiday's significance ought to be a **daily** awareness, not just an annual event. It is often pointed out that it is really not so strange that we in America have a special day of Thanksgiving, since we have so much, by comparison, for which to give thanks.

But it must be remembered that when the day first was celebrated, the early settlers in Massachusetts had, we would say, very little for which to give thanks. What did they have? Freedom, yes — but how hard to evaluate that! A harvest, yes — but they could have had that at home in England, and with less effort. If we were given only what they had, only the most sainted of us would incline to observe a special week or even a day for Thanksgiving. And let **us** not forget that true Thanksgiving involves care and concern, and the sharing of the things we prize most.

ONE UNFORGETTABLE thank-you prayer was said by a four-year old Japanese girl who at the end of a pleasant day of surprises and play, said, "Thank you, God, for a wonderful day." And then, after a moment she went on, "I hope you've had a good time too." — Thus we learn to share the things we prize most . . .

NOW IS THE time of the year when we are packaging Christmas presents, and again this year we would like to suggest a combination of good reading material which will delight many an invalid or "senior citizen" with time on his hands. Give him a copy of "YULE" and a copy of "DANSK NYTAAR, 1957." Probably your local young people will have "YULE" available shortly. "DANSK NYTAAR" can be had for one dollar, postpaid, by writing the Grand View College Bookstore. "YULE" this year will be chuck-full of pleasant and inspiring reading, and sports a striking colorful cover. Circulation has been slipping lately, for no good reason. Treat your family and other families to a bargain seventy-five cents' worth. Year after year Editor Harris Jespersen, Circle Pines, Minnesota, gives us a handsome, enjoyable product which deserves a far wider readership. Let's make the edition a sell-out! As for "DANSK NYTAAR," an effort has been made to widen the appeal of this Danish-language annual by including an English section. But basically it is still designed to afford pleasure and meaning to lovers of the Danish language, and this it succeeds this year, as in the past, in doing. As an annual tribute to outstanding personalities of Danish stock, it serves a unique and interesting function, and its writers and its editor have presented a variety of fresh, tasteful and absorbing contributions to a pleasant DANSK NYTAAR.

THE CRISIS IN Europe underlines the need for this year's clothing drive to be a success. Countless new refugees are streaming out of Hungary with an urgency that has now become, it does seem, a matter of life and death. They will need clothing for the coming winter, and will deplete the existing stocks in the LWF warehouses, as they crowd into cold camps and barracks on the humane side of the Iron Curtain. Those stocks must be replenished.

WITHIN A FEW weeks leaders of our Synod will meet with leaders of at least three other bodies to explore the possibilities of organic union. Let us pray for the success of these meetings in whatever sense God intends their success. Let us pray for the presence of His Spirit in our representatives as well as in the other delegates, so that what is now unclear will clarify, so that what is in advance so obscure may be seen "in a glass" brightly, so that our united leadership, on which we all as synods are so dependent may arrive at a wisdom whose source will be on high.

Minnesota Notes

The Diamond Lake Congregation which now is cooperating with the Hope Lutheran Church in Ruthton in trying to get a pastor, invited the Hope Lutheran Congregation to partake in their seventieth birthday celebration, and a number of Ruthtonites responded. The two congregations have cooperated for a number of years, but right now have no pastor, since Rev. Walter Brown left in April. This small congregation has stood firm for all these seventy years and has a nice location about four miles north of Lake Benton. The first pioneers were faithful church members and they led their young people to that path that leads to their church.

There was a large attendance all day Sunday. Services were held in the church at 10:30, and the church was filled to overflowing. The sermon was given by Rev. Harold Ibsen, a former pastor there, but now of Viborg, South Dakota. His sermon revealed his fondness for these people that he served for many years and he gave touching remarks as to their faithfulness to their church.

At two p. m., Rev. Clayton Nielsen, now of Withee, Wis., gave the people a fine lecture on: "Visions and Memories." He was born not far from the church to Mr. and Mrs. Harold Nielsen, his grandparents being among the early pioneers and pillars of the church. The speaker spoke on visions in early boyhood, and his memories covered many years in the congregation. He made many remarks as to the past boyhood days, and expressed fond hopes for the future of this congregation. A younger brother, Everett is now studying for the ministry, a student at Grand View, Des Moines, Iowa. So in another couple of years there will be two ministers from this same home. Rev. Clayton Nielsen has been pastor for some years at Withee. Alma has been organist in the church for many years and as an active member has been able to influence her sons, and as a poet says: "Show them the way up to a higher plane."

Some of the second generation are still active members and took part in the program in singing and remarks, Iver Andersen giving reports on the olden days when his father, Mathias Andersen, for many years was one of the leaders in the congregation, and recorded many memories in a book published while Mathias Andersen was still living and an active member. Several speakers made short remarks during the program. A fine potluck dinner was served, and coffee, after the program.

The Ruthton and Diamond Lake congregations will for the time being be served by Rev. Paul Nussle from Tyler, with services every other Sunday at nine in the morning.

The Ruthton Sunday School goes on under the leadership of Marie Olsen,

Letter From the Ribers

(Continued from Page 9)

Right in our own congregation at Grahampur, 90 per cent of which is made up of village people (total, incl. children, 1500), church collections are on a steady increase, and over \$2,000 has been pledged for the construction of a new church building. This is approximately one-fifth of what our whole Church of 30,000 people gave in collections in 1955! All the teachers here and workers in the Mission compound have pledged a full month's salary in this drive, — 12 per cent of their year's income for this project alone! Many farmers have turned over sizable pieces of land to the congregation which we are farming this year with our new tractor (thanks to many of you!), some are hauling sand and gravel, some give rice or other farm products, etc., etc. We're planning to order a steel frame from Calcutta and build with brick, — if we can raise about \$3,000 more back home. Wooden structures don't last more than 30 or 40 years at most.

Our new high school is growing, for which we are happy, and there are about 275 boys and girls on the roll now. Most of our daily life here is taken up working with the villagers in the Colony (10,000 of them), helping to settle disputes that arise, supervising the village schools, getting people interested in better farming methods (the tractor at first frowned upon by many now runs day and night), helping the Pastors in visiting the sick and working up interest in Church activities, etc., organizing literacy work, Sunday Schools, — and what not. There's no end to it all, and it's wonderful. Wish you could come out and visit us, we'd put you all to work right away.

But now back to the family. Kris, 8 years old, now is (naturally) a tall boy and seems happily adjusted to school life. School at home with Mommy went very well, but it's more fun to be in a classroom with 30 others the same age. His teacher is a young lady out from Canada. Emmy went to kindergarten for several months, but now that most of the parents have taken their younger children back with them to the plains, the class has been dispersed. So, Mommy takes over and will teach Emmy to read at home as she did Kris. Emmy will soon be 6, — also tall for her age, and is a good natured blondie. Karl, who will be 4 in October still speaks mainly in Santali, but can make himself understood in English when he wants to. He

for many years superintendent. Now she is also taking over the confirmation class. When Hope Lutheran Congregation looks for faithful servants, Marie Olsen comes in as number one, and to her can really be applied the quotation: "Thou Good and Faithful Servant."

Sigurd Pedersen.

will be going to Kindergarten next year, so it looks as though Harold is going to be alone again for about half of next year, too. Since we sent the last letter off to you, our little John Luther joined the family. Was to have been Jennie or Dortha, but something got fouled up somewhere. He's a loveable little tyke and we just wouldn't trade him for any girl now! Just starting to "buy his new legs" (walk), as the Santals put it.

We've had some of the usual illnesses that go with living in Assam—pneumonia, malaria, dysentery, etc., but Mary gave us the real scare when she developed a freak blood condition about 3 weeks after John was born. No more tangles with leopards to report on, though we've had a few close shaves with some mean looking cobras and Russels vipers in and around the house. During the past cold season we had many big meetings to get ready for. The first being the Annual Santal Missionary Conference, to which we were privileged to be hosts. Those of you who know how the fields of the Santal Mission are situated will remember that we are spread quite far apart. Some of the missionaries in the Bihar area (where we worked during our first term) had never seen the Assam field, so all were quite pleased to hold the conference here for a change. It is always an inspiring affair when we all get together (we were close to 90 people in all), and we had a good week. Quite a mob to feed and make housing preparations for. This year, too, we celebrated the 75th jubilee of the Santal Colony, and many gathered on the big day at Grahampur, including missionaries, Government officials, and about 6,000 Santal Christians. We started the day off with sports events for the children of the Colony, held a public meeting in the afternoon, and in the evening a pageant was presented depicting the exodus from the "old country" (Bihar) and the journey of the first settlers with the early missionaries to Assam. It was well done and most enjoyable. There was also the annual meeting gathering on New Year's Day when thousands of Christian Santals come together at Grahampur for a church service with Holy Communion, and an open air meeting in the afternoon. This year we were honored to have as our guest, Bishop Schioller from Roskilde, Denmark.

Well, this letter is growing longer and longer, guess we'd better come to a close before we wear you out. Thanks to all of you for remembering us in so many ways throughout the year. We still appreciate the old Christmas card pictures that some of you send from time to time. It's a big help to us in the work and we can use all that you might be able to send. The Santal children just love them.

With best wishes and sincere greetings from

John, Karl, Emmy, Kris,
Mary and Harold Ribers.

Grand View College

Ladies, Gentlemen and a Male?

Brooms, dust mops, waxers, scouring powders, and every other tried and true cleaning aid emerged from the broom closets in the girls' dorm last Saturday to be put to the test. From the remarks of our guests on Sunday at our "open house," we are inclined to admit that these devices do the job (with quite a bit of help from us, naturally). Personally, I don't know how many visitors we welcomed in the three hours set aside for open house, but we were delighted to note that there were not a few faculty families, and other guests from the congregation. We were most happy to have you with us. Do come again, please!

Saturday the college was host to about a dozen key women from the Iowa churches of the synod. They spent the best part of the day in meetings, and emerged at about three-thirty in the afternoon looking a little tired. This group were members of the district Women's Mission Society. We are happy to report that they enjoyed having their dinner with us.

At a special convocation on Tuesday, November 13, we had the good fortune to hear Mr. George Thomas, a member of the parliament of Great Britain. Mr. Thomas is a Methodist lay-pastor, and is one of the four delegates who came to this country to attend the World Council of Methodists which was held in Washington, D. C., in mid-September. His address dealt with the present world situation with particular reference to Great Britain's part in the middle eastern situation. It is difficult to give an appraisal of such a timely and important subject, but we wish to go on record as saying that it was excellent and thought-provoking.

As your communities are closing their United Campaign drives, you might like to know that the student body of Grand View College contributed \$92.55 to the campaign here in Des Moines. It might not seem earth-shaking to you, but we are a bit happy about our action as the result of wanting to be a part of a nation-wide fundraising campaign.

Now to the "gentlemen" of our heading! From last Sunday until today they have been much in evidence on the campus, and from what we hear, they will also be with us for part of tomorrow. These gentlemen are members of the synod board, and of the Home Mission Council, and are here to transact some of the most important business of the synod. They

Lutherans Act On Plan for 'Peaceful' Desegregation

NEW YORK, Nov. 9 — The United Lutheran Church in America moved today to implement its decision to seek a "peaceful achievement of desegregation" in its 4,500 congregations.

The Board of Social Missions of the United Lutheran Church — whose 2,270,000 members make it the largest Lutheran body in the nation — unanimously approved a plan to train 100 pastors and laymen for "a thoroughgoing education and action program."

Swift approval by the board came after Dr. Harold Letts, secretary for social action, declared the denomination's 20th biennial convention at Har-

risburg, Pa., Oct. 17 "did not shy away from speaking out on the specific issues" of desegregation. He said, in fact, the board was given a "go ahead signal" to implement the church's basic document on human relations.

The convention voted 340 to 159 to delete from the board's proposed desegregation statement that the United Lutheran Church "states its belief that the Supreme Court decision of May 17, 1954 is in harmony with Christian convictions." Dr. Letts interpreted the vote as meaning "to avoid any implications of approval or disapproval" of the court decision.

The convention was explicit on three things, involving desegregation, Dr. Letts said.

"1. It pointed to the special responsibilities of Christians to 'keep open the channels of communications and understanding among different groups in this controversy.' Actually, the church might play a decisive role exactly at this point, for peaceful achievement of desegregation depends in large part on the development of cooperation and understanding among the Negro and white communities.

"2. It called for upholding and strengthening the public school system, and thus, as the debate indicated, it spoke to the states which are contemplating abandoning the public schools in order to avoid integration, and pointed them to a better way.

"3. The ULCA called upon 'all parties to the present controversy to follow and uphold due process of law and to maintain public order.' In so doing, it spoke directly to the violence that has emerged in some communities. It spoke to the instigators of violence, and to those responsible for maintaining public order."

Dr. Letts told the board that in his view "the convention obviously sought to lead congregations in racially-mixed neighborhoods to minister to all people in their community."

"In the light of these considerations I believe that the convention action should be interpreted as a go-ahead signal to the Board of Social Missions to work for 'the fullest realization of the objectives of the Statement on Human Relations'."

To carry it out, the board approved a plan for training 100 leaders in conducting education and action programs based on the human relations statement, in the denomination's 32 synods and 4,500 congregations.

The statement on desegregation, as adopted by the church at its 1956 convention Oct. 17, follows:

"The ULCA, recognizing its development in the moral crisis confronting the U. S. A. in the current controversy over desegregation occasioned by the Supreme Court decision of May 17, 1954, affirms the Statement on Human Relations adopted by the Executive Board of the ULCA and the Board of Social Missions (April 1951), and calls upon all its congregations and people, exercising Christian patience and un-

come from New York and California and all points in between (well, not quite **all** points), at any rate they represent many communities of our great land. It is somewhat of an invasion, but we don't mind at all. In fact, we like to have these guests. We also had two tall, **very** tall visitors from Sweden last week. They were members of the Swedish Y. M. C. A. chorus, and were guests in the home of Dr. and Mrs. Nielsen. The chorus of 72 men sang at the KRNT Theatre last Friday night, and they were terrific!

Let's see now. Oh, yes, another invasion is about to take place. This time it will be the members of the school board, and they should arrive in time for a meeting on November 20th. That, however, is a one-day meeting, and we have no further details.

In case you don't understand the heading of this little blurb, it might still be a mystery to you after you've read this. Anyway, something very funny-looking walked into the dining hall last Saturday noon, and he, she, or it really gave our little Korean student Lee a run-around. "The Thing" was encased in an old Halloween mask, and even managed to eat its dinner without removing same. Do I know who it was? Certainly, I do, but being fairly good at keeping secrets, I just won't tell ! ! ! In case you are very curious, just ask any one of the other 100 or so students. (These Chicago people do buy some of the queerest things, don't they?)

Before we "see" you again via LUTHERAN TIDINGS, we will have ample time to ponder about the many blessings that we as Americans have enjoyed and experienced. The great American holiday of Thanksgiving will have come and gone. It is our sincere wish that we will all have tried to make it not so much a day of feasting, as a day of true thankfulness and rejoicing, so that we may reflect soberly upon the conditions in the world that makes it impossible for many of the nations of the world to enjoy the freedom that is ours.

Hi-Fi.

OUR CHURCH

Minneapolis, Minnesota. A Parent-Teachers meeting for Sunday School and congregation was held here November 11. Miss Alyda Overgaard spoke of her three years in the Holy Land, and showed slides. Miss Muriel Nielsen addressed the congregation and Sunday School on November 4.

Omaha, Nebraska. The Women's Circle here decided to "adopt" a small Korean child, and has sent knitted mittens and scarves to the Chicago Children's Home.

Racine, Wisconsin. Pastor Robert Heide was hospitalized briefly recently. Members of the congregation enjoyed a presentation some weeks ago by members of the Gideon Society.

Askov, Minnesota. The congregation here recently welcomed a new refugee family, Mr. and Mrs. Eberle and Jutta.

Watsonville, California. We have a report that this little congregation of 30 contributing members has pledged \$2,000 to the Faith and Life Advance. Scattered reports have come in of good response elsewhere: Omaha, over \$4,000; St. Stephens, Chicago, over \$6,000; Trinity of Chicago, \$22,000; and Des Moines, \$23,000. Other congregations have done not so well.

Tyler, Minnesota. The congregation here recently adopted a budget for next year of \$22,136.80, about \$4,000 of which goes to the synod. Thanksgiving services will be held November 22, with an offering received for the mission work. The young people are holding a carnival November 23-24.

Bridgeport, Connecticut. The Friendship Circle and the YPS hosted a Halloween party recently, with Hartford young people invited for the costume frolic. The Circle is sponsoring events to raise funds for new robes for the

derstanding, to work for the fullest realization of the objectives of that statement.

"We believe that Christians have special responsibilities to keep open the channels of communication and understanding among the different groups in this controversy. Our congregations are encouraged to contribute to the solution of the problem by demonstrating in their own corporate lives the possibility of integration.

"We furthermore state that due heed ought to be given the following principles by all and especially by those holding civil office, since they hold their power under God and are responsible to him for its exercise.

"(1) The public school system so necessary to the maintenance of a democratic, free and just way of life, must be upheld and strengthened.

"(2) All parties to the present controversy are in duty bound to follow and uphold due process of law, and to maintain public order."

choir. The YPS will mail boxes of "Christmas cheer" to boys in the armed forces. A new arrangement of heating the basement has become necessary due to crowded Sunday School conditions; one class will be conducted downstairs. At nearby Byram, members are working on a project to obtain new light fixtures for the church.

Los Angeles, California. Dedication ceremonies for the new Sunday School addition will be held in connection with Thanksgiving Services on November 22. At a recent congregational meeting, the sum of \$400 was added to the budget to cover the pastor's Social Security payments and automobile expenses.

Business Session — Condensed

(Continued from Page 8)

cussion was on the possibility of obtaining a youth director for AELLYF. Rev. Howard Christenser, member of the committee chosen at the 1956 synodical convention, has been weighing the matter. He discussed the matter with the convention mentioning the qualifications and responsibilities of such a person. That the majority of those present felt such a person would be helpful was evident, for it was carried that the convention go on record as supporting wholeheartedly the idea of having a combined youth director and parish worker for full-time employment in the synod.

Larger Fellowships: The Lutheran World Federation is inviting Lutheran societies to take part in a 5,000 voice choir which will sing at the L.W.F. Youth Rally, August 24, 1957, at Bloomington Stadium in Minneapolis. Rev. Harald Petersen announced that one hundred of our youth have sent in their names.

Lavern Larkowski represented AELLYF at the General Council of the United Christian Youth Movement held at Lake Geneva, Wisconsin, this past summer.

Rev. Harald Petersen announced that Work Camp will be held the last of July in Minnesota. This is an opportune time for young people to learn about social problems confronting us today.

Applications for the 1957 Lutheran Youth Leadership award have been very low. The chairman urged graduating seniors especially to apply for the \$150 scholarship.

Service Project: The financial report from the Operations India committee was given by Dale Johnson, treasurer. The unaudited report is as follows:

Total Receipts	\$3,559.53
Total Disbursements	1,461.94

Cash on hand, Nov. 1	\$2,097.59
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The report was accepted.

Rigmor Nussle, chairman of Operations India, recommended that the board of AELLYF and the Operations India committee meet and set up governing rules for the committee. A

motion was made that this recommendation be accepted and that a report be given at the 1957 convention. It was carried.

It was also moved, and carried that one more member be added to the Operations India Committee, giving it a total of three. This was accepted. (Ed. note: At a board meeting later in the day, Ardythe Hansen, former secretary of AELLYF, was chosen for this position.)

Publications: The 1955 YULE was reported on with the following financial results:

Total Receipts, 1955	\$1,858.11
Total Disbursements, 1955	1,598.54

Profit, 1955	\$ 259.57
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Total Receipts, 1955, plus cash on hand	\$3,122.33
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Total Disbursements, 1955	1,598.54
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Cash on hand, Nov. 1956	\$1,523.79
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Programs and Program Materials — LUTHER LIFE and HIGH IDEALS: The latter two are available to all local fellowships, pastors and seminary students. The use of these materials is encouraged.

Miscellaneous: The following proposed budget for the coming fiscal year beginning November 1, 1956, was read and accepted:

Estimated Receipts:

National Dues	\$500.00
Youth Sunday	200.00

Total	\$700.00
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Disbursements:

National Board Travel	\$ 250.00
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National Office Expense	80.00
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Operations India (travel and expense)	40.00
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Paging Youth	30.00
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UCYM (delegate and membership expense)	135.00
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A. L. Y. L. C.	70.00
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Visual Aids	66.50
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Program Materials	200.00
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Convention Speaker (synodical)	35.00
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National AELLYF convention	50.00
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Honorariums to publications officials	75.00
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Total	\$1,066.50
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This leaves an approximate estimated deficit of \$366.50.

The president's report being completed, election of officers was held. This year, the election of the president and treasurer were held. Ardythe Hansen, national secretary, resigned prior to the convention and this office was also filled. The results are as follows:

President: Lavern Larkowski, re-elected for a two year term.

Treasurer: Sonja Knudsen, Grand View College sophomore, two year term.

Secretary: Carol Madsen, Grand View College sophomore, one year term.

The meeting was adjourned at 5:30 p. m.

Glenda Pickett,
Convention Secretary.

Acknowledgement of Receipts by the Synod Treasurer

For the month of October, 1956

Towards the budget:

Unassigned receipts by Congregation:

Omaha, Nebr. -----	\$ 120.00
Clinton, Iowa -----	400.00
Askov, Minn. -----	145.40
Minneapolis, Minn. -----	444.00
Cedar Falls, Iowa (St. Paul ELC) -----	53.75
Watsonville, Calif. -----	60.00
Marlette, Mich. (Juhl Community Church) -----	234.00
Withee, Wis. (Bethany Luth.) -----	68.00
Ludington, Mich. (Bethany) -----	174.62
Menominee, Mich. -----	38.34
Waterloo, Iowa -----	600.00
Racine, Wis. -----	230.83
Badger, S. D. -----	214.81
Brush, Colo. -----	93.25
Brooklyn, New York -----	262.45
Perth Amboy, New Jersey -----	200.00
Muskegon, Mich. -----	350.00
Troy, New York -----	100.00
Exira, Iowa -----	150.00
Marinette, Wis. -----	26.00
Chicago, Ill. (St. Stephen's) -----	155.00
Bridgeport, Conn. -----	100.00
Marlette, Mich. (Zion ELC of Germania) -----	89.45
Pasadena, Calif. -----	120.25
Omaha, Nebr. -----	120.00
Troy, New York -----	100.00

Pension Fund:

Congregation, Brooklyn, N. Y. 5.00

Home Mission:

In memory of Hans Bonnicksen, Ringsted, Iowa, from Mrs. Anna Thuesen, George and Agnes Thuesen, Mr. and Mrs. Ted Thuesen, Sr., Mr. and Mrs. Harry Thue-

sen, Mr. and Mrs. Harold Andersen -----	5.00
Congregation, Viborg, S. D. -----	65.50
	\$ 70.50

Seamen's Mission:

Ladies' Aid Society, Bethany, Ludington, Mich. ----- 5.00

Publications:

Congregation, Dwight, Ill. (by Oscar Jensen) ----- 1.00

President's Travel:

Congregation, Askov, Minn. 30.00

Annual Reports:

Congregations:

Omaha, Nebr. -----	6.00
Greenville, Mich. (Trinity) -----	6.00
Watsonville, Calif. -----	5.00
Marlette, Mich. (Juhl Community Church) -----	14.00
Withee, Wis. (Bethany Luth.) -----	3.50
Ludington, Mich. (Bethany) -----	3.00
Brooklyn, New York -----	5.00
Muskegon, Mich. -----	6.00
Seattle, Wash. -----	12.50
Brush, Colo. -----	5.00
Exira, Iowa -----	4.50
Marinette, Wis. -----	2.50
Viborg, S. D. -----	3.50
Dwight, Ill. -----	10.00
Denmark, Kans. -----	4.50
Greenville, Mich. (Dannebrog) -----	2.50
	\$ 93.50

Pastor's Pension Contributions:

Rev. Harald Petersen, Luck, Wis. -----	51.08
Rev. John Pedersen -----	46.10
Rev. Thorvald Hansen -----	45.80
Rev. Harris Jespersen -----	20.00
Rev. Holger Strandskov -----	61.00
Rev. Johs. Knudsen -----	74.00
Rev. Harold Petersen, Askov, Minn. -----	47.96
	\$ 345.94

Total budget receipts in Oct. 1956 -----

\$ 5,201.09

Previously acknowledged ----- 42,207.85

Total to date ----- \$47,408.94

Received for Items Outside of Budget:

For Lutheran World Action:

Congregations:	
Askov, Minn. -----	\$ 100.00
Minneapolis, Minn. -----	104.00
Watsonville, Calif. -----	16.95
Marlette, Mich. (Juhl Community Church) -----	45.00
Withee, Wis. (Bethany Luth.) -----	18.00
Menominee, Mich. -----	10.33
Racine, Wis., Minimum goal -----	26.57
Racine, Wis., Special, Pastor Heide -----	5.00
Badger, S. D. -----	49.87
Brush, Colo. -----	42.00
Cozad, Nebr. (by Ellen and Barbara Hansen) -----	6.00
Dalum, Alberta, Can. (by Ladies' Aid) -----	30.00
Seattle, Wash. -----	3.00
Brush, Colo., in memory of Otto Christensen, L. P. Sorensen, Elba, Colo. -----	1.00

Mr. and Mrs. Ray Wagner, Elba, Colo. -----	1.00
In memory of Richard Laugesen, L. P. Sorensen -----	1.00
Mr. and Mrs. Ray Wagner -----	1.00
Junction City, Ore. -----	108.06
Waterloo, Iowa -----	59.64
Marlette, Mich. (Zion ELC of Germania) -----	23.84
Cedar Falls, Ia. (Bethlehem) -----	250.00
Total for month of Oct. 1956 -----	\$ 902.26
Previously acknowledged -----	7,107.58

Total to date ----- \$ 8,009.84

For Eben-Ezer Mercy Institute:

Congregations:	
Omaha, Nebr. -----	28.85
Dwight, Ill. -----	81.70
Total -----	\$ 110.55

For North Cedar Mission:

Convention, Dist. III, AELC -----	\$ 38.75
For Building Fund,	
Mr. and Mrs. Jens U. Hansen, Bellerose, N. Y. -----	50.00
Mr. and Mrs. Paul Pearson, Colorado Springs, Colo. -----	10.00
Mr. Ivan Hansen, Bellerose, N. Y. -----	20.00
Mr. and Mrs. Ronald Hansen, Des Moines, Iowa -----	20.00
Rev. Norman Bakken -----	2.00
Total -----	\$ 140.75

For Lutheran World Relief:

In memory of Harald P. Nielsen, Tyler, Minnesota, from friends -----	50.00
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For Enumclaw, Wash., Home Mission:

Convention, Dist. III, AELC -----	38.75
For Dist. V, Building Fund:	
Congregation:	
Minneapolis, Minn. -----	125.00
St. Mark Guild, Circle Pines, Minn. -----	25.00
	\$ 150.00

Less check exchange charges .25

Net receipts from Dist. Treas. \$ 149.75

For Faith and Life Advance, earmarked Church Extension Fund, from Surplus Receipts of AELC 1956 Convention, by host congregation Central Lutheran Church, Muskegon, Mich. ----- \$600.00

NOTICE

The Santal Committee of the AELC is trying to arrange an itinerary for Miss Muriel Nielsen, our missionary to India.

May we request that all inquiries as to possible dates be addressed to the undersigned?

Mrs. Ernest D. Nielsen
918 Thompson Ave.
Des Moines 16, Iowa.

I am a member of the congregation at -----

November 20, 1956

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.

Name -----
City -----
State -----
New Address -----

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