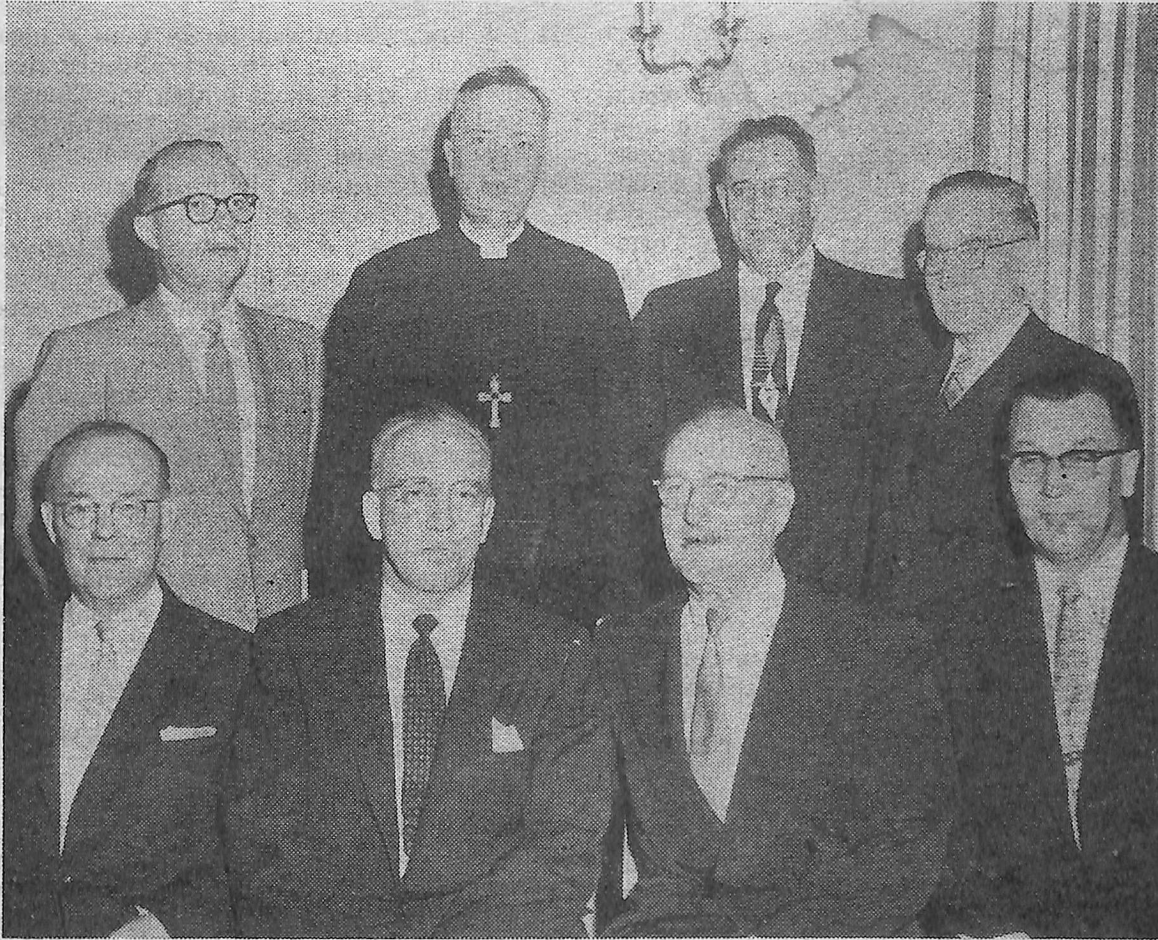


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



SEATED—The Rev. Dr. Oscar A. Benson, Pres. Augustana Lutheran Church, Minneapolis; The Rev. Dr. Malvin H. Lundeen, Vice Pres., Augustana Lutheran Church, La Grange, Illinois; The Rev. Dr. Carl C. Rasmussen, Gettysburg, Pa; ULCA; The Rev. Dr. Raymond W. Wargelin, Pres. of Finnish Evangelical Lutheran Church of America (Suomi Synod) Hancock, Michigan. **STANDING**—Mr. C. W. Sorenson, Augustana, Normal, Illinois; The Rev. Dr. Franklin Clark Fry, Pres. United Lutheran in America, New York; The Rev. Dr. Alfred Jensen, Pres. American Evangelical Lutheran Church, Des Moines, Iowa; Judge James F. Henninger, ULCA, Allentown, Pa. The Commission met last month in preliminary "merger" talks, and plan to meet again in early spring, 1957. (Details in this issue.)

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- **PROGRESS REPORT: CIRCLE PINES***Mr. and Mrs. V. S. Petersen*
- **SYNOD BOARD AND HOME MISSION COUNCIL MEETINGS . .***Rev. W. Garred*
- **RELIGIOUS PUBLIC RELATIONS IS DIFFERENT***Harold E. Hammond*

Does "Dignity" Keep Churches From Making a Full Social Impact? Here Is An Outspoken Opinion On Why

IN HIS RECENT book, "The Golden Kazoo," John Schneider, through one of his characters, hoped future generations of public relations men would find lower and lower levels of communication so they could reach greater and greater numbers of people. Though humorously offered, there is point indeed to this analysis. I introduce my presentation on "Some of the Public Relations Problems the Church Faces in Championing the Christian Message in the Community, the Nation and the World" with this reference because it points up, in my opinion, a difference between communicating religion and doing a "build-up job" on a product or a different kind of institution than a Church body.

Here, then, is our first "problem" as Church public relations people. We must confine our activities to "high level" methods of communication, and we cannot by the nature of our religious ideologies, do a "build-up job." As a matter of fact, we can rarely avoid such danger zones as we know perfectly well will create poor public relations, or which will result in the heaping of positive abuse upon the heads of the individuals and organizations we serve. I offer as examples of this subjects like integration, birth control, McCarthyism, economic exploitation, and other topics in which a Church body may invite abuse because it feels compelled to take a position on these subjects.

Unlike public relations men in industry, we cannot develop "formula opinions" or "party lines" which our people will follow. For example, General Motors may take a stand on a political or social question because this stand will help sell more of its products. Right down the line, GM personnel will adhere to this stand, even though the motivation may be purely to increase sales. Now let us examine what would happen if the PR department of a Church body recommended and had adopted a particular position on this same question.

Even in matters of faith and morals, the pronouncement of dogma by a Church body invites discussions, and often criticism, within the members of the Church body. It is virtually impossible to obtain unanimity of opinion from churchmen within a given Church body on a subject like integration. There are pastors and priests and rabbis in the South who will scorn a position taken by their Church favoring integration, and stormy debate can be expected at a church convention into which an integration resolution is introduced. Because, by its very nature, Christianity allows for freedom of belief and conscience in many matters not concerned with basic doctrine, there can be no blanket opinion or position to which everyone in the Church adheres, and except in matters of basic doctrine, there is no discipline comparable to that which a corporation can invoke to compel churchmen to accept the pronouncement of the majority.

In drawing together our comparison with commercial public relations, we can say that religious public relations has, among others, the following distinctions:

Religious Public Relations Is Different

Harold E. Hammond

- 1) The organization can rarely take a unanimous position in which there is total concurrence. Individuals and factions within the Church group will take exception, and a "united front" can rarely be achieved.
- 2) The opposition will be heard, since the "debate" is generally open and news coverage is given to the conference or convention. Most church public relations departments frankly give equal news coverage to the opinions of the opposition. Any attempt to suppress a minority opinion normally leads to greater publicity for the minority views, making suppression ill-advised.
- 3) Any attempt to impose a position on an issue, or to glorify anything at all beyond true proportion (as is often done with a commercial product) will be resisted strongly within a Church body. The greatest criticism comes from within, and exaggeration is dangerous, if not impossible.
- 4) After the Church body has announced its position, the debate on the merits of the position is carried on by the membership — the lay members as well as the clergy. All negative aspects are therefore given the limelight treatment, and there is absolutely nothing a public relations department can do about this.

Now all this is the nature of religious publicity and promotion. Whereas corporations and commercial organizations would consider pointing up the weaknesses of a product or situation ridiculous, church groups must accept this public relations problem and learn to live with it. Since the search for truth is basic, it cannot even be thought of as a "problem," and we have grown more accustomed to thinking of it as a responsibility.

Contrary to avoiding controversial issues, then, churches regard such issues as a responsibility, and it becomes the job of public relations people working on behalf of the churches to see that the various positions on controversial issues which their bodies discuss are widely known. All matters of faith and morals, and political, economic, social, diplomatic, and philosophical questions with which their people must be concerned in daily life come within the jurisdiction of the Churches. Even though not all Churches consider themselves under obligation to prescribe attitudes or positions to their constituent members or the world at large, almost all Churches do recognize an obligation to arrive at an interpretation of issues and let their constituent members know what these interpretations are.

In itself an example of public relations masochism was the recent controversy over "who speaks for the Churches and who has the right to speak" set off by J. Howard Pew in a letter dated December 15, 1955,

Dr. Hammond is Executive Secretary, Division of Public Relations, National Lutheran Council.

that prefaced a report to the National Lay Committee of the National Council of the Churches of Christ in the United States of America (reprinted in U. S. News & World Report, February 3, 1956, pp. 47-8). In his report, Mr. Pew challenged the clergy's right to participate in controversial matters:

Throughout our Committee's term of life, it repeatedly brought to the Council's attention the seriousness of the problems involved in its issuance of controversial statements and studies in the fields of sociology, economics and politics; and the danger inherent in speaking to official Washington and the United Nations General Assembly in behalf of Protestantism on matters outside their field and for which they possess no mandate.

Mr. Pew made additional provocative statements along the same lines, and I doubt if he could have said anything which would have inspired more of the same than what he did say. Although his attack was against ministers taking positions on public issues, he had no objection to Christian laymen voicing such opinions.

In the rebuttal, it was pointed out that the clergy represent leadership in Christian thought and teaching, and that it is their Christian responsibility to speak out boldly in matters concerning the welfare of God's creatures — even when there are sharp disagreements on the issues between Churches and individuals and groups within particular Churches. There is no attempt on the part of the Churches to "control" the thinking of the people, as Mr. Pew suggested. There is an attempt on the part of the clergy to fulfill a Christian responsibility by pointing out the Christian implications involved with political, social and economic issues, however much of a public relations problem this may create for the Church. Protestant, Catholic and Jewish clergy and lay people have spoken out recently on such subjects as congressional investigations, the 5th Amendment, the Communist Party in America and elsewhere, strengthening the U.N., rehabilitation of Korea, collective security, reduction of armaments, technical assistance to underdeveloped countries, refugees, and a score of other highly explosive issues. In each of these there are special implications and responsibilities for Christians and Jews, and if the clergy does not speak out on them, who will represent the spiritual thinking? Religion today cannot live in a vacuum from antiquity, and it must be dynamic and progressive if it is to be a real and vital force in this modern age. What meaning would it have otherwise in our lives?

Now can you imagine any corporation or business making a point of becoming involved with such controversial issues where their business was not directly concerned? Essential to "good public relations" in the commercial sense is the avoidance of anything "hot" or controversial. Another essential is only to put the best foot forward, to present only the favorable side of the company or product, and to paint the rosiest kind of picture. This the Churches cannot do, by their very nature and purpose, and this is why the public relations situation is of necessity very different from the commercial and infinitely more complicated.

As public relations people, you will be interested in knowing what the product is that we are selling, and how we are going about doing it. We are all — Protestants, Catholics, Jews — trying to present the witness of God in people's lives and in our lives, and the things which God inspires those who love Him to do towards their fellow men on behalf of His Kingdom on earth.

When we publicize, or feature the work we perform as Churches, we are not, through this, hoping to do a "build-up job" on God. We don't feel this is either necessary or appropriate. We are trying to do two things, however: (1) Make evident to those not of our faith a general understanding of its nature and motivation, and an account of what our faith moves us to perform on behalf of God and His creatures, and (2) Inform those who are participating in this work what is being done with the dollars or foodstuffs or clothing or medicines they are contributing, or about anything else they are doing en masse. In large group activity, communication becomes vital for the continuation of such work.

If I may indulge in an example, this summer I toured Lutheran World Action projects in Europe — some of which were behind the Iron Curtain. The vast and wonderful work in the area of relieving the misery of human beings regardless of race, color, creed, motivated by the spirit of Christianity, requires telling, retelling and repetition of the telling ad infinitum. It is important that the people who support Lutheran World Action and Lutheran World Relief know where their dollars and other contributions are going — not so that they can take a personal pride in this, but so that they may be further inspired to do more and more of this work. If I were to make a criticism of the public relations of the Churches, it would be that the story of their work is not being told often enough or forcefully enough.

The highly conservative nature of Churches and Church organizations causes them to wait for new media of communication to become widely accepted before they will go into them, and further, there is the need in religious public relations of dignity in communicating the message so that the subject is not belittled. On the first point, it has been said that religious organizations waited so long for radio to be accepted that they "missed the boat" entirely on it. Although this is somewhat of an exaggeration, there is no question that religious groups did not exploit this medium sufficiently, and that the public mind has veered to television just as religious groups have come to recognize their responsibility to utilize radio for the communication of the Gospel.

Whether or not religious denominations will take full advantage of television for communicating the Word and Work of God remains to be seen. Certainly a lot more is being done a lot sooner than was the case with radio. It is my private opinion that the experimentation and presentation of religious television programs must be speeded up to a great extent over the next decade if the religious organizations are to hold their own on television. Both quantitatively and qualitatively, a great deal of work has to be done on both the local television and the national TV hookup levels, or religious groups

(Continued on Page 16)

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh, be swift to love, make haste to be kind!

Henri Frederic Amiel.

Joint Commission on Lutheran Unity Formed

Our church, the American Evangelical Lutheran Church, joined with the Finnish Evangelical Lutheran Church (Suomi Synod), the United Lutheran Church in America, and the Augustana Evangelical Lutheran Church in forming a Joint Commission on Lutheran Unity at a meeting in Chicago December 12-13. We were represented at the meeting by a committee consisting of the members of the Church Relations Committee, four members of the Synod Board, and the heads of Grand View Seminary and Grand View College. The following were present: Dr. Alfred Jensen, Rev. Holger Nielsen, Rev. Willard Garred, Mr. M. C. Miller, Dr. Ernest D. Nielsen, Dean A. C. Kildegaard, Rev. Erik Moller, Mr. S. Dixen Sorensen, Mr. Martin Grobeck and myself. Mr. T. S. Hermansen was unable to be present.

After going through the preliminaries of adopting an agenda, electing temporary officers, and discussing procedure, we proceeded, under the chairmanship of President Oscar Benson of Augustana, to very helpful presentations of the polity and structure of the four participating churches. Dr. Conrad Bergendoff then read a very clear and illuminating paper on The Lutheran Doctrine of the Church, and Dr. Henry Bagger presented in a practical way the possibilities and patterns of structure which we could follow. It was my task to gather and lay before the group the doctrinal statements of the four churches, and this was followed by a brief analysis of the statements by representatives of the respective churches. I gave the one for our church and it was almost completely historical.

Discussions followed which showed a great deal of willingness to work with and understand one another. It was agreed, however, that discretion should be used in reporting what was said so that a frank discussion of differences and problems should be possible within the group. I shall therefore only report the actions that were taken.

The basic step which was taken was the forming of the Joint Commission on Lutheran Unity of the four churches. A board was elected for this commission, consisting of: Rev. Malvin H. Lundeen (Aug.) of La Grange, Illinois, Chairman; Rev. Raymond Wargelin, President of Suomi Synod, Vice-Chairman; Dr. Carl Rasmussen (ULCA) of Gettysburg Seminary, Secretary; and Dr. J. Knudsen (AELC) of Maywood, Assistant Secretary and Treasurer. A Steering Committee was also elected to promote the affairs of the Commission between meet-

"SUOMI" FINNISH NAME FOR NATION

CHICAGO, Dec. 14 — During a conference of four Lutheran church bodies contemplating merger, Dr. Raymond W. Wargelin of Hancock, Mich., president of the Finnish Evangelical Lutheran Church, was asked what "Suomi" means. The 35,000-member church is referred to as the "Suomi Synod."

"Suomi," Dr. Wargelin explained, "is the name of Finland in the Finnish language. Suomi means swampland."



SEATED—The Rev. Dr. Carl C. Rasmussen, ULCA, Gettysburg, Pa., Sec.; The Rev. Dr. Malvin H. Lundeen, AUG., LaGrange, Ill., Chairman; STANDING—The Rev. Dr. Johannes Knudsen, AELC, Maywood, Ill., Asst. Sec.; The Rev. Dr. Raymond W. Wargelin, Pres. of Finnish Evangelical Lutheran Church of America (Suomi Synod) Hancock, Michigan, Vice Chairman.

ings and it consists of the Chairman and Secretary of the Commission plus one or two members of each church. This Steering Committee, on which the four Synod presidents are members, namely Alfred Jensen, Oscar Benson, Raymond Wargelin and Franklin Clark Fry, plus, as was mentioned, Malvin Lundeen and Carl Rasmussen, and one lay member of Augustana and ULCA, will be the most important body in the directing of the future work of the Commission. Two study committees were appointed to lay the ground-work for discussion, and when they have progressed sufficiently, the Commission will meet again. It was everyone's wish that this could take place as soon as possible.

This report is written at the request of the Editor of LUTHERAN TIDINGS.

J. Knudsen.

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Four Lutheran Bodies Take First Steps Toward Merger

CHICAGO, Dec. 14—Four American Lutheran church bodies agreed to proceed at once toward their goal of organic union after preliminary conversations on a possible blueprint for a new church structure during a two-day meeting here (December 12 and 13).

Commissions representing the four church bodies with a combined membership of more than 2,861,000 voted to organize formally as the Joint Commission on Lutheran Unity, elected permanent officers and, after recognizing their doctrinal unity, decided to press forward immediately in their efforts to achieve greater Lutheran unity in America.

A resolution, drafted by Dr. Fry, which was adopted unanimously by the commission, recognized that sufficient doctrinal agreement exists among the four bodies to proceed with steps looking toward formation of a new church.

Dr. Fry's resolution said: "After hearing the reading and interpretation of the doctrinal statements of the four churches here represented, the Joint Commission rejoices to note that we have among us sufficient grounds of agreement in the common confession of our faith, as witnessed by the Lutheran Confessions, to justify further procedure in seeking organic union of our churches, including the formation of a proposed constitution for a united church, having in it articles on doctrine and practical matters of organization."

Dr. Benson, who served as temporary chairman during the two-day conference at the Conrad Hilton Hotel here, set the theme for the discussions.

"The goal of all of us is a total Lutheran church in America," Dr. Benson said. He stressed the necessity for the four church bodies represented at the conference "to keep the channels open to all other American Lutheran church bodies," even though they had declined invitations to this union meeting.

The conference was the outgrowth of an invitation issued jointly December 1955 by the 536,000-member Augustana church and the 2,270,000-member United Lutheran Church in America, largest Lutheran body in North America. They invited the 14 other American Lutheran church bodies "to consider such organic union as will give real evidence of our unity in the faith and to proceed to draft a constitution and devise organizational procedures to effect union."

Two bodies accepted the ULCA Augustana invitation, the 35,000-member Finnish Evangelical Lutheran Church (Suomi Synod) of Finnish origin, and the 20,000-member American Evangelical Lutheran Church, of Danish background.

A joint union committee representing three other Lutheran bodies which are planning to merge with each other notified the ULCA and Augustana presidents that they were "unable to participate in a meeting whose sole stated purpose is to consider organic union." Involved in the other merger discussions are the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church. They proposed that a conference be held some time in the future with other Lutheran bodies "to discuss the basis and possible plans for closer cooperation among all

Lutheran church bodies in America." The proposal was referred to the steering committee.

Present polity of the ULCA, Augustana, Suomi and AELC was reviewed at the opening of the two-day preliminary conference.

Dr. Henry Bagger, president of the Philadelphia Lutheran Theological Seminary, discussed "Possible Patterns of Organization of a Merged Church."

While advocating no special form of church organization, Dr. Bagger said there were three patterns that could be considered: one with the extreme emphasis on the congregation; the second, with extreme emphasis on the synodical or regional level; and third, one with the extreme emphasis in the general body.

Dr. Bagger suggested that it would be the wiser course to have a "loose" organization at first in a new church, and "let the form materialize as we mature."

"Mere federation or a conferential relationship is not enough," Dr. Bagger warned, "since merger or organic union is both our directive and our aim."

He said it would be necessary to compromise instead of adopting any single pattern of organization.

Stewardship Gems

"NEXT, PLEASE" — Gospel Herald

A Christian gentleman who had occasion to see a doctor about his health was ushered into his waiting room, where he found the usual collection of people in need of medical help. As last comer, he took his seat nearest the outer door to await his turn. As the doctor opened the door into surgery from time to time, saying, "Next, please!" the waiting people moved up one, while the later comers joined the bottom end of the queue.

Our friend at last found himself at the head of the line, and while awaiting his turn to enter the surgery, the outer door opened hurriedly, and a lady burst into the room evidently in great distress. Motioned by some to take her place at the end of the queue, and dismayed at the obviously long time she must wait for attention, she addressed herself to our friend at the head of the line. "Oh, if you please, could you let me go in next? I am in such distress!" The gentleman replied without hesitation, "Certainly, madam, take my place." At that moment the surgery door opened, and as the doctor cried out, "Next, please!" the lady with a look of great gratitude to our friend, passed into the surgery.

The gentleman who had risen to give the lady his seat turned to resume it, when he found it occupied by the next in the queue, who had moved forward one as the surgery door closed. Before he had time to inquire the reason for this action, someone called out, "You gave the last one in the row your place; so you must take hers!" The gentleman stood for a moment nonplused, endeavoring to grasp the new situation. Then his brow cleared and, as he took the last seat in the line again, he said, "You are quite right; if she took my place, I must take hers!"

Then he turned to the waiting patients and said earnestly: "That is exactly what the Lord Jesus did for me. I deserved to be separated forever from God on account of my sins. Jesus took my place and bore all my punishment on the cross."

Circle Pines:

Prospectus

Many months have passed since St. Mark Home Mission Church has written to LUTHERAN TIDINGS. An apology is due for our laxness. We are more and more aware that our synod not only knows about us but that it is concerned with our growth and progress. Knowing this we feel a responsibility to keep the synod informed. Perhaps as we mature, expand and improve in other ways our publicity department will follow the trend.

The St. Mark congregation has become adjusted to the oddity of seeing the same person in the pulpit each Sunday. Pastor Harris Jespersen and his family are definitely a part of the community and of our church. The family arrived the night when funeral services were being held for Mrs. Ejvind (Barbara) Henriksen. Barbara had been one of our hardest workers and a charter member. Pastor Jespersen's presence and his words of understanding were truly appreciated at this time.

Excellent as help and leadership had been before, there is something unique in having your own pastor. Difficult as it was for the Jespersens to move their belongings, including an extensive library, complete craft shop, frozen foods, and the most interesting collection of musical instruments, records, camera and projection equipment etc., into the space provided, we hope they can feel how happy we are to have them.

Many other things are improving as the months go by. Membership is consistently growing, Sunday school expands and increases in number. Faith and Life Advance and Lutheran World Action have been in full swing. The District Home Mission Drive is a thing of the past. The basement entry to the chapel has been completed on a do-it-yourself basis and the chapel lawn has been seeded and leveled. Trees have been planted, parking areas defined, and the road past the chapel is now a beautiful expanse of black-top replacing the dusty, sandy trail that was there. The local school district has made serious plans for building a junior high school about one block down the road from the chapel and the whole area is acquiring a mature appearance.

As with life itself, the acquisition of experience, education and some degree of maturity brings to light the negative as well as the more agreeable aspects of existence. The real problem is in maintaining the correct perspective as we become aware of the various pros and cons of our day to day progress.

Constantly the problems confront us; the youth and lack of church background of many of the families in the area; the percentage of fathers that work evenings,

nights and Sundays; the apathy of some; the lack of facilities and of money; the tremendous educational job to be done in such a new community where the AELC meant nothing except to a few families a very short while ago. The availability of baby-sitters can make or break a well planned meeting. A rainy Sunday is a blessing in disguise because of all the new lawns, gardens and garages under construction and the unbelievably strong urge that youth of today has to entertain itself. The first home, the first set of furniture, the new TV, the first baby to pay for, the need for good cars that will take the 30 to 50 miles a day demanded of them by suburban living — all creating additional bills to pay. And above all, there is the lack of a heritage in so new a community. All these and many more problems confront the builders of a congregation because directly or indirectly they influence the desire and ability of people to help in supporting a church. Therein lies the need for correct perspective. Fortunately there is another page to the ledger.

We have progressed to some degree in all phases of church work. We have come to feel a part of rather than an appendage to the District, the Synod and the community. Over 40 families have a definite church home; better than 100 children are attending a Sunday School; a chapel exists and the day to day work of a pastor, his wife and laymen is felt in the area. Contribution per member family is high in relation to the rest of the synod. Organizations including the Synod, our District, Women's Home Mission, the Home Mission Council and individual congregations and persons are continually giving of their money, equipment, experience and encouragements.

That we are lacking in many ways as compared to established congregations is obvious fact. Additional facilities could be used from the basement to the church bell. This is not a complaint but rather a simple analysis of the material requirements of the future.

Plans for a new church are near completion and it is hoped that a start can be made this fall. It will be a beautiful building sitting on a wooden knoll. Not a large or unusual building but another step toward bringing more of the church to more of the people and we believe that is the ultimate goal.

The foundation for the building of another congregation has been laid. Now we have the creative task of building on this foundation — inward, outward and upward.

Mr. and Mrs. V. S. Petersen, Jr.

Circle Pines, Minnesota.

From District Seven

Plans are now underway for another "Fellowship Week End" in District Seven. The dates this year will be March 8-10 and the place, as usual, will be Camp Nysted. An interesting and varied program of speakers, discussions, films and fun is being arranged. Further details will be announced in later issues of LUTHERAN TIDINGS. Meanwhile, we urge all who are interested to keep the dates open. The "Week End," while sponsored by District Seven, is, of course, open to any and all who wish to share in the three days of fellowship.

Obituaries of Mr. and Mrs. H. O. Jensen

Hans Olesen Jensen was born at Lustrup, Denmark on October 13, 1886. In his youth he learned to be a carpenter and continued this work when he immigrated to the United States. He returned to Denmark for a short period of time, but again immigrated to the United States. This time he began studying for the ministry of the Christian gospel.

Mrs. H. O. Jensen, whose maiden name was Martine Christine Christensen, was born in Denmark January 18, 1889. At an early age she with her family immigrated to the United States, and lived at Withee, Wisconsin. In her youth she attended Grand View College in preparation for a career of school teaching.

It was at Grand View College in Des Moines, Iowa, that Mr. and Mrs. Jensen met. While he was finishing his studies Mrs. Jensen taught school. They were married in 1920, and served pastorates at Manistee, Michigan, Perth Amboy, New Jersey and Danevang, Texas. They also supervised the Old People's Home at Tyler, Minnesota, for a short time. To them were born two sons, Herluf and Alfred, now both living in Houston, Texas.

Since 1928, H. O. Jensen has been engaged in farming and carpenter work at Danevang, except for the years 1942 to 1951 when they lived in Galveston, Texas. Only three days before his death he was finishing the addition to the education building at Danevang Lutheran church.

Mrs. Jensen was active in the Danish Ladies' Aid, and had taught vacation Bible school, Sunday school, as well as aided with confirmation classes at Danevang Lutheran church. She retired from these various tasks not more than two years ago, and continued to be available as a substitute teacher.

Mrs. Jensen died on the morning of November 29, 1956. Mr. Jensen died the afternoon of the same day. In addition to their two sons, Herluf and Alfred, they are survived by a daughter-in-law, Mrs. Alfred Jensen; a grandson, Paul Jensen, and a nephew, Hans Smith. Mrs. Jensen has a sister living in Marshfield, Wisconsin, and one in Mankato, Minnesota, and a brother in Oregon. Mr. Jensen has two sisters and a brother who survive him, all living in Denmark.

* * * * *

H. O. Jensen and his wife were enroute to Houston to have Thanksgiving day dinner with their sons. (Texas proclaimed November 29 Thanksgiving day this year.) A stretch of four lane highway is being repaired on the road they took. Wind or other cause had taken down some of the warning signs, which caused H. O. Jensen to get into the wrong lane, where he met another car head on. None of its occupants was fatally injured.

Services were held for both of them at Danevang Lutheran church on Saturday afternoon, December 1. Their steady presence and interest in the church and its affairs will be missed.

The text used was: "We are a colony of heaven,

Lars C. Larsen

Funeral services for Lars Christian Larsen, 74, a cabinet-maker and former Danish Lutheran Church minister, were held in St. John's Lutheran church. Cremation followed. Mr. Larsen died Saturday, December 1 in a hospital. He retired from the ministry in 1925 because of ill health. He came to Seattle in 1946 from Junction City, Ore. He operated the Larsen Cabinet Works there.

Mr. Larsen was born in Denmark. He came to this country in 1902. He was graduated from Grand View Seminary, Des Moines, Iowa. He served in the ministry from 1916 un-

til 1925. Mr. Larsen was a member of St. John's church. He lived at 5728 28th Avenue N. E.

Surviving are his wife, Sigrid; four sons, Dr. Otto N., Seattle, Alfred N., Alderwood Manor, Pfc. Donald E., Fort Lewis, and Wilmer N. Larsen, Menlo Park, Calif.; two daughters, Mrs. Dorothea A. Jones and Miss Marget I. Larsen, both of Seattle; a brother, Fritz Larsen, Omaha, Nebr.; two sisters, Mrs. Marie Espersen, Omaha and Mrs. Lena Paulsen, Blair, Nebr.; and ten grandchildren.

Lars Larsen was ordained in Newell 1916, and served pastorates at Moorhead, Iowa, and Junction City, Ore., and between 1918-22 served as manager of Tyler Orphan's Home.

Stewardship Gems

MISSIONARY PERSISTENCE—Northwestern Lutheran

"There is no use keeping the church open any longer; you may as well give me the key," said the missionary in Madras, as in the course of a journey he passed through a village where once so many natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there remained faithful only one poor woman, to whom the missionary was now speaking.

"There is Christian worship in the village three miles off," he added, noticing her sorrowful look; "anyone who wishes can go there."

"Oh, sir," she pleaded most earnestly, "do not take away the key. I at least will still go daily to the church and sweep it clean, and will keep the lamp in order, and will go on praying that God's light may one day visit us again."

So the missionary left her the key; and presently the time came when he preached in that very church, crowded with penitent sinners — the harvest of that one poor Indian woman.

and we wait for the Savior who comes from heaven, the Lord Jesus Christ, who will transform the body that belongs to our low estate till it resembles the body of his Glory, by the same power that enables him to make everything subject to himself." (Moffatt)

Phil. 3:20-21



Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa

A New Year's Greeting

On behalf of the AELYF board, I would like to extend wishes for a "Merry Christmas" and a very happy and successful new year. May the joy of Christ's birth be renewed and kept throughout the coming year. This is the greatest gift any of us have received. God bless you as you recall the past and plan for the future.

Lavern Larkowski.

Over the Typewriter

Christmas has come and gone for another year. With it, each of us became more conscious of the fact that there was born, many years ago, a man who had power and abilities never since equaled. We cannot help but feel the beauty and glory associated with the name of our Saviour, Jesus Christ. He was born to save us from our sins and is constantly watching over us so that we may have a happy and fruitful earthly existence. It is our responsibility to show our gratitude, not just on holidays and Sundays, but each day in our work and play. In this new year before us, let us each remember that day in Bethlehem and what it means for us today.

Included on this page this issue is an article on Youth Week. Please consider what you can do in your church and community to create interest in the various aspects of it. Youth Week is important in that it will focus attention on YOU and what you are doing for your church and community. Use the materials available and make the church cognizant of what you are doing.

In the section dealing with the activities of the Fellowships in the Synod, we find that the Hartford society has taken upon itself to change their constitution and in it, they change their name. At the National AELYF Convention in Tyler, Minnesota, in 1953, the convention moved to change the official name of the youth organization of the Synod to the American Evangelical Youth Fellowship and suggested that the local groups, heretofore known as Young People's Societies, should follow this procedure and be called Lutheran Youth Fellowships. Although it does not appear that the constitution is stringent on the point, it is assumed that the local groups should be unified first and foremost with their own National group. Although their idea in being foresighted is excellent, the method lies in bringing the suggestion before the National Convention. It is a personal opinion, and I beg your reaction on this point, that this is a procedure that should be closely examined morally and legally before any definite action should be taken.

Youth Week, January 27-February 3

YOUTH WEEK—1957—is approaching once again! This year's theme is CONSIDER YOUR CALL. Through this theme, Christian youth of many denominations will be considering, "how best to serve the Kingdom of God; the best use of talents and personality in the service of God; and God's call to youth."

Listed below is a group of materials with which to develop a YOUTH WEEK observance in your church and your community. Order what you need right away. Start making your plans now!

- The Complete YOUTH WEEK packet
(1 each of the 7 items below) 75c
- POSTER, 17x22, brown tones on blue ground for promotion (BB09/821) (Packets contain an interpretation of the poster) 15c
- POSTCARDS, 3¼x5¼, with poster design.
(BB09/820) \$3.50 per 100
- Youth Sunday WORSHIP SERVICE for use January 27, morning or evening service in the local church. (BB09/809) \$3.00 per 100
- Community Youth Worship Service for use February 3, or during the week in a community service
(BB09/808) \$3.00 per 100
- GUIDE for Worship Services, provides detailed suggestions for both worship services and supplemental program and worship material
(BB09/811) 20c
- Youth Week MANUAL, provides planning suggestions (BB09/807) 25c
- RADIO PLAY, "Day of Decision" 15 minute skit to be presented over the local radio station or as a play in the church. Eight characters required.
(BB09/810) 25c

Note: Both the Church and Community worship services may be ordered flat, with printing on one side only, leaving space for bulletin information. Price for either is \$2.50 per 100

The address to which to write for these materials is:
P&D, National Council of Churches
120 East 23rd Street, New York 10, N. Y.

AELYF Doin's

Brooklyn, N. Y.: The Y. P. S. there is not only selling YULE this year, but is also taking orders for Christmas trees plus free delivery, if necessary.

Hartford, Conn.: At a recent meeting of their Y. P. S. they adopted a new constitution which included, among other things, a change of name. A quotation from the weekly news sheet of their young people will explain this change. "We all know that in Christian unity there is strength." Our Synod is showing that by talks of suggested mergers with the United Lutheran and Augustana Lutheran Synods. Why not we, the youth, show how foresighted we are by adopting the name that is well known in the circle of Lutheran churches — that of Luther League? We will be identifying ourselves to "outsiders" as being a part of a wonderful big group — a league of Lutherans." They also planned a Christmas party for December 16th with the Bridgeport society as their guests. They, too, are selling YULE.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Message from Our WMS President

Today is New Year's Day. To many it is just another day. To others it is a day to recuperate from the effects of holiday festivities. To Christians it is a day, on which we reflect on the blessings that God's love has brought to us through the past year. It is a day of anticipation of the good things yet to come to us in this new year of our life. And yet, as we look into this new year and wonder what it might hold in store for us, we might, if only for a moment, feel fear grip our hearts as we recall headlines in our newspapers that bespeak of sorrow and unhappiness that have come to others in many parts of the earth, yes, even in our midst. However, as Christians we need have no fear. Let us remember His word to us as given in Proverbs 3:6 — "In all thy ways acknowledge Him, and He shall direct thy paths."

With this thought I extend my best wishes to you for a happy and blessed New Year.

Let us resolve, as church women, to seize every opportunity for service that is offered us, so that we may help God's Kingdom to prosper in our midst through this new year.

It is the hope of the Board that this year will see more progress in our work to revise the constitution and in our efforts to broaden the scope of the program of WMS.

Our Executive Board and District Representatives will meet on January 15, 1957, at the Danish Lutheran Children's Home in Chicago to make plans for 1957. We will have an all-day session and we also plan to meet with the Constitution Committee in the evening to discuss with them the revision of the constitution and its ratification.

We invite everyone to mail any suggestions to us in regard to the constitution and any phase of the work of WMS. They will all be given due consideration by the Board. Please send your letters to me at 3320 W. Evergreen Avenue, Chicago 51, Illinois.

A full report of our meeting and plans will be given in the "Women's Page."

Emilie Stockholm.

Lutheran World Federation

The program for the Lutheran World Federation meeting to be held in Minneapolis in August of 1957 is taking shape. The following little dialogue was written by Mary Louise Beckstrand to be used in women's organizations to arouse interest in the LWF. She has also prepared material for a panel discussion about the work of LWF, and this will appear later if there is any interest for it.

(Marian and Anne, two sisters who live in Minneapolis, are making plans to visit some of the sessions of the Lutheran World Federation Assembly to be held in August in their city.)

Marian: Well, Anne, you may sit back and relax now. We have our visitor's tags. They came in this morning's mail.

Anne: Really? I'm so glad! It would be a shame after all the hours you've put in down at the church doing clerical work in preparation for this convention, if you didn't get a chance to attend some of the sessions.

Marian: Oh, I'm glad I had the spare time to help out. And I certainly learned a lot in doing it. Do you realize what a privilege it is to be here in Minneapolis at this time? It's a once in a lifetime experience!

Anne: I know. It will be thrilling to see thousands

of Lutherans gathered together from all over the world. Something like attending the United Nations, I imagine.

Marian: Only in some ways — in the diversity of peoples, yes. There will be all colors, nationalities, and languages. There will be interpreters so that the delegates can hear the speeches through earphones in any of the official languages of the convention: English, German, and a Scandinavian tongue. And there will be many problems discussed in speeches to the General Assembly and in commission and committee sessions. But the spirit certainly will not be the same as that of the UN. When church people meet together there is no room for distrust or for stalling. I even doubt if there is such a thing as the veto power in this Assembly. When all of the problems are discussed and all is said and done, we will present a united front to the world — as confessors of our Lutheran doctrine.

Anne: Yes, I see what you mean.

Marian: Pastor Wetzler says that one of the most thrilling moments at the Assembly in Hannover, Germany, five years ago was when all the people rose and sang together, each in his own language, Luther's great hymn "A Mighty Fortress Is Our God." I hope we'll be present to witness that in this Assembly.

Do you know that the Lutheran World Federation has its own flag, too, to represent our unity?

Anne: Why, no. What does it look like?

Marian: It's truly beautiful. It is Luther's emblem on a blue field which is completely surrounded by a border of gold. You'll be seeing it on the Assembly stage or in the processions, I'm sure.

Anne: You know, I'm glad now that you had me ask for my vacation for the week following the 15th. I think I'm going to enjoy this. How is it that Minneapolis was chosen above all the cities in the U. S. to be the convention city?

Marian: Mainly, because there is such a large concentration of Lutherans in this area and because we do have adequate facilities for this type of affair in our Civic Auditorium and Stadium. It's been estimated that the expenses of the Assembly will be about \$300,000 and we in the Twin Cities area have been asked to provide the necessary funds for the local expenses. Such as rental of meeting rooms, public address system, publicity, etc. These things will probably cost about \$100,000.

Anne: Goodness! Just how many delegates will there be?

Marian: More than 500 official delegates, but thousands of visitors must be provided for too. You see they represent over 50,000,000 Lutherans in 29 countries throughout the world. At the final rally on Sunday it is expected that at least 40,000 people will attend.

Anne: Well, I know one woman who had better learn more about this Lutheran World Federation before the 15th of August so she'll understand what it's all about when she gets there. I have an idea that there's more to this affair than just collecting clothes for overseas relief and giving an annual offering for Lutheran World Action.

Marian: I should say there is. And I'm just the person to help you. I've been gathering information on the subject to prepare for our next meeting of United Lutheran Church Women. (She picks up some pamphlets nearby.) Why don't you come to the meeting on Friday and hear our panel discuss the Federation?

Anne: I'll certainly try to get there. And I shall want to borrow some of your pamphlets, too.

Home Mission Council Meetings November 14-15, 1956

The Home Mission Council consists of 18 persons, namely the nine synod board members and the nine district presidents. The following are the district presidents who were all present: Pastors Einar Anderson, Edwin Hansen, Ivan Nielsen, Richard Sorensen, Clayton Nielsen, Harold Ibsen, Calvin Rossman, Ejnar Farstrup and Harold Olsen.

The district presidents from the three coast districts mentioned the time it takes to travel to meetings such as this, which means so much time away from the congregations they serve. The Home Mission Council has for some years met twice a year, namely in connection with the synod convention and in the month of November.

Ways and means of reducing the time and cost of meetings were discussed. A committee, consisting of Pastors Farstrup, Clayton Nielsen and Einar Anderson, was appointed to study the possibility of eliminating the November meeting. When the committee reported back to the Council, however, the opinion was that all the necessary HMC business cannot be handled during the synod convention, and that the November annual meeting of the Council is necessary if we are to properly look after the present and future Home Mission responsibilities of the synod.

Our Home Mission fields are at present the following: Newark, N. J.; St. Paul (Cedarloo), Cedar Falls, Iowa; North Cedar, Cedar Falls, Iowa; St. Mark, Circle Pines, Minn.; Hay Springs, Nebr.; Nysted, Nebr.; Watsonville, Calif.; Enumclaw, Wash.; and Brown City, Mich.

The contingency fund of the Home Mission item on the synod budget, as voted by the congregation, was \$3,500. Part or all of this sum was intended to raise the minimum salary of Home Mission pastors to \$3,500 a year. It should be mentioned that the salaries of pastors in regular congregations, under our present rules, is entirely the responsibility of the congregation, while the salaries of Home Mission pastors is partly the responsibility of the congregation, partly of the Home Mission Council, inasmuch as the HM Council is charged by the synod with administering the aid granted HM congregations. Action was taken which will lead to a minimum salary of \$3,500 for all our HM pastors.

Detailed reports are received from all Home Mission churches. All of these showed progress. Nysted has been hard hit by drouth the last few years, but is looking forward to a district irrigation project which eventually should help the local economic situation. As the various fields are discussed, the respective district presidents reported their first hand knowledge of the field.

One new development since the synod convention is that the Tri-Parish of Juhl-Germania-Brown City, Mich., has called Pastor James Lund, Manistee, Mich., to serve as assistant to Pastor Harry Andersen, effective March 1, 1957. Pastor Lund and his wife are to live in Germania parsonage which has been modernized.

The Brown City mission has now organized as Trinity Lutheran Church with 36 baptized members, 9 contributing, and good prospects for more. The congregation is worshipping in an abandoned Latter Day Saints church at present. Much good and effective work has been done in this field by Pastor Andersen already.

During the discussion of Home Mission pastors' salaries, a question was raised which resulted in a vote to appoint a committee of two members (Pastors Ivan Nielsen and W. Clayton Nielsen) of the Council to study the matter of equalizing Home Mission pastors' incomes, including a definition of what constitutes a pastor's income.

The first morning the HM Council met, Dr. Ernest Nielsen led us in devotions, the second morning Dr. Alfred Jensen. Others speaking to the Council were: Dean A. C. Kildegaard, Grand View Seminary, who discussed the prospects for future pastoral supply. Mr. Harry C. Jensen, who spoke on the results of the "Faith and Life Advance" as of that day, and on his experiences as director of the Advance. Pastor Harold E. Olsen who spoke on our synod budget and stewardship as compared with some other Lu-

theran groups. Pastor Olsen has prepared graphs to illustrate his talks.

Pastor Peter D. Thomsen spoke on "Evangelism Opportunities" which led to a discussion and a vote to ask Pastor Thomsen, our new Evangelism Secretary, to initiate a program in 1957 of aiming to develop the spiritual life of our congregations through family worship.

Mr. Harry Jensen was asked by the Council to prepare a brochure picturing the synod budget and its purposes, for the 1958 budget.

Our Vice President, Pastor Holger O. Nielsen, spoke one evening to the Home Mission Council and others on his travels in Europe this past summer. He also showed slides of some of our Home Mission fields.

It is the opinion of your correspondent that these meetings were both necessary and very much worthwhile not only to the pastors and laymen participating, but through them to the work of the entire synod.

Willard R. Garred, Secretary.

Canada Letter

All through the past summer, now and again, the church board and pastor of Sharon Lutheran Church in Calgary asked me to come in and work among the Danes, especially the immigrants. They claim that there are about 4,000 Danes in and around Calgary. As the pastor is not able to speak Danish, I was to do whatever I could by visiting in homes, in hospitals, and at the Danish Canadian Club and have services now and again on Sunday afternoons at the church.

I hesitated in accepting the call. There were several reasons for this, but finally I gave in and went in here the second of November, so I could have services on Sunday the 4th, and baptize a little boy. The grandfather in Denmark, as well as the parents, would like to have it in Danish.

I said to myself: If I have to be a missionary to the Danish people, I must meet them where they are to be found. So on Saturday afternoon I went to the Danish Club and contacted 40 different people by going from table to table where they are served refreshments as coffee and lunch. The next day I had my first service with about thirty attending.

At the next service two weeks later about seventy-five came, and the third time we had about one hundred.

Meanwhile I have visited — I don't know exactly how many homes, — but I know it is a world of work, I hardly see how I will be able to do it. But if God wants that work done he will also give me strength to carry on, although it should be a younger man. There is something sad about it. Our Synod had a work begun here years ago; we even had a minister here, but on account of hard times, depression and lack of interest it was given up. It should never have been given up. I don't know how it is going to turn out in days to come; I am trying to do my very best but whether my health will permit me to carry on is something we don't know. If I have to visit four thousand Danes and get them interested in church, it will take a lifetime.

At present I am very much taken up with plans concerning Christmas service on December 23 and a Christmas tree the week after. Some have prophesied that I will have the church filled at that time. I may later tell you how it turned out. But as missionaries sometimes ask us to pray for them, so do I also.

P. Rasmussen.

Editor's Note: Pastor Rasmussen will be 80 years old January 28. At present he lives at 1918 Eighth Avenue N. W., Calgary, Alta, Canada.

Synod Convention Minutes

Please return all unsold Convention Minutes Books to the Secretary, W. R. Garred, Vesper, Kansas. Also please wrap them in more than paper, so they will arrive in a condition to be resold.

District I Convention

Bethesda Evangelical Lutheran Church, Newark, New Jersey, was host to the annual convention of District One on September 28-30, 1956.

The convention opened with a devotion by Pastor George Mellby, Hartford, Connecticut, on Friday evening.

Saturday began with morning devotions conducted by Pastor K. Kirkegaard-Jensen of Perth Amboy, New Jersey. Following this the business session was opened by District President, Pastor Viggo Hansen, who turned the meeting over to Mr. Andrew Smith of Troy, N. Y., who was elected convention chairman. In attendance at the business session were 27 delegates, 7 pastors, and a number of guests.

Receiving the most attention was the proposed district youth camp. Pastor Norman Bakken, Brooklyn, N. Y., who has been in charge of efforts to obtain a youth camp reported on the various proposals and it was unanimously voted to accept an offer of 25 acres of land near Hartford to be given to the district by Mr. and Mrs. Norman Christensen of East Hartford.

It was reported by Mr. Carmon Christensen of Hartford, that a T shaped building could be erected on the camp site for \$3,087 and that this cost could be reduced to \$2,700 if we could do the work ourselves. The Hartford Camp site is to be maintained by District I, organized as a corporation under the laws of the state of Connecticut. A committee was established to make the final arrangements for the incorporation of the district with Pastor Viggo Hansen designated as agent of the corporation.

A youth camp board, consisting of seven members, one from each congregation and one member at large, was established and the following were elected to serve on it: Mr. Warren Beck (Troy), Mr. Nicholas Toth (Bridgeport), Mr. Carmon Christensen (Hartford), Mr. Harry Lund (Perth Amboy), Mr. Halvor Jensen (Brooklyn), Mr. Arnold Hansen (Newark), and Pastor Theodore J. Thuesen (Member at Large). Pastor Norman Bakken also agreed to serve as an ex-officio member of this board in an advisory capacity. To Pastor Bakken goes much credit for what now appears will be a realization, for through his untiring efforts in trying to establish a district youth camp, this hope was kept alive during the time when it seemed a hopeless dream to ever get such a camp established. Now, because of the generosity and concern of Mr. and Mrs. Norman Christensen it appears that all of the effort will not have been in vain and that a dream will become a reality.

Pastor K. Kirkegaard-Jensen reported on the Children's Home Fund. He noted that there are \$1,542 available to aid needy children in the district or to aid Sunday School work within the district.

Representatives from Hartford reported on the progress toward their new church. They told of the success of their building fund drive — \$48,000 has been pledged (pledges extending over a 3 year period) and \$6,000 more has been promised. The architect's plans have been approved and construction will begin in March of 1957.

Pastor Hans Brink Jensen reported on the new Seamen's Church in downtown Brooklyn. The new facilities include a chapel, a meeting hall and a reading room. Such a center has been planned for several years. With its establishment, the work among Danish Seamen will become much more effective, and beyond that, its establishment also means that there will always be one place in the New York area where Danish services will be maintained and where anyone who wishes to attend a Danish service will find a welcome.

Pastor Einar Anderson, Troy, N. Y., was elected district president for the coming year. He succeeds Pastor Viggo Hansen who has served as president for six years. Pastor Hansen was given a rising vote of thanks for his years of faithful service. Other officers elected include Pastor Theodore J. Thuesen, Vice President-Secretary, and Mr. Carmon Christensen, Treasurer (re-elected).

The business session closed with an invitation from Bridgeport to hold the 1957 convention there.

In the midst of the business session a most enjoyable interlude was provided by Pastor Einar Anderson at the organ. He presented a fifteen-minute organ recital which was immensely appreciated by all present.

On Saturday evening a "Faith and Life Advance Program" was presented. This included remarks by Pastor Viggo Hansen, Faith and Life Advance colored slides presented by Pastor Thuesen, and a recorded speech by Mr. Harry Jensen which had been delivered at our national convention in Muskegon, Michigan.

Sunday morning found Pastor Einar Anderson in the pulpit and Pastor Hansen and Pastor Thuesen officiating at communion. A large crowd was present on Sunday.

The service of installation dominated the afternoon. Rev. Theodore J. Thuesen was installed as pastor of the host congregation by the retiring district president, Pastor Viggo Hansen. Both Pastor Hansen and Pastor Thuesen spoke at this service. Just prior to the installation service, the Troy congregation again presented special music, this time in the form of a concert by their choir, assisted by a few members of the Newark choir, under the direction of Mr. Harry Nielsen of Troy.

The convention closed with farewells and closing remarks at the coffee table.

Theodore J. Thuesen,
District Secretary.

The New Year

By Nellie Summer Brooks

We stand, expectant, as the hand of Time
Unlocks the portals of the glad New Year;
We hear within our hearts the carols chime,
The happy echoes of the Christmas cheer.
Rejoice that, as the days pass swiftly by,
We have not left him in the stable dim;
But now, as Lord of Light, enthroned on high,
We still with reverent hearts may worship him.

Meetings of Synod Board, GVC Endowment Trustees and Home Mission Council, Des Moines, Iowa, Nov. 12-15, 1956

Some of these meetings took place at the home of the synod president, some in the GVC Girls' Dormitory lounge. Eight of the nine members were present. Trustee Charles Lauritzen was excused. Mr. Jens M. Sorensen was a visitor at the meetings. Mr. Sorensen takes office as a trustee on the synod board January 1, 1957, replacing Mr. August Sorensen, who is retiring after seven years of valuable service on the board. Mr. August Sorensen's many years of experience as a successful farmer and businessman has been very useful to the synod, which until recently owned three farms, and still owns one, the Osage farm.

The Executive committee had met September 19. The board approved the actions taken by this committee which consists of the four officers and trustee, Mr. Erling V. Jensen. The Executive committee can get together on shorter notice and at less expense than the entire board. Some of the Executive committee actions were:

To pay \$100 each to Mr. Emil G. Jensen, auditor; and Mr. Vernon E. Nelson, statistician, for services rendered during the year. Mr. Jensen has retired after three years of good service and is being replaced by Mr. Kenneth Kjolhede, Detroit.

Two committees were appointed as a result of convention action, namely the committee to study the synod's pension fund: Pastor Erik K. Moller, chairman; Mr. George W. Hansen, Muskegon; Mr. Aksel Nielsen, (Trinity church), Chicago; Mr. Folmer Strandskov, Minneapolis; and Mr. Terry Olin, Cedar Falls, Iowa.

The other committee was charged with studying our synod's pastor's salaries. Those appointed: Pastor Ottar S. Jorgensen, Minneapolis, chairman; Mr. Johan Johansen, Tyler, Minn.; and Mr. Alfred Holgaard, Clinton, Iowa. Both committees are to report their findings and recommendations to the 1957 convention.

According to by-law the synod board is to arrange for a convention site when there is no invitation, as was the case this year again. Dr. Johannes Knudsen, Maywood, Ill., has been asked to look into the possibility of having the convention at a college campus near Chicago. It becomes increasingly difficult to get one of our congregations to tackle the job. However, an inquiry has also been made to the Ringsted, Iowa, congregation, if they will consider having the convention in 1957.

Speaking of conventions, our host for 1956, Muskegon, has turned over to the "Faith and Life Advance" \$600 of its surplus from the convention — a fine gesture.

Hope Lutheran Church, Enumclaw, Wash., has been granted a loan of \$19,500 to help build its new church. \$8,500 of this is from the Church Extension Fund (2% interest) and the rest from other synod investments, according to the 1953 convention decision (at 4½% interest).

The fledgling St. Mark Church, Circle Pines, Minn., has plans for a \$50,000 church building. They are now worshipping in a temporary building which will later become the parsonage. This church was granted a loan of \$50,000, namely \$22,500 from the Church Extension

Fund (when the money is available from the "Faith and Life Advance"), and the rest from other synod sources at 4½% interest.

President Jensen has returned the \$500 check which was presented him at the convention, on the occasion of his 20th anniversary as president of the AELC. Dr. Alfred Jensen said that, for reasons of his own, he did not want to accept the money. The treasurer was ordered to cancel the check.

District VII at its recent convention passed a resolution asking the synod board to have a study made concerning Catholic-Protestant mixed marriages. The Grand View Seminary faculty has been asked to make such a study and report.

The matter of possible sale or lease of the Luther Memorial Church building (synod property) by the synod to the LM congregation has come up again. The synod board met one evening at the home of Mr. and Mrs. Erling V. Jensen, (Mr. Jensen is a trustee on the synod board and is also president of the LM congregation), with the board of the LM congregation, and discussed this matter.

The result was that the synod board has made a proposition to the Luther Memorial congregation to sell the church property for \$26,000, with a \$1,000 down payment at time of sale, a first mortgage for the remainder, to be paid at the rate of \$1,000 a year or more, at 5% interest on the unpaid balance.

The Grand View College Endowment Fund Board of Trustees is charged with the responsibility for the investment and management of the synod's biggest single endowment fund, that of our college and seminary. This board of trustees consists of the nine synod board members and three members of the GVC board. Reports are received from the various managers of the invested property as well as from the treasurer. Officers for the coming year were elected at this meeting and are: Chairman, Dr. Alfred Jensen; secretary, Pastor W. R. Garred; and treasurer, Mr. M. C. Miller.

Pastors A. E. Farstrup and Verner Hansen were made proxies for our synod at the meeting of the General Board of the National Council of the Churches of Christ, meeting in Los Angeles, December 4-5, 1956.

Pastor W. Clayton Nielsen was appointed our representative at the workshop of the Department of Stewardship and Benevolence of the NCCC, at Minneapolis, December 11-14, 1956.

Mr. Erick Johansen, has been appointed chairman of the Tyler Old People's Home Board for one year, in the absence of Pastor Enok Mortensen.

At its meeting in Muskegon during the convention, the Allocations Committee (which consists of the synod board and the district presidents or their representatives) voted, after much discussion, to divide the synod budget allocation equally across all nine districts, at \$10.75 per contributing member. Formerly the districts in the central part of the country bore the heavier burden.

The wisdom of this decision was discussed again by the synod board and the district presidents, and it was agreed again that since, according to convention decision of 1955 "that all parts of the synod, including those located on the East and West coasts, are entitled

(Continued on Page 16)

From Without or From Within

Aage Moller

Money was oftentimes scarce during the Model T period, and so with a few tools and a pile of baling wire I would set out to repair Tin Lizzie, starting with the broken fender and hoping eventually to do something about the ailment inside the motor. When I could afford it I took the vehicle to the mechanic, who immediately started on the inside trouble leaving the fender and missing coil to the last. I can use this as an illustration of the false Christianity which works from the outside inwardly and true Christianity which starts from the inside working outwardly.

The genius of our civilization, a rational naturalism, has no less aim than a perfect godliness, exposed in Christ. For a long time it has goaded human beings into a speedy transit from earthly humanness into a lofty godliness. Man, it said, you are made for more than a limited human existence, you can become co-partner with God, the great architect, in timeless and powerful rulership. Realizing the distance between the goal and the present location, it was admittedly necessary to use the evangelical idea of a baptism, a transformation, and like the amateur mechanic it applied the baptism to the environment. The minerals, the hoofs of a slaughtered animal, the gravel, the ingredients of the water, the mosses on the trees, the liquid in the ground, the human hair, etc., were dispatched to the factory and processed into something which was supposedly better than primitive nature.

The procedure of transubstantialism was applied to tradition and human nature. Tradition, it said, has no intrinsic value but it can be processed in Hollywood and at the school and then utilized. The salesman, the professor, and the star can improve salesmanship, eloquence and performance by converting the arts and expressions of yore, but they must all the time feel and believe that they are on a higher level than tradition, and they must not for a second deviate from the assumption that tradition and human nature can be changed and raised from a lower to a higher plane.

The class room, the adjusted church with the use of a conversion technique, the office of psychiatrist, the new medicines and the new methods of washing the brains are all agencies and tools in the baptismal act. They work with the child, the youngster and the adult with no less aim in view than the person who directs his own destiny, controls the energy of a thousand horses and never pales before unsolved problems.

Christ said that kinship with him would set man free from time and make his life infinite. O.K., we shall take care of that and we are willing to do it in his name. Should we fail, we can say that he stretched his imagination too much. In the first place we shall extend the longevity of human existence. By the use of medicine, faith, control of germs, elimination of hard labor, suggestions, hypnosis and entertainment we can move on toward the 200 year mark. If we by that

time can put the viruses in chains and become 50 per cent more intelligent we may do something about death. Didn't the prophet predict a millennium in which there shall be no death? We shall make means of communication and transportation which eventually will wean man from a time and space consciousness. As yet we have not made the spaceship, but twenty years from now the first moontrip should be possible. By improving the camera we shall enable man to see with new eyes.

By reading folk-lore we find that we share with our ancestors a dreadful fear of the elements in motion, and this fear deters us in our journey toward the super-human realm. That fear must be eradicated. We have nothing to fear, but fear is one of our notable slogans. We shall do it by learning how to control the hurricane, the volcanic eruption, the blistering heat of the summer and the wintry blizzard. We have made a start in methods of planning both the weather and the rainfall. Give us another fifty years and we shall tell the waves how to behave themselves.

During the era of technical progress we have been able to work rationally, and we are certainly not going to degress from facts; but since Freud, Ellis, several poets, and others have spoken we are perplexed. We thought that we had hidden the heart away in a deep well on a remote island but now we cannot ignore the truth that underneath the reason there is an ocean abyss of subconsciousness out of which comes impulses, conflicts, perversions and disturbances. Jesus was right in stating that all human expressions come out of the heart. It means that we must now apply the transformation technique to the uncharted, misty and turbulent strata called the heart. It behooves us to recognize psychic research as a science and establish departments for it at the universities. We shall experiment with hypnosis, telepathy, clairvoyance. We can of course not subscribe to the church of the apostles but insofar as the church advances a science of religion we will listen to it. We may probably cooperate with UNESCO in making a pattern flexible enough to suit the subconscious need for expression.

All this from-without-religion has talked so much about faith that it has substituted faith for God, not faith in what is absurd to the mind, but faith in our experiments and facts.

The spirit of unabating reality, of the self-existent absolute, of an indomitable oneness, is like the mechanic. It is the Beowulf who goes to the bottom of the mire and destroys Grendel. It relates itself to the heart of dreams and visions, of unnamable yearnings, volcanic tremors, suicidal despondency and flights to the planets; the heart of anger and repentance, of lust and music, of avenging war and elation of indulgence and the dry desolative pain. The heart is the spirit's sphere of action. It is here an old temple must be torn down and a new one erected. It is here a dualistic confusion must be replaced by a consistent oneness. It is in the heart that man must be released from bondage to a false Christianity and integrated in the true. It is in the heart the remission of sin can take place and nowhere else. It is here man can become self-existent, free and able to love. It is here he can leave imitative self-centered goodness and beg for the goodness of God. It is here that the truth about equality and restorative

(Continued on Page 15)

OUR CHURCH

Omaha, Nebraska. This congregation, previously reported at the \$4,000 mark in the Faith and Life Advance, now writes to inform us that the level has now raised to \$7,171.00

Tacoma, Washington. This small congregation, (less than 50 contributing members) has reached the commendable figure of \$3,500 in the Faith and Life Advance, — the highest of any church in District 9, though the smallest congregation. Congratulations!

North Cedar, Iowa. On the evening of December 23, parents and friends of the North Cedar Mission gathered in the new high school auditorium to enjoy the annual Sunday School Christmas program. Professor Anton Hofstad and Mrs. Hofstad had recorded the story of the Birth of Christ, in play form, with appropriate organ music, and this was acted out in pantomime by the children, dressed in colorful costumes. After the singing of carols and a message from Pastor Alfred Sorensen, refreshments were served by the members of the Ladies' Aid and a pleasant social hour was enjoyed. Both children and adults had worked hard to make this program a success and all were pleased that it was well received.

As time goes on, both the children and their parents assume increased responsibility in carrying on the work at North Cedar and are faithful in the performance of the various duties connected with the mission activities. The Sunday School enrollment is now about seventy and is slowly but steadily growing; while the attendance fluctuates, it is usually good.

Wilbur, Washington. The congregation here surprised Pastor and Mrs. Robert Fallgatter on the occasion of their 10th wedding anniversary with a fellowship party and a handsome gift recently. The Faith and Life Advance total here is currently \$625. Missionary Muriel Nielsen speaks here Jan. 6.

Newark, New Jersey. Gora Tudu, of India, was guest speaker here in December, and in other District I congregations.

Cozad, Nebraska. The December meeting to consider building a new church was held with no definite action taken. It was decided to ask an architect prepare specific plans which would be acted upon at a later meeting.

Des Moines, Iowa. The congregation here is considering again the possibility of the purchase of the Synod-owned church building on Grand View Avenue, across the street from the college, which the congregation has used for many years. (This was proposed once before, and then tabled.) Another possibility that has been advanced is that of a long term lease. . . . The con-

gregation painted the woodwork of the church last summer, and recently the Young Adults bought and installed a new outdoor "Sign Board." (Wind had destroyed the old one.)

Open Letter to Aage Moller

Dear Aage Moller,

It is good to meet a man who takes things seriously. And no one who knows you can doubt that you take things seriously — especially your Christian life. I will say to you as the dying soldiers in Molbrech's poem, who in the battle had been on opposite sides, are supposed to have said to each other:

We both are going the same way,
So let us go together.*

That does not mean that each one can shed his own past, and take that of the other. You and I have each our own past. You have lived isolated. Maybe because of childhood environment, you have isolated yourself. I have had the good fortune — I mean, blessing — of always belonging in the midst of the congregation of believers, the communion of the saints. There I have learned that God's enemy is not man; it is he whom Christians have been given to renounce. If man were God's enemy, we would be eternally lost. I look at it this way: If the evil that is in me is of myself, then I can never get rid of it. I can as little get rid of it as I can be rid of other natural endowments. The evil was not in our first father and mother. They were deceived into doubting their Creator. That was the beginning of the evil in them. It was foreign to their "selves", as they came from the hand of God.

It is foreign to us now. Not we, but the devil is the originator. Therefore it is possible that we may be rid of it.

Having now received the Spirit of God, the Power from on High, we can choose. "To all who receive Him, who believe in His name, He gave power to become children of God." (John 1:12) If we choose God, we go forward in getting rid of evil. If we choose our own will instead of God's and abide in disobedience, then we end up by being the enemies of God. From which lot we pray God to save us.

"Beloved, we are God's children now. It does not yet appear that we shall be; but we know that when He appears, we shall be like Him; for we shall see Him as He is." (1 John 3:2)

We wish you and yours a Joyous Christmas, and we wish all friends everywhere, all who belong to Jesus Christ, a Joyous Christmas.

Eline and Valdemar S. Jensen.

There Must be Other Reasons

In a recent article "of controversy," (Nov. 20) in LUTHERAN TIDINGS it was stated that there were so few prospective and actual ministers in our synod. The reason given seemed to be that our pastors and congregations were not spiritual enough to urge young men to take up the calling. Who was the more at fault I could not make out.

Now I am not able to say whether this analysis is true. All I would like to say is that if it is true I don't think that is the only reason. How to say what I have in mind is a little harder. I could be accused of being either mercenary or unspiritual, or both, and no church member likes to be spoken of in such terms.

I guess I will begin by saying that I don't know all the ministers in our synod, at least not very well. There are twenty or so that I do know quite well. I fell to wondering why they were ministers. It became quite obvious to me that they were not in it for the money. There must be other satisfactions, some of them probably spiritual.

Of the twenty or so that I know quite well "in the service" I found that: One has used up savings from another work in order to continue in the ministry. Three have had or still have their wives working in order to meet some of the payments. One has spent his inheritance on the ministry. Two have taken extra jobs, that were not church related, in order to pay bills. Three were still in debt. Three are greatly helped by one or the other parental homes. Two have skimped and cut corners for so many years that it hurts to think about it. That is about fifteen of the twenty.

Some wonder why there are so few in the ministry. In my commercial mind I began to wonder why there were so many. Obviously, it is not for the money.

While I am at this business of crossing all my S's with vertical lines, there is just one other peculiarity that comes to mind. I have seen it happen several times. A minister gets a call with better wages attached. Sometimes he doesn't take the call, and sometimes it is to be wondered why not. Sometimes he takes the call, and then the congregation that he leaves starts to call. In all instances the calls they send offer more salary. Before it is all over each of two moving vans have been paid all the way from three to five hundred dollars. The minister may have gained a couple of hundred dollars.

Perhaps I am all wrong. Perhaps the great majority of ministers never even think about this. Perhaps all this has nothing whatsoever to do with the supply of ministers. Perhaps this reasoning should not even be consid-

3) "Vi skal jo dog den samme Vej, Lad os
da sammen gaa." Bordenes-Vaestergaard Læse-
bog III, 272.

ered. Perhaps the editor won't even print this. Perhaps if he does he will leave my name off.

I surely don't want to be called mercenary. I would like to be considered spiritual.

A Contributor.

P. S. I understand that before a man is ordained he goes to school seven more years after high school. Is this true?

From Without or From Within

(Continued from Page 13)

justice can start to become flesh and blood. It is also here that wisdom and understanding can sprout. Out of the spirits action in the heart can emerge words which at all times are valid, and actions which are pure and invincible. It is in the heart the baptism can happen.

The spirit which redeems and brings forth the living oneness demands faith in what the finite sight cannot see, and may be different from all the established facts. He demands that I trust his presence in the fathomless depth called my heart, and in the heart of my neighbor, also that I trust him in times of secular barrenness and in days of the balmy summer. He tells me that he has the best chance with me if I remain what I am, a human being of the earth, and live the human life at hand instead of trying to be God.

I am grateful to the ones who so forcefully said a hundred years ago when the religion of illusive reason was launched, that the spirit and the heart are like the sun and the earth, they are inseparable.

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## Letter . . . .

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"God and His Enemy." (LUTHERAN TIDINGS, Nov. 20, 1956). It must be because I am younger than the one who wrote the article in LUTHERAN TIDINGS with the above title, that I cannot agree with him in all his talk about God and His Enemy.

To me, there is only one enemy of God, and his Son Jesus Christ, and that is one with many names, Satan. God is in everything and so is Satan. But I will still have to experience and see that the Devil in us and around us is as strong as God.

Jesus himself never undertook to do anything without His Father's help, and never expected to be something to adore, and made an idol. He gave us the prayer which he said we could use if we needed help and yet you hear people who think they are modern say it is old-fashioned. It never can be for me, and I believe if we can only as much as think it, it is heard and recognized, as a child asking for guidance and help. Why should Jesus take a little child as an example

of one who trusts without any doubt about what he will receive?

"Activity" can not be wrong if used right. It is much worse to go to sleep without oil in our lamp, and wake up to reality in darkness and despair, with no means by which to see light. I believe in the faith given to us first by Jesus and handed down even to us to use, as well as we know. That is the oil in my lamp, and I hope always will be. We are given the privilege to believe what He said we could be sure would help us if we need it, and I am sure it is without reason that the words "Thy will be done" is in the Lord's Prayer, as I don't always think we can see the meaning of things when they happen. But we can, without knowing how, get strength to go through what we at the time think is unfair.

Marie E. Hansen.

Contributions to Santal Mission

November 1956

General Budget:

Danevang congregation	\$ 60.00
Immanuel Sunday school, Los Angeles, Calif.	50.00
In memory of Mrs. Ness, Manistee, Mich., Mrs. Alfred Jensen	5.00
In memory of Mrs. Marie Graham, Friends at Valborgsminde	6.00
Bethany Women's League, Menominee, Mich.	25.00
Olav Pedersen, Lindsay, Neb.	25.00
Sigrid Ostergaard, Des Moines, Iowa	5.00
Mrs. M. Mathisen, Des Moines, Iowa	5.00
Immanuel congregation, Lake Norden, S. D.	12.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	50.00
In memory of Mrs. Ole Pedersen, Luck, Wis., Friends	2.00
Bethany congregation, Badger, S. D.	22.00
In memory of Pastors J. L. J. Dixen, J. P. Andreasen and Erik Back and Mrs. Chr. Nielsen, Hampton, Iowa, by Mrs. Hans Juhl	4.00
Danebod L. A., Tyler, Minn.	50.00
St. John's Danish Ladies' Aid Mission meeting, Hampton	14.35
Nathanael L. A., Dagmar, Mont.	20.00
Danebod L. Aids Meeting, Tyler	42.92
Pioneer Congr., White, S. D.	17.80
In memory of Pastor Erik Back by Carl Petersen, Victory, Mich.	10.00
Faith Congr., Junction City	31.04
Friendship Circle, Kimballton	44.25
James Petersen and Ingvard Andersen, Danevang, Texas	10.00
In memory of Mrs. Anna Thuesen Nielsen, Newell, Friends	25.00
In memory of Hans Bonnicksen, Ringsted, Iowa, by Stubs	2.00
Pastor Heide, Racine, Wis.	5.00
In memory of Clara Petersen, Owen, Wis., by Friends	18.00

Willie Jacobsens, Kimballton	5.00
Gertrude Guild, Clinton, Iowa	50.00
In memory of Aage Grumstrup, Luck, West Denmark L. A.	3.00
Danish Mission Circle, Manistee	35.00
Axel Thomsen, Clearwater, Fla.	50.00
St. Peter's S. S., Detroit	10.00
St. Ansgar's L. A., Waterloo	25.00
In memory of Rev. Glenn Clark, Minneapolis, Dagmar Miller	1.00
Mrs. Anna White, Ludington	20.00
Rev. J. Christensen, Ludington	20.00
First Luth. S. S., Watonsville	15.00
Rev. Alf. Sorensens, Waterloo	10.00
For Muriel Nielsen's and Bibbers' Work:	
In memory of Clara Petersen, Owen, Wis., Friends	15.00
For Children's School:	
St. John's Dan. L. A., Hampton	25.00
Harold Andersens, Westbrook	25.00
Nazareth Guild, Withee, Wis.	30.00
St. Peter's Jr. L. A., Detroit	30.00
Total for November	\$930.36
Thank you each one.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

December 1956

For General Budget:

Nath. S. S. and Volmer L. A.	\$ 15.00
St. Peter's congr., Minneapolis	23.00
St. Ansgar's S. S., Waterloo	50.72
Trinity L. A., New York	10.00
Soren H. Sorensen, Solvang	2.00
Bethlehem Dan. L. A., Askov	10.00
Hope L. A., Ruthton	10.00
Confirmation Class of Hope congregation, Ruthton, Minn.	4.40
St. John's Harvest Festival, Hampton, Iowa	16.90
In memory of Alice Jensen, Valborgsminde, by Mrs. Ingeborg Kirkegaard, Minneapolis	1.00
Erling V. Jensens, Des Moines	5.00
Mrs. Ernest Bender, Mpls.	25.00
West Denmark L. A., Luck	15.00
Mrs. Emma Nielsen, L. Norden	10.00
Nazareth S. S., Withee, Wis.	53.80
Bethany L. A., Trufant, Mich.	5.00
Luth. Mem. S. S., Des Moines	50.00
In memory of Pastors J. L. J. Dixen and Erik Back and Rasmus Madsen, Exira, Ia., and Margr. Larsen and Walter Hansen, Brayton, by Mrs. J. P. Andreasen, Luck, Wis.	2.50
Rev. P. C. Stockholms, Portland	5.00
Mrs. C. Potholm, Hartford	5.00
Danevang S. S.	25.00
Mrs. Vera Jensen, Des Moines	5.00
In memory of Svend Hansen, Mrs. Svend Hansen and girls, Solvang, Calif.	10.00
Anders Millers, Solvang	5.00
Alfred Grau and Sons, Newell	9.00
Following of First Luth., Omaha:	
Mrs. O. C. Olsen	15.00
Mrs. Mathilde Thorup in memory of Marinus and Roy	10.00
Miss Johanne Pedersen	7.00
Rev. and Mrs. Marius Krog and Donna	6.00
Martin Grobecks, Richard Lee Hansen, Nels Jensens, the Kjeldgaards, M. Larsens, T. Laursens, M. Petersen, A. Sorensen	40.00

(To be continued)

Religious Public Relations

(Continued from Page 3)

will be forced to settle for Sunday morning programs and other second- or third-rate times and spots.

Just as Church conservatism with new media of communications becomes a problem of the religious public relations man, so does the matter of dignity of presentation. Until recently, for example, religious organizations considered paid advertisements in newspapers and magazines undignified, and many denominations still regard this as on the same level as painting "Jesus Saves" on rocks along the highway. In defense of this compulsion for dignity, I must say that there is no subject or "product," if you will, that requires or deserves greater reverence and dignity of treatment than God and His Kingdom on earth. Anything said or done which would offend anyone who might otherwise be won to the Lord is in direct conflict with the objectives of the Church. Rightly, therefore, do Churches shy away from methods of communicating the Word which might bring ridicule to God or His Church.

The religious public relations technician has a definite responsibility towards keeping the presentation through mass media of communication on a high level. He has an equal responsibility to the media to see that this level does not require sacrifice of their standards or the interest of their public. Therefore he has the two sided job of interpreting the requirements of the subject to the media and of educating the officials of the Church in those ways of presenting their subject which meet the entertainment, educational, informative, and technical standards of the media.

Because church organizations have tended in the past to train pastors in

the ways of public relations, the criticism of newspaper men and others in the various avenues of public relations that church PR men are too biased in favor of the Church and insufficiently aware or sympathetic towards the problems of the media professionals is a legitimate complaint. More and more, however, church organizations are calling upon lay professionals to do their public relations, and this trend is hopeful of closer cooperation between the churches and the media. My personal conviction is that it is easier to induct a PR man into the requirements and sensitivities of the church organization with which he must work intimately every day, than it is to make a professional PR man out of a churchman who continues to move in church circles almost exclusively.

But even the professional PR man entering church public relations is not without problems in his efforts to overcome natural barriers to presenting the case for religion. His is a task of perpetual education of his own church colleagues. John Milton's dilemma about whether he was explaining the ways of God to man or the ways of man to God is no more complicated than the dilemma of the church PR man. I think we devote more time to explaining the ways of public relations to the Church than of explaining the ways of the Church to public relations people, and this may be a mistake. But unless we can make our own people understand the requirements of the trade, there is no point in our obtaining radio or television time, or opportunities for feature treatment in the press and popular magazines.

I've ended up with this most difficult subject of trying to draw a distinction between religious and commercial public relations and of explaining some of the problems peculiar to religious public relations because I have been on both sides of this fence. Pertinent to that, I must admit that in commercial public relations, the client generally has to be sold and resold over and over on the PR program being developed on behalf of his firm or business. But I believe there is a great difference here in degree, and I believe there is much less of a conscientiousness on the part of the soap manufacturer, for example, about the methodology of selling the product.

P. T. Barnum's famous quip, "I don't care what you say about me as long as you mention my name — and spell it right!" definitely does not apply to religious public relations. Barnum's philosophy often does apply to commercial accounts, and the measure for success of a public relations program too often is the number of bars of soap sold or the degree to which the sales chart index moves upward. Although not always the case with commercial account, the "end justifies the means" applies much more frequently in commercial public relations than it does in religious public relations.

Motivation is of utmost importance in a religious PR program — both on the part of the PR man developing the program and the objectives of the program itself. Unless the religious program is governed by conviction, it will lack the inspirational character essential to its effective presentation. Though this may sound to the hard-boiled PR man like so much mystical hogwash, there is something to greater effectiveness in the ring of conviction. I know it is possible to write copy or produce TV shows with mechanical precision as the only motivation, and I've pushed funerals, groceries, medicines and insurance on this basis, but there is a "plus" factor to religious PR which plays an important role — if not THE important role.

We deal here with things quite intangible, but I see a motivation difference in promoting an ordinary charity and a Christian charity; of treating secular education and Christian education (and I've done public relations for secular colleges and universities also); and of interpreting the qualities of a soap and the significance of a Christian act. In the case of charity, the "plus" factor is the difference in motive of responding to an emotional appeal to help someone in need, and the positive responsibility of the Christian towards one of God's creatures; in the case of education, the "plus" factor is learning for the sake of fulfilling a Christian mission in life — that of serving the interests of God and one's fellow-creatures to a fuller extent; in the case of promoting a product or Christianity, the "plus" factor is presenting the case in the best possible manner in order to witness for one's God, regardless of measurable results.

Religious public relations is not measured in terms of souls saved (though some practitioners drag it down to this level) or dollars raised for the Church; it is measured in terms of witness on behalf of God to interpret His message and meaning and when the religious PR man has fulfilled this responsibility to the best of his ability, he has realized his objective.

Synod Board Meeting

(Continued from Page 12)

to representation on the synod board", it is also fair that all parts of the synod should pay the same per capita contribution toward the budget.

The Synod Allocations Committee cannot very well decide which of our districts are the more able to take a larger share of the synod budget. Each district has, however, according to our by-laws, the right to take into consideration favorable or adverse conditions among its congregations in allocating the district's share of the synod budget.

W. R. Garred, Sec.

Editor's Note: We have a report that Ringsted, Iowa, has decided to invite for the 1957 Annual Convention of our Synod. (See Par. 6 above.)

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.

January 5, 1957

I am a member of the congregation at _____

Name _____

City _____

State _____

New Address _____

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