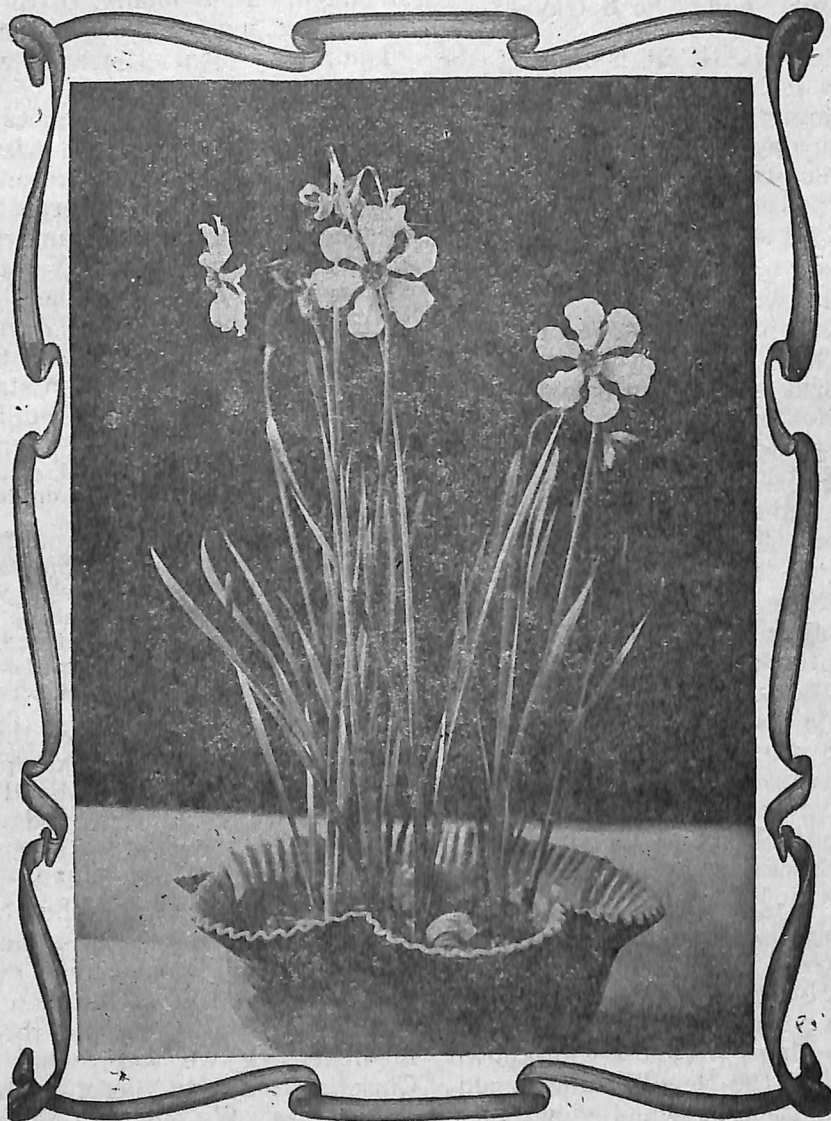


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



ODE



WH EVIL DAY! I were sullen
While earth herself is dorning,
This sweet spring morning,
And the children are culling
On every side
In a thousand valleys far and wide,
Fresh flowers; while the sun shines warm,
And the babe leaps up on his mother's arm: —
I hear, I hear, with joy I hear!
— But there's a tree, of many, one,
A single field which I have looked upon,
Both of them speak of something that is gone;
* * * * *
Whither is fled the visionary gleam?
Where is it now, the glory and the dream?
Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,


Hath had elsewhere its setting
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;

* * * * *

Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears
William Wordsworth (Intimations of Immortality)

The Deliverance

(The last of three text-less meditations for Lent by the editor. The other two were titled "The Denial" and "The Betrayal.")

HE WORD "DELIVERANCE" is one of the least-used terms with which we can describe what was happening in the Holy Land during the last few days before Easter. Other terms are perhaps better, (for example, salvation), but they have a stereotyped and overworked connotation, one which does not yet seem to have affected the word "deliverance."

Whether we prefer the word salvation, or rescue, or deliverance, it is clear that some kind of saving process was going on. Those who with gloomy pessimism assert that the world is far from saved should try to imagine what life on earth would be like, were it not for the hope of deliverance which became climactic and clear on Easter morning.

To be sure, there was deliverance there in a vastly different sense, too. Judas "delivered" Jesus to the soldiers. Later, Pilate, we are told in John 19:16, "delivered . . . him therefore unto them to be crucified." There are these other meanings of the word. But to give proper semantic emphasis, we must know that the first dictionary definition of "deliver" is to liberate, or to set free. In Easter, we experience the great liberation, where death is swallowed up in victory. And as Paul also says, "Because the creature itself also shall be **delivered** from the bondage of corruption into the glorious **liberty** of the children of God," (Rom. 8:21). Deliverance and liberation go hand in hand, in the sense of the gospel.

Various factors combine sometimes to make us misunderstand the personal nature of deliverance. The panoramic events of Holy Week, viewed from this distance, separate us from personal involvement. Even the phrasing of what is perhaps the most well-known and most oft-quoted verse of the New Testament contributes to this depersonalized, detached view: "For God so loved **the world** . . ." Only when we rephrase that verse so that it says what it really means, do we realize the intimate nature of deliverance: "For God so loved **me** . . ."

A battlefield experience of this writer, no doubt reduplicated by many servicemen, helped to make vivid what is meant by personal deliverance. My assistant and I one night had set out to find a small group of men embarking on a dangerous patrol. The take-off point was in an unfamiliar area of what in other wars was called "no man's land." Neither of us was much experienced at night patrol tactics, and before long, slithering through the rice paddies, we were hopelessly lost. It was risky to get lost because of unknown mine fields and the possibility of encountering enemy patrols. I was unarmed, of course. My assistant carried a light carbine, but I had selected him for proficiency on the organ rather than for marksmanship — at the moment I was inclined to doubt the wisdom of my basis of choice. Our progress slowed to a near halt. We were simply too

dismayed and apprehensive to proceed. Within a few minutes we heard the quiet sounds of approaching soldiers. In clouded moonlight, their shadows grotesquely stooped, taking advantage of bits of cover, it was impossible to tell whether they were friend or enemy. In pure Hollywood tradition, the suspense mounted. Then finally, in the moment of truth, we recognized the mudblackened faces and armored vests of our own men. It was a very real experience of deliverance.

Such terrifying occurrences have been better related by others. And when it is not merely fear for the body, as in the above anecdote, but an actual fear for the soul that one undergoes, the psychological impact must be frightful — and the deliverance so much deeper an experience. One thinks of Paul outside Damascus, or Martin Luther, panic stricken, so that he invoked the aid of St. Anne. In literature, there are many references. John Bunyan's Pilgrim, confronting the fiend Appolyon standing astride the road ahead, comes to mind. And Dante, in *The Inferno*, feels the pursuit of angry demons, in Canto XXIII:

I kept on looking backward, and could feel
My hair already bristling on my head;

*** *** *** ***

. . . . I saw them close at hand, and making
To seize us, swooping on wide wings careened.
Then my master caught me up, like a mother, waking
To the roar and crackle of fire, who sees the flare,
And snatches her child from the cradle and runs, taking
More thought for him than herself

If it helps to dramatize the meaning of real deliverance thus, then the examples are many.

We are told at every hand of a religious revival taking place in America today, Church membership is increasing. According to Gallup, only 5 per cent of our people do not believe in God. There are 90 million members of churches (and synagogues). But as we look around us, scanning the evidence of personal and public misbehavior everywhere, our impression is not that of a Christian people delivered from their sins. We cannot put the blame on non-church members. If we were what we ought to be, our Christian majority ought to be having more effect than it has. We ought to be making more difference than we are making.

Part of the trouble is the widespread lack of a real sense of deliverance. And this realization of personal rescue comes only as we realize our complete inadequacy ourselves to cope with unchristian impulses within us. As church people, we assert that we are a "communion of saints," yet, in a sense, we are more a communion of sinners. The experience of deliverance is something people often have by hearsay, second-hand. It must become vivid to us and vital in us.

During Lent, more than at any other time of the year, we come closest to knowing the real saviorhood of the Master. Then, somehow, the Holy Week events become contemporary. Their reality for us spans the centuries and the miles, and just as Rembrandt painted himself into the crowd of bystanders in his picture of the crucifixion, so we feel that that Man hanging there on the cross, hangs there because of us. He delivered Himself to death, so that we might be delivered into Life.

The American Mission Field

Harold E. Olsen

Statistics reinforce this article by our pastor in Junction City, Oregon, urging Home Mission preparedness.

Americans are moving. Over 27,000,000 annually. And the rate of moving Americans promises to be greater each year in the foreseeable future. But not only are Americans moving, they are also multiplying. According to the big population clock in Washington, D. C., our nation is adding one American every 12 seconds. The shift in population and the normal increase in population has caused an increase of 1,000,000 people in Florida in the past six years. California has increased by 2,900,000 in the same period of time and fourteen other states have shown increases of over 10 per cent in the same six year interval. Only five states have shown population decreases in the last half decade.

What does all this mean? It means that by 1975 there will be approximately 221,000,000 Americans, many of whom will have no roots in the community wherein they reside. Perhaps most tragic is that of this number a good many of them will be of our best educated people, for it is a statistical fact that the moving rate increases with the degree of education.

The handwriting is on the wall (or the electronic computer) as far as the church's responsibility is concerned. Naturally the church is changing, but in a very real sense it is the one element in the lives of people that is static and unchanged. Clothed in modernity the church still carries the gospel of salvation for men groping in darkness for the meaning to life. It is the responsibility of the church to minister to the ever-increasing numbers whose lives are being jeopardized by the rapidly changing external circumstances.

To preach the gospel has always been the specific assignment of the church from its very inception on Pentecost nearly two milleniums ago, but the task of the church today is to analyze how this may best be done.

Foremost on the list of present day responsibilities is the establishment of home mission congregations in the unchurched areas. Around almost every major city there are new cities springing up in a fortnight. Curtailed some at the moment by tight money and other credit restrictions, this is a fact which appears to remain true and will be for some time yet to come. These new villages or cities need churches which will bring them the gospel in a heritage not unfamiliar to them. The churches have seen this need and have taken great strides to meet this need. Philip Dybvig, reporting in the LUTHERAN HERALD to the churches of the ELC, says that this synodical body alone established thirty churches in 1956 in unchurched areas. The ULCA established a still greater number and our own synod established one mission (comparable to the others for our size) in Brown City, Michigan.

The churches are hindered from doing

the work that they ought to do, for the lack of men and materials. Greater giving for the home mission field is imperative if the church is to launch out to fulfill its mandate from the Master. And as serious as the lack of funds is, much more serious is the lack of men for the task. The church needs men, men who are above all dedicated to the Master, but who are also extremely capable and well-schooled. These men, like the funds for home missions, must come from the local church. And the very same thing that brings large sums of money for home missions from the local church also brings men, viz., dedication to the Lord, our King.

The second suggestion will not be as acceptable to many as the first. Duplicated efforts in areas of de-population must cease. In all too many cases churches of the same denomination or synod located across the street from each other or a mile or two from each other in rural instances could well use the same facilities and be served by the same pastor. The uniting of churches would release men who are desperately needed in other areas of the church's work (and incidentally with a better remuneration) and at the same time would release funds for mission work which is now being spent on insurance and general maintenance. In one instance with which I am familiar two churches of the same synod were literally pouring a thousand dollars down the drain annually. What a waste of the Lord's money!

Finally, and this article is not intended to be exhaustive, the established church in areas of population increases can open its doors to Mr. American Mover who buys or rents a house within the reaches of the church. All too many churches are quite comfortable with their own little membership. New people will spoil the fellowship and may take control if too many, if any, are admitted to membership, say the members of these churches. This does not mean that members should be received indiscriminately. Penitence and confession of faith in the living Son of God are still prime requisites for membership in the church and these should not be neglected, but it does mean that these established churches should make a real effort to invite new people to the worship services and ultimately to the pastor's inquiry class. If every member would enter into this work of evangelism, there would be no danger that the pastor might be blamed, as he is in some instances, for bringing in "all these new people." Together pastor and people could really bring spiritual enrichment to themselves as well as to the newcomers. If all would seek to widen the confines of membership to include all people including the nations movers. Before us stands the door of greater service to the kingdom of God and we are invited by Christ to knock that it may be opened to us. And the time is now.



*A Director of the Third Assembly, LWF,
Answers the Widely-Asked Question:*

Why A World Conclave of Lutherans?

Dr. E. Clifford Nelson

JUST WHAT DO you expect to achieve by this convention? is what one man asked at a preliminary discussion of the 1957 Assembly. Indeed, why meet in Minneapolis or any other place as a conclave of world Lutherans? This question cannot be answered without a preliminary review and interpretation of past Assemblies.

Needs Met by First Assembly

No Christian communion was so deeply and critically wounded by World War II and its immediate consequences as was the church of the Augsburg Confession. The stench and weariness of total war and the shadow of another liberty-denying power hung over the First Assembly of the Lutheran World Federation held at Lund, Sweden, in the summer of 1947.

The emaciated delegates from Germany and the prophetic voice of Bishop Ordass, of Hungary, were stark reminders of the post-war character of the Lund Assembly. It faced two directions: toward the past to repair the wounds in the Body of Christ; toward the future to evaluate the possibility of a united Lutheran testimony in a dividing world.

At this First Assembly Lutheran representatives from the victorious countries, such as the U.S.A. and Canada, met together with men and women from neutral Sweden, vanquished Germany, occupied Norway and Denmark. Moreover, delegates from churches-in-exile of Russian-conquered Baltic countries, from Communist-dominated Poland and Hungary reminded all that the Lutheran Church was living in tension. The theme of this assembly was "The Lutheran Church in the World Today."

It was at Lund that the old Lutheran World Convention, organized at Eisenach, Germany, was reorganized as the Lutheran World Federation, with constitutionally stated purposes:

1. To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation
2. To cultivate unity and faith and confession among Lutheran churches
3. To promote fellowship and cooperation in study among Lutherans
4. To foster Lutheran participation in ecumenical movements
5. To develop a united Lutheran approach to responsibilities in missions and education
6. To support Lutheran groups in need of spiritual and material aid.

Most immediate of these stated purposes was the last, for already a flow of money and goods was being channeled through Geneva from the "haves" to the "have nots." War-orphaned missions were assisted with personnel, money and materials. Churches grew out of the rubble. Service to refugees — millions of them — expressed the Savior's compassion. Lund

set in motion and implemented a massive demonstration of unity in faith and love.

Accomplishments of Second Assembly

In 1952, Hannover, Germany, was the site of the Second Assembly of the LWF. Delegates discussed Lutheran cooperation under the general theme, "The Living Word in a Responsible Church." The cordial hospitality of the German churches, the enthusiasm of overseas delegations, the large number of visitors, especially from America, and the vitality of the youth representatives were all indications that the Federation had won an abiding place in the affections of world Lutherans. To echo a voice heard at another world congress, the sentiment seemed to be, "We intend to stay together."

Recognizing this testimony of unity, the Hannover Assembly assessed the Federation's structure and reshaped it along what promised to be permanent lines of action in the future. Thus LWF work in various fields was consolidated under four permanent departments and one permanent committee: Theology, World Missions, World Service, Information and Latin America.

Task of Minneapolis Assembly

In the first place, the time is now at hand to discuss the life of the churches in relation to the constitution's aims and purposes as expressed especially in items 2, 3 and 4. These three, properly understood, are implementations of item 1 ("to bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation").

In the second place, it is incumbent upon this Assembly to ask and seek to answer what this Assembly can mean (1) to the churches of free Europe, (2) to the churches in Kremlin-dominated countries, and (3) to American Lutheran churches seeking to find each other in merger movements.

The above problems, it seems have already been summarized under the chosen theme, "Christ Frees and Unites." The committee felt that the theme must touch the actual problems of world Lutheranism today: the unity of the church and church fellowship as

(Continued on Page 13)

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A Flying Team of Christian Aid

A. JEAN OLSON

(LWF World Service Staff Writer)

**Behind The Scenes of The Highly Organized
Ecumenical Teams Sifting Out The Facts and
Needs Among The Hungarian Refugees.**

THE TWO deaconesses striding purposefully along the muddy road between buildings at Kaisersteinbruch camp near Vienna drew many stares from the Hungarian refugees lining the pathway. The one was tall and fair, her starched white cap had a bit of lace around the edge and her long uniform was a light grey. The other was shorter, more motherly in appearance with a heavy black uniform, a plain white cap and a warm expression which belied the stiffness of her dress.

Beside them walked a very tall young man who was obviously Hungarian, taking one long step for every two or three of his companions. A little behind them hurried a small young lady, dark and pretty and also Hungarian.

The four entered the YMCA barracks set up near the center of the camp where a room had been reserved for them. Since it was noontime, they first ate a solid lunch of thick pea soup, bread and tea which was camp fare for that meal. Then they proceeded to arrange the table for their work in a manner signifying that this was a daily experience for them. Chairs were brought in, a typewriter set up in front of the dark girl and various official looking papers were spread out on the table.

An announcement in Hungarian went out over the loudspeaker into every building housing the 1,400 refugees in Kaisersteinbruch, a former military camp of the Austrian government.

"All Protestants are asked to go to the YMCA barracks to be interviewed by a visiting team of church workers," the loudspeaker blared out.

Within minutes, the hall outside the room reserved for the church workers was full and the refugees waited patiently for the time to come when they could enter. They were used to lines and waiting.

Family by family or one by one, depending on how they came over the border, the refugees came in and poured out their problems into the sympathetic ears of Sister Barbro Sjöberg from Stockholm, Sister Maria

Winkleman from the Rhineland, Vicar Attila Szilas and Miss Katalin Kveck from Hungary.

A father described as a brave Freedom Fighter by one of the camp leaders asked how he could emigrate to Canada and provide a home for his little girl. The mother had been killed in Budapest. A young man came in with a pale, unhealthy-looking girl. She was Roman Catholic and he was Lutheran and they wanted to get married. Weddings are an important part of pastoral care in refugee camps.

A 17-year-old boy came in to beg that he be sent to America on the same ship as his friend in another camp — and he became angry when told it could not be arranged at this late date. A couple came in, bitter and hurt because someone had denounced them as being members of the Hungarian Secret Police and had spoiled their chances for emigration to Canada. They swore the charges were false, their faces contorted with emotion while telling the story.

It was such a relief for these people to talk with someone who was so obviously there to try and help them spiritually as well as materially and perhaps their spiritual and psychological needs are greater. Many of these refugees had seldom if ever been in a church and may never again seek contact with the church. Such is the damage wrought by an atheistic system which permeates their upbringing. But still, the church had reached them in this camp and their obvious gratefulness at the sympathy and understanding shown them was fertile missionary ground. The church workers could only hope and pray that when the refugees resettle, this seed planted during camp interviews could be cultivated by understanding Christians in receiving countries.

Counseling wasn't the only task performed that day among the 50 persons interviewed. Preliminary registration for resettlement of several families to other countries was prepared by Miss Kveck. This information would be turned over to the Lutheran World Federation's resettlement office in Vienna for further processing. Bibles and church literature were given out to those who requested them. Because another refugee pastor was arranging a worship service for that evening, none was planned by the visitors although they usually hold a service during their stay. Often they give Bible studies and teach confirmation classes too. They also asked camp officials about the material needs in the camp — clothing, foodstuffs, medicines, etc. Where a need is expressed, this is reported to Evangelical Hilfswerk headquarters in Vienna, the Protestant church relief agency in Austria, which sends out truck loads of the requested aid from stores received from Protestant churches and organizations throughout the world.

The church workers in Kaisersteinbruch were members of what in Austria is known as an "Ecumenical Flying Team." Their "Team" was one of six presently visiting refugee camps throughout the country on behalf of the Protestant churches and providing a spiritual ministry and relief services which are described by LWF staff officers in Austria as "the best idea we've had yet" in helping the Hungarians.

The idea actually came from a combination of three persons, Dr. Hans Luther from the Church of Bavaria, Germany; the Rev. Theodore Hartig, who was LWF

Senior Representative in Austria at the time (ULCA); and Kirchenrat Karl Nagengast from the German Lutheran World Service office in Stuttgart. They talked over the situation in Vienna last November, particularly the problems of the thousands of Hungarian refugees staying in hundreds of out-of-the-way camps where few social workers, resettlement interviewers or church representatives arrived. They called in Paul Laufer from the LWF-Hilfswerk office in Munich, himself a 1945 refugee from Hungary, who made a quick survey of the situation. The obvious thing to do was to set up mobile or "flying" teams of church workers who could visit these camps, counsel the refugees on their problems, determine their material needs, register them for resettlement and above all, let them know that their church cares what happens to them.

Paul Laufer was put in charge of organizing the teams and obtaining personnel. Pastor Hartig, Kirchenrat Nagengast and Dr. Luther began looking for the money to finance the operation. The Lutheran World Federation agreed to pay the costs of two teams. The Church of Bavaria in Germany took over another plus the administrative costs for Mr. Laufer. Hilfswerk of the Evangelical Church in Switzerland (HEKS) took on a fourth, the Methodist churches in Germany a fifth and the World Council of Churches a sixth.

Each team is given a Volkswagon omnibus and a typewriter. Each team consists of a deaconess who is in charge of the work, a Hungarian pastor or theology student, an interpreter (usually a Hungarian refugee), a resettlement interviewer and a driver-handyman. Team headquarters are located in Vienna (two teams), Graz, Linz, Innsbruck and Villach from which the teams fan out each day to cover the country and its hundreds of camps, hostels and inns where the 60,000 Hungarian refugees in Austria are housed.

The Flying Teams work under the "umbrella" of the Austrian Evangelical Hilfswerk and the central headquarters are in the Hilfswerk offices in Vienna. They keep close contact with church superintendents and local pastors in the various dioceses covered by the teams so that the local congregations are notified of the work being done and can cooperate where needed in providing facilities for them. Each team arranges to visit large camps at least every two weeks and smaller camps once a month so that a continual contact with the refugee is kept and renewed each time.

"So often the refugees are met by a social worker who then seems to forget their existence," one team member said. "We are greeted more enthusiastically the second and third time we come than the first because then they really know we are looking after them and concerned for their welfare."

When the refugees move to another camp or resettle to another country they are asked to fill out change-of-address cards to notify the central office. Card files of all Protestant refugees interviewed are kept by the team supervisor with notes on vital statistics and special problems or needs of the family. These files have proved invaluable for locating special persons, such as students for scholarships, TB cases for institutions and persons to receive aid packages sent by individuals who wish to write to the recipients.

The work is very strenuous, mentally and physically, for the team members. But, as Mr. Laufer reported, he has to force them to take a few days rest while someone substitutes in order that they have an opportunity to recuperate from the strain. They don't want to leave their work, he says. Some of them have called their team duties the most important Christian service they have performed.

The international character of the teams can be seen by a quick listing of the supervising deaconesses: For Vienna-Burgenland (LWF team), Sister Barbro Sjöberg from Sweden; for Steiermark area (LWF team), Sister Ingefrid Precht from Denmark; for Oberoesterreich area, Sister Ida Oswald from Bremen, Germany; Niederoesterreich is Miss Werner from Switzerland (HEKS); Salzburg-Tirol-Vorarlberg area, Sister Maria Winkelmann from Rheinland, Germany (transferred from Vienna-Burgenland team) and Kärnten, a deaconess from Gallneukirchen, Austria. They work with three Lutheran and three Reformed Hungarian refugee pastors.

How long will the work last? Mr. Laufer expects to spend most of this year with the teams. Their work in Austria will end when the needs are met and the Hungarian refugees can be moved to homes instead of camps.

Convention, District VIII

The annual meeting of District VIII of the AELC, will be held at Emanuel Lutheran church, 4260 Third Avenue, Los Angeles, California, during the days of May 17 through 19. The meeting will begin with a worship service at 8 p. m., May 17. Congregations are entitled to elect one delegate for every 25 voting members. All the members of our congregations are invited to attend however, and it is hoped that many will gather for these days of fellowship. Please register by May 12 with Pastor Verner Hansen, 4260 Third Avenue, Los Angeles 8, California.

A. E. Farstrup, District President.

The members of Emanuel congregation of Los Angeles cordially invite pastors and lay people of the district to participate in the coming district meeting, May 17-19. Our immense community has its frightening aspects, but the fellowship of our church is placid and its neighborhood cozy. Come and join us and many others in work and worship. If you can, it will be an uplifting experience, for you and for us. We invite in Christ's name.

Verner Hansen, Pastor.

Harald Mathiesen, President.

Awakening

Over a billion people of Asia, Africa and Latin America are waking up. They refuse to sit silent while they are exploited or remain in darkness. They want an end of colonialism, landlordism and ignorance and they want it now. When history is written, this new revolutionary feeling will rank much higher in importance than our little quarrels about communism and the police state. We will be judged by the concrete steps we have taken to help forward or retard the aspirations of our brothers in Asia and Africa.

Jerome Davis, in Religion in Action.

Workshop Report

Council members and pastors from the congregations of District V met at St. Peder's Lutheran Church in Minneapolis at 9:30 Saturday, March 2, and started a full day of reports and discussions surrounding the particular concerns of every congregation and participated in a good cross-fertilization of ideas to help in carrying out these concerns.

The morning devotions were led by the new pastor from Dagmar, Montana, Rev. Robert Hermansen and reports were given from the congregations regarding those things they considered important developments of the past year. Two of the congregations are sponsoring refugee families, one family from Silesia and the other from Yugoslavia. There are continued efforts being made on the part of the congregations to carry out a more responsible role in the community of which they are a part.

There was a good response reported to the Faith and Life Advance of our synod, with one congregation giving as high as 76 per cent above the minimum quota. The Minneapolis congregation has purchased a new parsonage in order to give more room to their expanding Sunday school enrollment. The growth and development of the new congregation at Circle Pines, Minnesota, is being watched with a great deal of interest. This congregation is ready to launch into the building of a new church structure, a project of no small proportions for a young congregation.

We listened to the good presentation from Dr. Carlson of the Augustana synod office of stewardship. His subject was Christian Stewardship with the main emphasis being that stewardship encompasses all of life and not just what one happens to give directly to the church organization. Christian stewardship is the total response of the individual to the love of God and we serve God by helping the neighbor. He recommended the reading of Kantonin's new book called "The Theology of Stewardship."

We also heard from Dr. Gross who is involved in the arrangements and management of the great Lutheran World Federation meeting to be held in Minneapolis in August of this year. He informed us on the work and considerations in the planning of such a huge event and encouraged everyone to take part in the meetings when they take place.

In the afternoon a panel of pastors discussed some of the things they considered of importance in the area of youth and the church. It was learned that some of the churches are now beginning to have a category of membership called junior members of the church to help encourage youth to take more active part in the work of the congregation. One pastor felt that youth of today are more actively engaged in responsible work of the church than was true a generation ago. Another pastor expressed the conviction that if the church exerted a centripetal force on the lives of the youth, pulling toward the center of life, the life of worship in the spirit of Christ then it was performing a needed work. He considered it

important that the youth know what it was to worship with the family.

There was also a buzz session held for the various members of the councils represented: council chairmen, treasurers, etc., in order to glean new ideas from the various congregations. The importance of orderly meeting procedure along with the quality of informality was one of the things brought out.

Another suggestion of value among others was the idea of previewing members of the congregation before a congregational meeting in order to open up controversial issues that need to be brought out in the meeting.

Our meeting was closed with a talk by our synod treasurer, Michael Miller, who encouraged the congregations to submit their contributions to the synod budget on a quarterly basis to help him in fulfilling the synod obligations during the year. He underscored this need by informing us that about 40 per cent of the synod contributions came in during the month of December.

No meeting would be complete without good food, and that was supplied by the ladies of the host congregation both for the noon lunch and the afternoon coffee. Thanks to them and to the host congregation of St. Peder's Lutheran in Minneapolis and to the host pastor, Ottar Jorgensen.

St. Mark congregation of Circle Pines, Minnesota, has invited us to meet at that church in 1958. It hopes to show us a new church building then. May their work and our common work have God's blessing, so that our efforts may bear fruit.

Harald A. Petersen,
Secretary of District V.

Faith and Life Advance

General Notice Regarding Pledges

We have been asked by many just what procedure should be followed in the payment of pledges each year. Therefore, we want to clarify the program. The pledges for each year will be considered due in October. During the month of September, a notice will be sent to each person who has pledged informing him of the amount due and enclosing an envelope for payment. At that time the contributor need only to enclose his check or money order and mail.

Anyone who wishes to pay on a pledge earlier than October may do so by sending said payment directly to **Faith and Life Advance, Grand View College, Des Moines 16, Iowa.**

We will, of course be happy to accept gifts to Faith and Life Advance throughout the five year period. Many of the local chairman have informed us of many who did not wish to pledge, but expressed a desire to contribute more in the future. All such gifts will be greatly appreciated, as the work to be done in Church Extension and in Christian Higher Education is ever and increasingly important.

Liberty of thought is the life of the soul.

Francois M. A. Voltaire.



Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa

AELYF Doin's

Cedar Falls, Iowa: Sunday, February 10, Bethlehem Lutheran Young People sponsored a Youth Rally. The five congregations invited were Fredsville, North Cedar, Cedar Heights, Waterloo and Hampton. Hampton was unable to attend. The afternoon was begun with a mixer followed by a skit written by one of their members. Games were played, followed by the evening meal. After a song session at the table, they enjoyed folk dancing. The evening closed with a discussion on Lutheran Faith. Devotions were conducted, lunch was served, and an inspirational and interestingly planned program was completed.

Des Moines, Iowa: The LYF there, along with the young adult group is planning an Easter breakfast and song service at one of the beautiful parks in Des Moines.

Withee, Wisconsin: The LYF there plans a Fellowship Lunch following the Holy Thursday Communion service.

Nysted, Nebraska: The camp grounds there will be invaded on April 26 by representatives of the Great Plains District Fellowships for a Work Week End in which they hope to "fix up the grounds and the buildings" and have time for some gratifying fellowship.

Over the Typewriter

Regarding the two letters to the editor included this time, I feel an obligation to comment upon them. Before doing so, I invite further criticism, either on the article or the letters, because I hope that the article, written for the purpose of stimulating some thinking by the youth, has accomplished that for which it was intended.

I disagree with Mr. Evenson regarding the article being in bad taste. It is the duty of Christian people, young and old, to concern themselves with the world around him, doing it in a Christian way, and a Christian magazine serves a purpose of bringing significant religious matters to light **plus** worldly matters which should concern Christians. I also agree that Mr. Presley is not to be held up as an idol, nor is any music for that matter. If it is possible to use music to further the good life, then it should be used. **Higher** ideals, as he says, can be held up, however. I further agree that all music is not "inexpressibly helpful", and it would be naive to say that it is. But I feel that it is fully as naive to say that simply holding up higher ideals will kill the ridiculous Presley craze. It must be met, rather, on its own grounds, and we as Christians must attempt to put "rock and roll junk" as it was termed by Miss Olson (and I agree that it is junk) in its intended place. It can-

not be an immediate thing, but rather gradual and on grounds the teenager can understand and accept. Rock and roll can be used as an outlet for natural rhythm and excess energy when correctly chaperoned and controlled. I would much rather see a more acceptable type of music used, but one does not change the way of the teenager overnight. It can and will be done, and the author said that Presley was a "passing thing," but before we can teach them to appreciate the inexpressibly wonderful creations of God as mentioned by Miss Olson, we must meet them on their grounds and not on naively idealistic ones.

Letters to the Editor

Ed. Note: The following are excerpts from letters received by me regarding the article entitled, "The Worth of Music" printed on this page in the March 5 issue of LUTHERAN TIDINGS.

Dear Mr. Nielsen,

Having read the article on "The Worth of Music", I know that most of our readers will agree with me that it is written in very poor taste, and that it is especially out of place in our church paper! Any teenager without strong convictions would read this article and conclude that Presley and what he represents is just fine. The anonymous author says that Presley's music "can be used to relax and forget some of the many pressing cares of the world," but I say can't we hold up higher ideals than this, especially in a church paper?

"Where would the teenager be," the author asks, "if he were not listening to Presley?" "In a pool hall drinking beer?" . . . I say he would much more apt to be (in the pool hall) after listening to and watching Presley! . . . Look what Presley and his "music" has done to the gangs in our larger cities! I am proud to say that in a poll taken last fall in Cedar Falls High School, the vast majority did not like Presley, and had a sense of values high enough not to go along with the craze that was sweeping the country.

I do agree with the author that secular music can and does play a very important role in our lives. In fact, each moment of the day should be sacred to us, and also all the music which we allow to influence us. So actually, perhaps, except for certain practical purposes, we should not discriminate at all between secular and sacred music.

This should not be an excuse, however, to influence our minds unduly with sentimental and saccharine trash. And, Mr. Anonymous Author, all music is **not** and **cannot** be "inexpressibly helpful" as you would like to have us believe.

Sincerely,

John L. Evenson, Choir Director,
Bethlehem Lutheran Church, Cedar Falls.

Dear Mr. Nielsen,

I agree with the unknown author that music is helpful if used in its intended way. But that part about God giving us this Elvis Presley type of music because it is to use and it's up to us as to how we are to use it . . . I differ with that! As far as I'm concerned, that type of music doesn't keep the teenager away from beer parlors and the desire to drive fast

(Continued on Page 15)

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Spring Time is Planting Time

Your editor has asked twelve women from our Synod to write contributions to the page on the topic, "Specific Contributions of Women to the Life of the Congregation." This was done to bring ideas, from many areas of our synod, to the page and to stimulate our thinking on what we as women and members of congregations can contribute to the life of the congregation.

Spring time is planting time, it is renewal and rebirth time, and it is housecleaning time. Let us take stalk of our work. Let us discard that which is not serving our church and our community to the fullest. Let us get our "activity soil" ready for new ideas and new aims.

The names of the contributors have been withheld and wherever contributions were similar only one was used.

"I believe a woman's foremost contribution is making a happy Christian home where she teaches her children Christian attitudes and conduct.

"Participate in a program of regular calling on the sick and old members of the congregation. So many elderly people are suffering more from loneliness than anything else, and it would not take much time on the part of each member to make their lives happier.

"Less hustle and bustle in the church, fewer organizations, fewer bazaars. More time spent encouraging and influencing the family to a more spiritual life. More young people live a life of Christian service because of inspiration from home than from programs sponsored by the organizations.

"I know of a Lutheran Guild which for several years has done the Sunday baking for one of the members of their group who has been made an invalid by polio. This means not just the fresh rolls, pie or cake for that family of five, but also a weekly visit to the mother by one of the guild members. Things such as these promote a wonderful feeling of friendship and love in the church group and, I am sure, are at least as pleasing to God as all the bigger projects they also undertake.

"Most women have great influence in keeping the church a vital part of the home life. They have much to do with keeping the children a living part of the church. Sunday school may be a mere routine for the children, or it may become strengthening experiences for them of the life at home. The stronger the children feel that the church is trying to impart the way of life Christ has revealed to us, and that this way of life is prevailing in their home, the more intimately will the children feel connected with the church and be a living part of it."

(To be continued)

The Proposed WMS Constitution

We have been considering the proposed WMS constitution in our women's circles here in Kimballton. We are wondering if other groups are finding some points dubious—foggy—or in need of further revision. We think a discussion on our Women's Page in LUTHERAN TIDINGS would not be out of order.

In Article IV, section 4, we wondered why the words "by convention action" were not included. We think our WMS convention is an important assembly and feel that it should be given an authoritative place in our constitution, which it does not seem to have now.

In Article IX—some of our members wondered how so important a document could be adopted by simple majority,

Dear Friends of WMS,

At the recent meeting of the Executive Board and District Representatives of WMS, it was decided to recognize our 50th Jubilee year which occurs in 1958. It was further decided to appoint a committee of nine members, one from each district, to make and execute the plans for such an important event. We are sure it will interest all of you to know who represents YOUR district and, therefore, we are herewith submitting the names to you:

District I—Mrs. Fred Donsbrough, Newington, Conn.

District II—Mrs. Edwin Hansen, Muskegon, Mich.

District III—Mrs. Ellen Knudsen, Maywood, Ill.

District IV—Mrs. Marietta Strandkov, Chairman, Kimballton, Iowa.

District V—Mrs. Esther Utoft, Luck, Wis.

District VI—Mrs. Gunver Bodaski, Tyler, Minn.

District VII—Mrs. Agnes Nelson, Exeter, Nebr.

District VIII—Mrs. Ingeborg Hansen, Los Angeles, Calif.

District IX—Mrs. Esther Madsen, Auburn, Wash.

I'm sure you will agree that we have a very able committee and that we can look forward to something unique and very worthwhile in 1958 as we gather to celebrate fifty years as an organization in the service of others.

Sincerely yours,

THYRA R. NUSSLE, Sec.

when an amendment to the constitution requires a two-thirds majority.

Furthermore no mention is made of the place and purpose of Key Women. If they are to be a permanent part of our set-up, we think this office should have been included, with mention of eligibility, term of office, responsibilities, limitations, etc., especially in view of the fact that they have been given a vote.

It is also debatable if pastor's wives should have a vote—as a pastor's wife. She may be Key Woman, she may be on the district board. As it now stands, she could have three votes, one on each count. This needs clarification.

Since there are now dues proposed in the constitution, we feel some mention should be made of delinquency. How long will we be kept on the roll, if not paid up? Some are objecting to the meagerness of the organization due. They say: "Why have any dues at all? Wouldn't an application for membership be just as good?" Would there be some groups who would feel when they sent their \$2.00, that then they had done their duty by WMS? The question was also brought up: Will the finance and budget committee now set up quotas? Or will they merely present causes and needs and we can then determine our own gifts according to the heart's response?

These were the points that so far have been brought out at our meetings. What have you discussed at your meetings? It might be both interesting and enlightening to share these with us on this page. "Remember," as our local president said: "We live with a constitution a long time." And we all hope that the heart of the WMS movement will not be hindered, damaged or circumscribed by this constitution. That is why it is important that we consider it carefully.

Marietta Strandkov,
Kimballton, Iowa.

Liturgics

QUESTIONS AND ANSWERS

Irrelevancies During Worship

Question: In our church the members of various organizations or committees are often asked to make announcements during the worship service. This sometimes leads to general discussions. Would it not be better to have such announcements given to the pastor before the service and have him make the announcements at the proper time?

Answer: Anything and everything which disturbs the spirit and atmosphere of the worship service should as far as possible be avoided and eliminated. Discussions during the service are absolutely improper. If the congregation cannot afford to have regular service folders or bulletins, all announcements should be made by the pastor either right after the offering or at the close of the service.

Question: Where should the response "God be praised..." be placed, after the announcement of the gospel or after the reading of the gospel?

Answer: The response is essentially one of gratitude for the gospel and should logically follow the reading of the gospel rather than after the announcement of the place where it is found. To me it seems incongruous to give praise for the Bible reference (book, chapter and verses) rather than for the gospel itself.

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

Askov Pioneer Memorial Home, Inc.

About three years ago a voluntary group of Askov men and women started talking and thinking about building a home for the older citizens of the community.

The need for such a home in Askov has been felt for many years. Today that need is much more urgent. Men and women have been taken away from Askov when they were unable to live in their own homes. Much to our sorrow we know how difficult it has been for them to break the ties of home and friends, after having lived here since the early years of Askov's history.

It is a known fact to most of the people of the synod that we were granted a gift of \$1,000, at the convention in Muskegon in 1956. This gift and encouragement is truly appreciated.

It is a challenge to every member of the American Evangelical Lutheran Church to help sponsor this branch of our Home Mission work. To give our older men and women the feeling of security in being assured of a home among friends and relatives, when they come to need it, must be a very real obligation and responsibility of the Home Mission work.

The preliminary effort in planning a home has been done with much preparation and investigation. A committee of nine, all members of the Bethlehem Lutheran Church of Askov, were appointed by action of the congregation, to draw up the Articles of Incorporation and By-Laws, and take the legal steps to become a non-profit corporation under the statute laws of Minnesota. This was approved by action taken at the synod convention at Muskegon in 1956.

A brochure and pledge cards are being prepared, and will be available to anyone desiring more information about the home, as well as how pledges can be made. Gifts or pledges can be sent from this time on to the corporation treasurer, Miss Vivian Adolphsen, Askov, Minnesota.

A memorial fund has been established when friends or relatives give to the Pioneer Memorial Home, Inc., in memory of a departed one. The list of memorials will be published in LUTHERANS TIDINGS, elsewhere in this issue.

The site for the home has been purchased. It is located near the church, the village park, and not too far from the business section of Askov.

Plans have been submitted by several architect firms, however at this date no final action has been taken by the board of directors.

On behalf of the board of directors of Pioneer Memorial Home, Inc., Askov, Minnesota.

Esther D. Sorensen, Secretary.

Church Needs Pews

We have been doing extensive remodeling at our church during this winter and one of our needs at the present time is church pews.

As new pews are beyond our budget, we are wondering if we might have an advertisement in the LUTHERAN TIDINGS inquiring if some of the larger churches in our area who might be expanding, would have used pews that may be available.

As our church is rather small, we could use 14 or 16 pews that measure 9-feet, 3-inches or less.

Any information you can give us will be greatly appreciated.

Messiah Lutheran Church Board,
Roscommon, Michigan,
Esther S. Ostling, Rec. Sec.

Not God's Way

Hard it is, very hard,
To travel up the slow and stony road
To Calvary, to redeem mankind; far better
To make but one resplendent miracle,
Lean through the cloud, lift the right hand of power
And with a sudden lightning smite the world perfect!
Yet this was not God's way, who had the power,
But set it by, choosing the cross, the thorn,
The sorrowful wounds. Something there is perhaps,
That power destroys in passing, something supreme,
To whose great value in the eyes of God
That cross, that thorn, and those five wounds bear witness.

From "The Devil to Pay" by
Dorothy L. Sayers (1893)

Opinion and Comment

"BURNS ME UP whenever I think of it!" Carl, our disgruntled (and mythical) church custodian was polishing windows. It pays to let him get worked up about things — his vigor increases. Our worry now was whether or not a fist would go through a pane at any moment.

"I don't see too much wrong with the idea, myself, Carl," we said.

"Well, no, nothing wrong with the idea, pastor. What gets me is that it takes some kind of stunt like that to get people to turn out for church. Do you know, last night there were extra chairs set up in the aisles and in front and back to hold all the people? They were packin' them in. Folks said it was the same way every Wednesday at Lent services."

"Tell me more about it. How did it go exactly?"

"Well, to make a short story long, — I been following your suggestion of going to different churches on Wednesdays during this Lent — branching out, you might say. Been an interesting experience, too, just like you said. But what riles me is that practically all the churches I went to had some kind of gimmick, some kind of extra special attraction, — just as if the worship and the gospel and praising God weren't quite enough for people to come for, — they had to have a double feature. Last night, the pastor had the church all fixed up with trick lighting, and, come time for the sermon, the lights go down, and he comes out all dressed up like someone out o' the Bible — Judas, he was, last night. And his sermon was preached just like it was Judas talking — telling folks what a fool and sinner he had been, and so on like that. Good listenin', too. And that pastor could act."

"Well, Carl, sounds like it was better than just another stunt."

"Sure, it was. And I ain't objectin' to what he did or said. Enjoyed it. But I'll bet if he didn't do up the service in an extraordinary way like that, they wouldn't be turning people away from the door. That's what burns me up."

"I think you're too hard on folks. I'd be happy to have to turn people away from the door — that's never happened to me! I'll bet people retain things better, too, when it is presented that way."

"Could be, could be. At least this wasn't as bad as one other place I went, the week before. There, instead of having any sermon at all, they showed a movie."

"What was it, THE ROBE?"

"Nope. It was about the Bible, all right, called THE PRODIGAL. And all it was was the whole parable about the lost son, told in modern dress. Son grows up on the farm, wants to see the city; dad gives him a stake; boy loses his last dime, even his shirt, and finally goes home. Then his dad throws a big bar-be-cue to welcome him home. That's about all there was to it."

"At least, it was true to the text."

"Pastor, you know as well as I do that there's more

to that parable than just teaching people not to go away from home and waste all their money."

"Of course. And if that is all the film did, then it certainly seems to me a wasted opportunity at a Lenten service. I suppose the place was packed."

"It was that. But these tricks some churches use to get people inside do get me."

"Carl, let's not be too hasty in our criticism. Maybe some of these tricks, as you call them, are not that at all, but a real expression of the fellowship of the church. Church fellowship differs, and in some places a tradition might arise out of a single experiment and be carried along for years, even forever, because it is anticipated, expected and enjoyed by the members, once it has gotten started. Know what I mean?"

"Sort of. I'm willin' to drop the subject . . . Did you vote in the primary today? Are we going to keep our Danish mayor in Los Angeles?"

"Yes, I voted. But I am more excited about the School Board election."

"What's so exciting about that? One school board is pretty much like another, to my thinking."

"Well, that's where you are wrong. Couple of the incumbents are small-time McCarthys. They see Red even in a music textbook. They think the U. N. is a big Communist conspiracy. They won't pass a history book if it had a red cover."

"You're exaggeratin', of course."

"Yes, but not much. They refused to pass a number of texts just because they had some references to UNESCO."

"UNESCO? That's some European composer, ain't it? Was he a Communist?"

We laughed. Carl is seldom as ignorant as he sounds. "Carl, quit pulling my leg. UNESCO is the educational, scientific and cultural agency of the U. N. which exchanges and distributes worthwhile knowledge and art."

"Sounds harmless enough. Guess I'll mosey over to the polling place after I get through with this. So you think we should have a new school board here?"

"I do, but I'm not sure we'll get it. People don't get excited enough about things like this."

"Meaning me? I got enough other things to get excited about...."

"So I've noticed."

"Now you're pullin' my leg . . . Maybe we don't deserve any better school board."

"Not if we don't vote intelligently, we don't."

"Well, I've noticed that most of us get what we deserve. But only the successful are willin' to admit it."

"Not bad, not bad at all. That's good enough to have been said by Will Rogers or Mark Twain."

"Maybe it was."

"Anyway, the citizens turned out well for the presidential election last fall. It's possible to get people to cooperate if you make things plain enough to them. They may still vote wrong, but at least they'll see the sense in voting."

"Pastor, you have a knack for seeing the good side of everything, don't you? I'll bet you could even find something nice to say about the devil himself!"

"Well, he does have perseverance."



BOOKS

"THE INTEGRITY OF PREACHING"

John Knox, Abingdon Press, New York, 96 pages, \$1.75.

The sub-title of this book is a capsule review: How Biblical sermons meet modern needs. Lay-people will grant that it is often well to have a pastor go through a humbling experience, (taken down a peg), since he is so much in the limelight. Reading this book is such an experience, and I heartily recommend it to all ministers. The book analyzes the act (the art?) of preaching, and examines the requirements of the preacher as scholar, as teacher, as personal pastor, as leader of worship. The essential element in the sermon is the biblical element; this is what makes it a sermon. The scholarship and history of a text are not the content of the sermon, but the background of it. Textual preaching may not be biblical at all. "Only authentically biblical preaching can be really revelant; only vitally relevant preaching can be really biblical." About the Bible, Knox says, "It is God's literature." "If it could not be called the Word of God, not only is it highly doubtful that it would be used in preaching, but also that it would be familiarly used at all . . ." "It is not because the Bible is made up of, or contains, God's words (as though God spoke words at all) that we call it the Word of God, but because it conveys to us this presence and this mighty action (of God). Christian preaching is attempting to convey this same presence and this same mighty action." Dr. Knox, of Union, and formerly of Hartford and Chicago U., gave these Gray Lectures at Duke University.

The Editor.

"DOCTRINE OF THE CHURCH IN AMERICAN LUTHERANISM" Conrad Bergendoff, Muhlenberg Press, Philadelphia.

The "Doctrine of the Church in American Lutheranism" by Conrad Bergendoff makes for interesting and profitable reading. We have here described and well documented, the struggle and growth of the formal European Church planted in the soil of the new world under primitive and trying conditions.

The book is small with less than a hundred pages but each of the five chapters is packed with valuable historical information. It should be read by every pastor of our church for a better understanding of ourselves and fellow Lutherans.

There is not so much written directly about the AELC, but the story of the Lutheran Church in America is also our story.

The table of contents reads as follows:

Introduction: The Constitution of the Church, The Doctrine of the Church, The Doctrine of the Ministry, The Congregation, Congregation and Synod, General Synod and the Church. Bibliography.

The book is the Knubel-Miller Lectures - 1956, printed by the Board of Publications ULCA, Philadelphia, Pa.

H. O. Nielsen.

Ed's Note: These memorial lectures have heretofore always been given by members of the ULCA. Dr. Bergendoff, of Augustana, is the first "guest" lecturer in this series, and in view of current merger negotiations, this seems significant.

PROFILES OF COURAGE by Senator John F. Kennedy, Harper and Brothers, New York.

Most people admire courage of some kind or other. Here is a whole parcel of it in Senator Kennedy's book. Not from the battlefield with guns, tanks and airplanes but in the realm of national political issues. And these men fought not with bullets as a rule, but with words and human emotions which can be as dangerous and deadly as shrapnel for those involved.

The book gives some valuable insight into important national issues of our nation. And it is good to become aware of the great issues of the past and present. They are certainly also now in our midst but it seems to become increasingly more difficult to see them and find them because of the ability of our age to play up the unimportant and placing the vulgar in the limelight.

The men Senator Kennedy has selected to write about are as follows: John Quincy Adams, Daniel Webster, Sam Houston, Edmund G. Ross, Lucius Quintus Cincinnatus Lamar, George Norris of Nebraska, Robert A. Taft and a few additional men of courage.

The book is exciting and informative reading. What emotional scenes have taken place on the senate floor; what cruel and venomous words have been flung between opponents! But there have also been great and decisive moments when deep personal convictions have made men courageous enough to stand alone. History and the great men who helped to shape it can never be adequately analyzed. They are easier described.

In the last chapter the author writes about the meaning of courage. Here is not alone biography but insight into human nature and the forces that motivate men.

May I quote a paragraph or two from the last chapter: "These men were not all on one side. They were not all right or all conservative or all liberals. Some of them may have been representing the actual senti-

ments of the silent majority of their constituents in opposition to the screams of a vocal minority; but most of them were not. Some of them may have been actually advancing the long range interests of their states in opposition to the shortsighted and narrow prejudices of their constituents; but some of them were not. Some of them may have been pure and generous and kind and noble throughout their careers, in the best traditions of the American hero; but most of them were not. Norris, the unyielding bitter-end; Adams, the irritating upstart; Webster, the businessmen's beneficiary; Benton, the bombastic bully — of such stuff are our real-life political heroes made."

"This book is not intended to suggest that party responsibility are necessary evils which should at no time influence our decisions. It is not intended to suggest that the local interests of one's state or regions have no legitimate right to consideration at any time. On the contrary, the loyalties of every Senator are distributed among his party, his state and section, his country and his conscience. On party issues, his party loyalties are normally controlling. In regional disputes, his regional responsibilities will likely guide his course. It is on national issues, on matters of conscience which challenge party and regional loyalties, that the test of courage is presented."

H. O. Nielsen.

THE HAWKEYE STATE, A History for Home and School by Dr. T. P. Christensen, Athens Press, Iowa City, Iowa. \$2.65.

As the title implies, this newly published book is suitable for use in the home as well as in the school. It contains information pertinent to every one interested in our Nation's history, whether or not he is a native of the Hawkeye State. The author, Dr. Thomas P. Christensen, is well known among us, having previously written a number of valuable historical works in both the Danish and the English language.

In this attractively bound and illustrated book of 144 pages, the author has chosen to include, besides the major facts, some interesting data not usually found in history books, minor facts which give zest and color to the life and the times in which they occurred.

Can we imagine the State without railroads? These were long kept out mainly by the competitive efforts of the river boat and stage companies. The Western Stage Company, which usually charged at the rate of seven cents a mile, is said to have made an annual earning in Iowa alone of about \$100,000.00, previous to the year 1869, when the first railroad crossed the state. By this time the people were so enthused by its potential service to the people that they gave one-ninth of all the land in the State, besides

Grand View College

It's A Fact

Despite the layer of snow that lies in shaded areas here in Des Moines, it IS Spring! ! ! Just about a week ago, you might have had a little trouble convincing "the natives" that that wonderful season had actually arrived, but the calendar doesn't lie even if weather is contrary. The worst snow storm since 1950, no less, came to plague us and give us something to talk about, AND write home about. Now, once more, we can say Spring is here.

We hope to welcome the choir back to the campus tonight. From all reports they have had a good trip. The details must wait until we can get a first hand report from some of the students that went on tour.

Our basketball team didn't win the National Tournament, but as stated before we did manage to annex some trophies. John Cisna won a trophy for being one of the best players on a Junior College team. His trophy is a huge one, and we are all as proud of him as we could possibly be. But then we like all the players, and are proud of the clean sportsmanship they showed.

Studenterfest plans are not all com-

large gifts of money to the railway companies for the expansion of tracks and services. A mile of track was at that time estimated to cost about \$15,000.00.

Do we know that Abraham Lincoln and Jefferson Davis were both actively engaged in the Black Hawk war, which played so tragic a part in Iowa history, being very costly in life and suffering and was the indirect result of the white man's shady deals with the Indians?

And do we realize that in 1880 Iowa produced one-third of all the butter made in the United States; and that the first cream separator used in the United States was imported from Denmark and installed in a new creamery at Fredsville in 1882?

We are also reminded in this book of the rich culture brought here by the north European immigrants; of the deep and lasting influence of a man like the learned theologian, F. L. Grundtvig, pastor in Clinton from 1883 to 1890, who ranked high as a poet and song writer.

But these are only a few of the many fascinating facts found in this brief but comprehensive history of an important section of our country. It is, it seems to me, a valuable source of information to have in the home library.

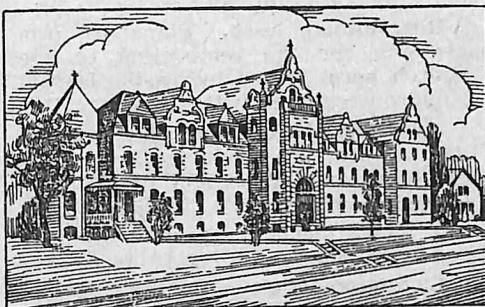
Nanna Goodhope.

plete as yet, but we can tell you that the banquet will be held at the Hotel Fort Des Moines. Come to think about it, that big event is just five weeks away. There should be much to tell about it in the next column. We hope that many of you will plan to visit the campus for that occasion. There will be excellent entertainment for you (we promise it!), you will meet many old friends, and you will see the progress being made on the new science building. Aren't you curious?

For some strange reason, I'm not able to concentrate on this writing. The sun is shining, and it is warm outside — could it be that it's just because it's Spring ? ? ?

See you in another couple of weeks. By that time, we should have gotten used to the idea. Anyway we hope so.

Hi-Fi.



Studenterfest

Attention, alums, curious cats, and sundry pleasure seekers! That big, wonderful week-end is almost here again. The GVC student body have been carefully delegated to a million and one committees and are now in the process of making plans for this year's Studenterfest. We'd love to have you make plans to join us and your former classmates for the week-end of May 3, 4 and 5.

We're really rolling out the red carpet for our alumni and friends. Let me give you just a brief idea of how you'll be entertained.

Friday night and Saturday morning are being set aside for registration and the reunion of old friends. Also scheduled for Saturday morning is a baseball game between alumni and present members of the Grand View student body. Saturday afternoon's events will be led off by a concert by the college choir in Luther Memorial Church. Immediately following the concert, you will see an exhibition by our accomplished folk-dancing troupe. Coffee will then be served by the Alumni Association. On Saturday evening the Hotel Fort Des Moines will be the site of the banquet and dance.

The visiting alumni from the classes of ten, twenty-five and fifty years ago will be guests at special reunion breakfasts on Sunday morning, after which everyone is invited to join us in worship at Luther Memorial. If you are interested in drama, you can watch the four one-act plays that will be

presented on Sunday afternoon and again on Sunday evening.

There you have it! Friends, fun, food, dancing, drama, music and memories. What more could be crammed into one magnificent week end?

The theme of this year's Studenterfest is "Pages of Progress," and we plan to begin reading *The Grand View College Story* all over again, indicating just exactly what part each class has played in making our beloved Grand View what it is today.

Won't you plan now to join us? Mail your registration letters as soon as possible to Miss Jo Chadwick, Grand View College, Des Moines 16, Iowa. See you at "Stufest?"

Why a World Conclave of Lutherans?

(Continued from Page 4)

consequent to Christian freedom through justification. Or, in other words, it must proclaim that the liberating "act of God in Christ is . . . an act that unites, and also an act of deliverance from dividing disunity."

The goal and purpose, then, of the Minneapolis Assembly will be to guide the biblical-theological discussion to the natural consequences of the theme; to face the questions of church fellowship and service by the church in the world. Difficult and embarrassing questions dare not be avoided or ambiguously answered. The implications of Christian fellowship which reach out and involve not only fellow Lutherans but also other Christians in the ecumene, must be made apparent to the churches in the Lutheran family. But Christian freedom not only unites the churches in theory, it binds them in loving service. At this point the Minneapolis Assembly must ask itself, "How can the responsibility of the individual Christian, as well as the whole Church, be awakened to service, not only in the local congregation, but in the world?"

This, it seems, is the answer to the gentleman who asked, "Why this Assembly?"

Wanted

A manager is needed for the Danish Old People's Home in Des Moines. The manager will be expected to supervise the complete operation of the home, including the general care for the physical and social well being of all those in residence; the financial operation; maintenance of the building; and the operation of the dining room.

The board would appreciate applications from single persons or married couples who are interested. This is an excellent opportunity for the right person or couple. Conditions of employment and salary will be arranged. Please send all inquiries to Mr. Arne Sorensen, Chairman, 1507 Pennsylvania Avenue, Des Moines, Iowa.

OUR CHURCH

Calgary, Canada. Pastor P. Rasmussen leaves New York April 18 for Denmark, where his address will be c/o Jens Engebjerg, Møllergade, Give, Denmark, Europe. He is traveling by ship.

Salinas, Calif. Pastor Arthur Frost has resigned his pastorate here and will take a complete rest in hopes of recovering his health which has faltered in recent years.

Watsonville, Calif. Our Home Mission here has purchased 3¼ acres of land (near Freedom Blvd.) here, where the church will relocate. The lots cost \$15,000, and a down payment of \$4,500 was made.

Omaha, Nebr. Pastor Marius Krog has resigned his pastorate here, and will move to Brush, Colorado, in July, to be pastor of Bethlehem congregation there.

Askov, Minn. Muriel Nielsen will be speaker here April 24 and 25. She is on tour in the Minnesota-Wisconsin area at that time.

Withee, Wis. On April 3, at Lent services, Dr. LaVern Grose, of the LWF, was guest speaker here. The films "The Magnificent Adventure," and "God's Wonders in the Zoo" will be shown here at the church on Palm Sunday, as "the annual Palm Sunday movie," in the evening.

Muskegon, Mich. Young people will serve breakfast following the Easter sunrise service here. Any profit will help support the summer's camp activities.

Perth Amboy, N. J. The men prepared and served a "gala dinner" here recently, followed by entertainment. Profits amounted to \$363 and were donated to the church. Twelve young people will be confirmed here April 28.

Cozad, Nebr. Muriel Nielsen was guest speaker here April 3. Howard Christensen is scheduled to speak here May 12.

Junction City, Ore. The church choir here will present a concert in the evening on Palm Sunday, April 14, directed by Forrest Gathercoal. A total of 15 numbers will be sung, and there will be audience participation singing as well. The offering received will help to pay for new choir robes. New improvements recently added to the equipment here are: A flannel-graph, new storage cabinets, new tables for the meeting hall and Sunday school space.

Nysted, Nebr. Muriel Nielsen spoke here April 2. On April 22 the men of the district will gather in Nysted for the purpose of painting the folk school. Young people of the district are gath-

ering over the week end of April 26 to paint the auditorium.

Detroit, Mich. The congregation here is building a new parsonage. Pastor Howard Christensen, now of Grand View College, will move here in June. Meanwhile, Pastor Svend Jorgensen, pastor of 32 years service here, still serves the congregation.

Juhl, Mich. A new parsonage is being built here. Pastor and Mrs. James Lund have moved to this area, to assist Pastor Harry Andersen with his three scattered parishes.

Grayling, Mich. The congregation here is contemplating selling its church and parsonage. There is a possibility that Danebo hall will be remodeled into a sanctuary and that a parsonage will be built, or bought. Danebo hall is more favorably located than the present church building. Pastor Harold Knudsen is minister.

Roscommon, Mich. Plans are progressing for the remodeling of the church here, served by Pastor Harald Knudsen together with Grayling.

Manistee, Mich. Since Pastor Lund left, services are conducted by pastors of Augustana synod and the Mission Covenant church. Mr. Norman Mathisen, school teacher near here, has also conducted services several times.

Ludington, Mich. The congregation is gathering funds for an addition to the present church sanctuary here. Church attendance has been on the increase, and interest has been stimulated in the project, which has been discussed for some time. Many in the synod will remember Mr. Ferdinand Christoffersen, oldest member of Bethany church. He passed away a few months ago at the age of 92.

Victory, Mich. A new addition to the church here, completed some time ago, now has a new asphalt flooring, thanks to profits from an "Ingathering Dinner." A legacy of \$700 was received from a former resident of the community. The Ladies' Aid has sponsored the publication of 200 cook books. Pastor John Christensen serves both the Ludington and Victory churches.

Trinity, Chicago, Ill. This congregation celebrated its 85th anniversary March 24, with Dr. Leroy Norquist, of Grand View Seminary, guest speaker.

Racine, Wis. Annual Ladies' Night was held March 26, sponsored by Bethania Brotherhood, with a "prime rib of beef" dinner, (served at cost), with women as special guests. Speaker on the program following was Pastor Wilbur Wicklund, former missionary to India. The Grand View College choir sang here March 29.

The Cross

When Christ went up the April roads
The winds of April wept,
But through the woodway's early buds
Triumphant murmur swept!
"On every height while time shall be
Shall shine the glory of a Tree."

Charles L. C. O'Donnell.

Arild Olsen Honored

Dr. C. Arild Olsen, Executive Secretary, Division of Christian Life and Work, of the National Council of Churches, was honored March 15th in the offices of Der Generalkonsul der Bundesrepublik Deutschland. Professor Dr. Theodor Heuss, President of the Federal Republic of Germany had bestowed upon Dr. Olsen the Knight's Cross of the Order of Merit of the Federal Republic of Germany for distinguished service in post-war Germany.

Dr. Olsen served in Germany from 1945 to February, 1951, as a civilian holding the post of Chief of the Religious Affairs Branch, which eventually was related to the U. S. Department of State. In this capacity he was responsible for policy and program concerned with Protestant, Catholic, and Jewish religious organizations and activity in Germany. Until the Berlin blockade and airlift, Dr. Olsen was stationed in Berlin and served also as U. S. representative on the quadripartite Allied Religious Affairs Committee coordinating U. S., British, French, and Russian concerns.

The German economic recovery, called the "German Wonder", has been astonishing. In the opinion of Dr. Olsen certain developments in the cultural and spiritual life of Germany have been even more astonishing and significant. Since leaving Germany in 1951 Dr. Olsen has made three intensive study trips to Germany. He has seen some of the hopes and dreams of post-war German leaders develop and materialize beyond their highest expectations.

In 1945 and 1946 the thought of inspiring a lay movement which would rally thousands of Germans around the Christian's concern for social, economic and political issues affecting the daily lives of the common man, was a real possibility only in the mind of Dr. Reinold von Thadden-Trieglaff, the leader of the now internationally famous Kirchentag. The Kirchentag in August, 1956, drew over five hundred thousand participants. Dr. Olsen has served as a U. S. member of the Kirchentag's ecumenical committee.

1945 saw the beginning at Bad Boll of the first Evangelical Academy. Today there are ten in Western Germany and four in Eastern Germany. Throughout the year these adult educational and spiritual centers gather week after week representatives from various vocations and walks of life. One week doctors, another week farmers, or laborers, businessmen, housewives, salesgirls, bankers etc. Their primary purpose is three-fold: to study current problems facing them in their vocation or profession; to discuss their vocation in the light of Christian insight; to consider their responsibilities in their local community through their vocation or profession viewed with Christian insight. Dr. Olsen has followed this development since 1945 and

assisted it in various ways in program, personnel and financial support.

The Christian student movement in post-war Germany was also one of Dr. Olsen's interests. Through conferences, international exchange programs which he developed and sponsored, and programs involving financial support, he assisted the youth groups, as well as other adult educational programs.

One of Dr. Olsen's greatest interests during his years in Germany was in international cooperation and exchange. He inspired the earliest thinking and was one of the founders of the committee of European churchmen now known as the Committee for Responsible European Cooperation. Members of this committee of Christian leaders hold important positions in the various movements actively concerned about European integration, the European common market, EURATOM, and other coordinating organizations.

Before his service in Germany, Dr. Olsen had worked in the U. S. Department of Agriculture, and he had been President of Grand View College, Des Moines, Iowa, owned by the American Evangelical Lutheran Church, of which he is a member.

For his understanding, pioneering efforts during the post-war years, and for his continued interest and support, Dr. Olsen was awarded the Knight's Cross of the Order of Merit of the Federal Republic of Germany.

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## Letter . . . .

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Withee, Wisconsin
March 11, 1957

Dear Sir:

The February 20, 1957, issue of LUTHERAN TIDINGS printed part of Harald Flensmark's article, **Moral and Ethical Values in Education**. As I read Mr. Flensmark's excellent article, these thoughts came to mind and, as a beginning teacher I should like to humbly present the following:

Mr. Flensmark comments on the teacher's role. "The role of the educator must first of all be a personal fight for true understanding of life." This can only be accomplished when the educator himself has, as an integral part of his moral and ethical values, an understanding of life. Too often the American teacher becomes so engrossed in the academic portion of his work, that life itself seems far removed. It is only when educators can relate their classroom activities, the presentation of subject matter, to intelligent pursuit of living, that values as outlined by Mr. Flensmark, can be attained.

America today, or more broadly, the entire Western culture, is involved in a great struggle. Not a conflict of machines and might, but one of wit; a battle of intellect. The victor in this

battle will be the people who most keenly exercise their intellect. The warriors are each and every citizen evaluating his status and the rights which are his God given prerogative. The citizen must be able to realize how opposing ideologies challenge his rights and will quickly remove his rights if he becomes apathetic.

The "... fight for true understanding of life . . ." then, is to bring out in each individual, the critical thinking which he can do only when utilizing to the utmost his innate intellectual capacity, irregardless of the varying degree among individuals. The educator is not only the classroom pedagogue, but parents and clergy, whose mission it is to bring out in their charges the best possible active use of thinking capacity. Simply, all people dealing with growing youth must practice intelligently, **COMMON SENSE**, and bring their charges to do likewise.

In the parable of the talents, the Master was most pleased with the servant who used his allotted talents to the greatest advantage. This servant realized the most gain for himself and hence, for his Master. The talent with which twentieth century citizens are entrusted is their power to think. It is the "role of the educator..." to utilize himself his thinking power and to bring out to the fullest this power in his students.

It is only when people use their thinking capacity to the utmost that they obtain "... the true understanding of life . . ."

Very sincerely,

Donald J. Christensen.

Nazareth Lutheran Congregation
Withee, Wisconsin.

Letters to the Editor

(Continued from Page 8)

cars, rather it gives them the opposite incentive: that of wanting to indulge in such things and I certainly can't see how young people can use it to good advantage.

Judging from Presley's one night stand in Seattle, the majority of young people who listen to such music with great enthusiasm are from the ages of 12 to 16 or so — give or take a few years, and are easily influenced by such junk.

I know that our present day productions of music are a reflection of the demands of our hectic, fast moving, carefree, and sometimes hilarious portion of this century. My only comment is that it is really too bad that in this "sweet land of liberty" among its "rocks and rills," its fields and forests, towns and cities, and upon its rivers, lakes and inland seas, the only music we can interest our young people in is this "rock and roll junk"!

"Mr. Unknown" did express some very nice thoughts, however.

Sincerely,

Miss Karen Olson, Seattle.

Pastors' Institute

The theme of the seventeenth annual PASTORS' INSTITUTE is: "The Preacher and the Word." Dr. George Mendenhall, archaeologist of the University of Michigan will give two lectures considering this theme from the viewpoint of Biblical Theology and one lecture on his archaeological studies in the Near-East. Dr. Alvin Rogness of Luther Seminary, St. Paul, will give two lectures on the subject as a



Dr. Alvin Rogness, president of Luther Theological Seminary, prominent author and speaker, lecturer at Pastors' Institute, April 30-May 2.

Churchman. Dr. Grady Davis of Chicago Lutheran Seminary will speak twice on the same theme as a homiletician.

There will be various other lectures and presentations by members of the Grand View Seminary faculty and others which will be of interest to our pastors. These will include: "Evangelism and the AELC," and a period devoted to the current discussions on Lutheran unity in which the Augustana, the United Lutheran, the Suomi, and our own Church are involved. All pastors are invited and urged to share these days in Des Moines, April 30-May 2. Please enroll.

Correction, Please !

Several slip-ups were made in the March 20 issue of LUTHERAN TIDINGS. Seminary Student Don Holm is not from Portland, Maine, but from Omaha. The Rev. Willard Garreds' five children are distributed thus: one boy, four girls. Total net intake on the Solvang Home benefit dinner in Los Angeles was \$454, not \$350, as reported. Sorry!

Editor.

Askov Pioneer Memorial Home, Inc.

CONTRIBUTIONS:

In memory of Sigvart Thomsen by Chris Sandahl, Askov	\$ 1.00
In memory of Mr. and Mrs. Christian Sorensen, Askov, by Thorvald Sorensen, Milwaukee, and Mrs. Holger Dixon, Center City	150.00
In memory of Sigvart Thomsen by Arnold C. Sorensen, Askov	1.00
In memory of Carl Pearson by Christ Morgensen, Askov	1.00
In memory of V. Heininge by Thora Breiland, Minneapolis	20.00
In memory of Mrs. Jacob Nielsen by Arnold C. Sorensen, Chris Sandahl, Christ Morgensen, Askov	2.00
In memory of Michael Petersen by Christ Morgensen, Jacob Christensen, Askov	1.50
In memory of Mrs. Jacob Nielsen by Mrs. Alfred Larsen, Askov	1.00
In memory of V. Heininge by Christ Morgensen, Askov	1.00
In memory of Hans Abrahamson by Christ Morgensen, M. L. Ambers, Chris Sandahls, Jacob Christensens, Mrs. Alfred Larsen, Mrs. J. R. Petersen, D. J. Adolphsen and Vivian, A. P. Jessens and Martin, Chris Christensens, Mrs. Kathrine Fisher, Christopher Nielsens, C. R. Pedersens, Erwin Kroghs, Albert Kroghs, Mrs. Marie Nedegaard, Lief Jorgensens, Askov	13.50
In memory of Carl S. Sorensen by Mrs. Kathrine Fisher, D. J. Adolphsen and Vivian, M. L. Ambers, Christopher Nielsens, George C. Jensens, Christ Mor-	

gensen, Chris Sandahls, Chris Christensens, Jacob Christensens, C. R. Pedersens, Arnold C. Sorensens, Mrs. Marie Nedegaard, Askov	10.00
In memory of Clarence Mattson by D. J. Adolphsen and Vivian, Mrs. J. R. Petersen, Christ Morgensen, Mrs. Kathrine Fisher, Niels Serritslev, Chris Christensens, M. L. Ambers, Kenneth Bresin, Askov	5.50
In memory of Mrs. Anna Ekberg by Christ Morgensen, Askov	1.00
In memory of Mrs. Hans Lunde by Ellen Jorgensen, Chris Christensens, Olga and Edith Krogh, Albert Kroghs, Erwin Kroghs, Chris Sandahls, Christ Morgensen, Mrs. Carl S. Sorensen, Arnold C. Sorensens, C. R. Pedersens, Askov	10.00
In memory of Chris Kappel by Christ Morgensen, Chris. Frederiksen, Laura Nielsen, Askov	2.00
In memory of Mrs. Carlson, Pine City, by Chris Sandahls, M. L. Ambers, Arnold C. Sorensens, Vivian Adolphsen, Askov	2.50
In memory of P. D. Petersen by C. R. Pedersens, Christ Morgensen, Verner Clausens, M. L. Ambers, Mrs. J. R. Petersen, Christopher Nielsens, D. J. Adolphsen and Vivian, Chris Sandahls, Albert Kroghs, Arnold C. Sorensens, Askov	6.50
In memory of Carl S. Sorensen by Mrs. Carl S. Sorensen	5.00
In memory of Hans Clausen by Chris Sandahls, M. L. Ambers, Arnold C. Sorensens, Christopher Nielsens, Mrs. K. Fisher, Pearl Olesen, Albert Kroghs, Christ Morgensen, Jacob Christensens, D. J. Adolphsen and Vivian, Erwin Kroghs, Mrs. Chris Krogh, H. B. Johansens, Ellen Jorgensen, Marie Nedegaard, C. R. Pedersens, Askov	11.00
In memory of Mrs. Hans Mickelsen by Arnold C. Sorensens, O. Lauterbachs, D. J. Adolphsen and Vivian, Olga Krogh, Christ Morgensen, Albert Kroghs, Mrs. Carl S. Sorensen, Christopher Nielsens, Erwin Kroghs, Chris Sandahls, Askov	10.00
In memory of Mrs. Chris Flint by Mrs. K. Fisher, Mrs. Alfred Larsen, M. L. Ambers, C. R. Pedersens, Pearl Olesen, Christ Morgensen, Ellen Jorgensen, Arnold C. Sorensens, Askov	5.50
In memory of H. P. Nielsen, Tyler, by friends and relatives in Tyler and Askov	20.00
In memory of P. D. Petersen by his children, Askov	31.10
Mrs. Anna Nussle, Chicago	2.00
Clarence Jessens, Askov	5.00

In memory of Mrs. Hans Mickelsen, Askov, by friends from Racine	9.40
Askov Creamery Health Group	79.94
Aage Molbys, Askov	20.00
Wm. Potts, Askov	20.00
Miss Agnete Fenger, Philadelphia Pa.	5.00
In memory of Clemmen Christensen, Askov, by Mrs. J. R. Petersen, Jacob Christensens, Christopher Nielsens, Chris Sandahls, M. L. Ambers, Louis Clausens, Albert Kroghs, Arnold C. Sorensens, C. R. Pedersens, Mrs. Marie Nedegaard, Chris Morgensen, Askov	8.00
In memory of Jes Larsen, Sandstone, by Chris Morgensen, Jacob Christensens, Mrs. Alfred Larsen, Mrs. Kristine Kyhl, Mrs. J. R. Petersen, Chris Sandahls, D. J. Adolphsen and Vivian, Christopher Nielsens, Niels Serritslevs, Ellen Jorgensen, Mrs. Carrie Abrahamson, Mrs. Chris. Dixon, Arnold C. Sorensens, Askov	8.00
In memory of Jes Larsen by Mrs. Jes Larsen, Sandstone	33.00
In memory of the Herluf Rasmussen family, Askov, Minn., by Jacob Christensens, Mrs. Alfred Larsen, Mrs. Kristine Kyhl, Ted Bagges, Erwin Kroghs, Hans Bagges, Albert Kroghs, Alfred Nielsens, C. R. Pedersens, Frands Jensens, Jacob Schmitz, Jens Bagge, Mrs. J. R. Petersen, Chris Sandahls, D. J. Adolphsen and Vivian, Jens Kroghs, Mrs. Thora Breiland, Christopher Nielsens, M. L. Ambers, Andrew Jessens and Martin, Niels Serritslevs, Ellen Jorgensen, Mrs. Chris. Dixon, Mrs. Marie Nedegaard, Mrs. Jens Nielsen, Arnold C. Sorensens, T. S. Jensens, Jens Lunds, Barbara Krogh, Askov, Roland Johansens, Tyler; H. D. Stokes, Jr., Cambridge, Enok D. Sorensens, Minneapolis, Aksel Skovs, Alden, Cletus Rausch, Howard Lake, Mrs. Ruth Lundsten, Buffalo	39.75
A sincere thank you to all.	
Vivian M. Adolphsen, Treas. Pioneer Memorial Home, Inc., Askov, Minnesota.	

Dates to Remember

April 23-26—Women's Retreat, Tyler, Minn.	
April 30, May 1-2—Pastor's Institute, Des Moines, Iowa.	
April 21-28—Spring clothing drive, LWR.	
May 17-19—District VIII convention, Los Angeles, California.	
August 6-11—Synod convention, Ringsted, Iowa.	
August 15-25—LWF conclave, Minneapolis, Minnesota.	

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.

April 5, 1957

I am a member of the congregation at

Name

City

New Address

State

JENSEN, JENS M.
TYLER, MINN.

Rt. 2,
6-3