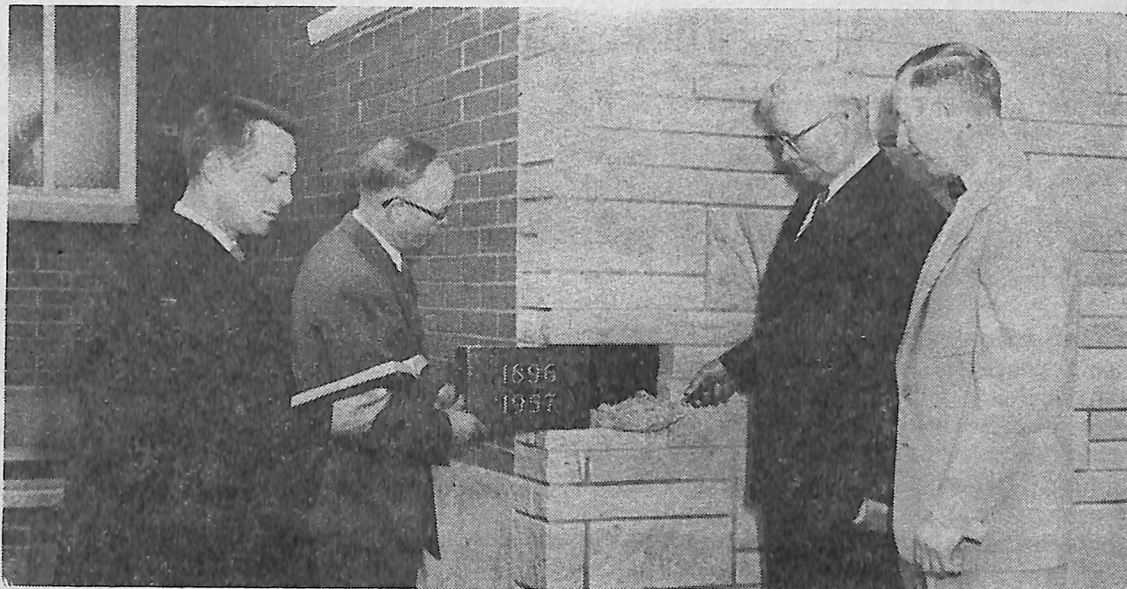


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Shown above is the cornerstone-laying ceremony for the new Hope Lutheran Church, Enumclaw, Wash., Easter morning. Shown are Pastor H. M. Andersen, Elmer Boysen, building committee chairman; John Hansen, building supervisor; and Hans Christensen, chairman of the church council. 1896 marks the date of the incorporation of the congregation.

Lutheran Firsts in American History

Did You Know That:

The Lutheran Church is the largest Protestant Church in the world, numbering 80,000,000 adherents?

Ours was the first church to send missionaries to the American Indians?

The first Protestant pastor to land in North America was a Lutheran, coming eight months before the Pilgrims landed at Plymouth Rock?

The first book translated into any American Indian language was Luther's Small Catechism?

The first president of the Continental Congress was a Lutheran?

The first man to unfurl the Stars and Stripes was a Lutheran — General Herkimer?

The first American Naval flag was made by a group of Lutheran women?

Washington's army at the battle of Trenton was composed largely of Lutherans?

It was a Lutheran boy who called a Lutheran sexton to ring the Liberty Bell?

A Lutheran was the first speaker of the House of Representatives?

The first Protestant hospital in America was built by Lutherans?

May 26 is "Rogation Sunday" — a Rural Life Emphasis.
Last year, this message was preached in Cozad,
Nebraska, parish of Pastor Hansen.

As You Will

by THORVALD HANSEN

(Read Matthew 25:14-29, the parable
of the talents)

THERE IS AN old story about a hermit who lives far off in the mountains and who was supposed to be able to answer any question that was put to him. One day there came a youth who thought he could outsmart the hermit. He worked out a plan whereby, so he thought, whatever the old man said would be wrong. He would come to the old man carrying a bird in his hand in such a way that only its bill could be seen. His plan was to ask the hermit what he had in his hand and if the hermit replied that he had a bird he would then ask the hermit whether it was dead or alive. If the hermit replied that it was alive, he would tighten his grip and squeeze the life out of it. If, on the other hand, the hermit replied that it was dead he would open his hand and let it fly away.

All went much as planned. The boy found the hermit; the hermit saw the bird's bill and promptly replied to the first question that the youth had a bird in his hand. "Is it dead or alive?" asked the boy. The old man looked at what he could see of the bird and then he looked the youth in the eye and said, "as you will my son, as you will."

The story may be old but the truth it sets forth is ever new. It is a fact that in so many matters that concern us so vitally, there is one who, in effect, says, "as you will my son, as you will." This is God's world and we are His children and inherent in that very relationship to God is human freedom — freedom to choose; freedom to release or freedom to destroy.

Nowhere is this more clearly seen than in the use of the resources that God has made available to mankind. There too there is freedom; freedom to so use those resources as to release all of the wondrous potentialities that inhere in them; or freedom to so use that which has been entrusted that it is wasted and in time destroyed. God has made man a steward of the earth. What man does with his stewardship is largely up to him but he must never forget that he, and more especially those who come after him, will bear the consequences of his stewardship, be it good or bad.

Man can be a poor steward; he can exercise his stewardship selfishly and unwisely and perhaps even prosper in so doing, but some day, in some way, someone is going to regret it. Conversely, man can be a good steward, he can fulfill his responsibility to God and to man as well as to himself and in so doing bring a blessing upon himself as well as others. This will be so, for it is an eternal fact that life is never more blessed than when man works with God.

A Trust

Two men were talking about a very wealthy man who had recently died. "How much did he leave?" asked the first. "All of it," quickly replied the other. We may easily laugh at the story and slide lightly over the truth which it expresses. But the fact is — and it is a fact which we do not like to face — that no matter what we may acquire, no matter at what labor and struggle, no matter at what cost in planning or even shrewdness, the day comes when we leave it — all of it. This is an inescapable fact that should make it crystal clear that what we have we hold in trust for the future and for God. It is natural that we should speak in the possessive sense when we speak of that which we hold but it is well to reflect once in a while that Jesus told a story of a man who spoke proudly in terms of "my crops," "my barn," "my goods," "my grain," but there came a day when God said to him, "Fool! This night is your soul required of you; and the things you have prepared, whose will they be?"

This is true for all of us but it is true in a special sense for those who till the soil. That which the tiller of the soil holds — whether by deed or by contract — is his to use for the benefit of himself and his family. However, that must never overshadow the fact that what he holds is held in trust, in trust for the future and in trust for God. And, as a trustee of the land, as a steward of the soil, he has an obligation to administer his trust wisely.

There was a time in the history of our land when, if the soil and other resources in a given area showed signs of no longer giving an optimum yield one could "pull up stakes" and move on to "greener pastures." That day has long since passed. Shortly after the turn of the century we began, somewhat belatedly perhaps, to come to a realization that our vast resources are exhaustible. More lately, and especially within the past quarter century, we have become aware that the soil ranks with water as one of the greatest of our resources. We have, fortunately, reached the point where we are now well aware that we can

(Continued on Page 13)

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THE SIGN OF JONAH

A play by Guenther Rutenborn, presented
in Berlin, Germany, in 1947 and 1948, as
told by the Reverend Julius Bodensieck.

A fifty-year old Berliner, dressed in patched, cast-off American trousers and a shabby overcoat, with one leg about six inches shorter than the other, hobbles onto the stage and looks around in utter amazement at the judge in the courtroom and his three assistants who are robed like Lutheran ministers. He has been told that this is the last judgment. A woman, about the same age, with protruding eyes as though she had an exophthalmic goiter, and dressed in a conglomeration of worn-out garments, joins the man on the stage. They converse a bit. The man had three sons; one was drowned in a submarine, the second froze to death somewhere in Russia in 1944, and the third was blown to pieces in a tank. The woman also lost several sons in the war. They reminisce about their dear children, their hopeful schooldays, their first love affairs, the last parting, the death notices. They loved their sons, as parents do everywhere. And now they are brought into court! Into a court that apparently has power to pass sentences with a disturbing quality of finality: the last judgment.

A vegetable dealer from just around the corner joins the two; he, also, voices surprise at the proceedings. Of course, a dealer in fresh greens has to be keen and shrewd, and simply cannot be expected to be truthful at all times but is one haled into a "final judgment" because of such picayune inaccuracies? Especially in times like these, 1946 in Berlin? Ought not some other persons be arraigned here? Oh, yes, they did vote for Hitler, but what could you do! What little man who had to earn a living and wanted his children to attend school and enjoy life just a little, could afford to vote against Hitler? Surely, they were not going to be condemned because they voted for Hitler? No, all this misery was really caused by American and British bombers, and the undisciplined Asiatics in the Russian army. They ought to stand here! But no, they decided, it was Hitler's fault that they destroyed Berlin and all the rest of Germany; Hitler started it, didn't he? But again, Hitler was not exclusively responsible; there was the bad Peace of Versailles; there was Nietzsche's philosophy of the superman; there was a whole list of men who certainly bore more responsibility than the three little people on the stage. Who was it that could have prevented the bombers from dropping their loads of Death? Who was it that could have kept Hitler from coming into power? Who allowed the great powers to make a bad peace in 1919? Who?

Who — but God! Yes, indeed, they all agreed; it was God! God was responsible for all the evil that little people suffered everywhere! That "good" God about whom the preachers were prattling on Sundays, the story-book God who was said to be kind and loving but who in reality plunges you into anguish and misery; who takes your trustful hand in His and then digs His fingernails into your flesh and who laughs up His sleeve as you cringe in despair and pain; who gives you fine promises but leaves you in the woods crying your heart out in fear and frustration! He ought to stand here in our place; He ought to face this judge, not we, we helpless, innocent, wretched, homeless wanderers! He ought to be made to look into the hollow eyes of these millions of homeless little children, wandering from city to city, looking for their mother, looking for a door that will not be slammed into their faces, hungry youngsters who pray to God to show them where they may steal a slice of bread or a potato, little children who spend their nights in air raid shelters and witness every form of vice and crime.....would not the eyes of these children burn their way into the heart of God? Would they not pierce this cruel, heartless God?

Yes, God ought to have a son. A son He dearly loved. A son of great promise. And He ought to lose this son. He ought to be made to feel the pain of seeing His son wounded, denied by His friends, betrayed by His friends, beaten, scourged. He ought to be born as a Jew, compelled to wear a yellow band so that everyone could kick Him, spit on Him. He ought to be born of one of these wandering, homeless refugee women for whom there is no room anywhere. God's son ought to be made to live among us little people; touch the sick; look into the open graves; yes, live here among us filthy, stinking, self-centered, elbow-pushing, ugly human beings. And this son ought to die; oh, not merely pass out of existence, but die a horrible death, when He could not defend Himself, even against a fly; publicly He should die so that any passerby could see Him and revile Him. What peculiarly excruciating form of death would be most appropriate? A slow, painful, shameful death — that's what God's son should have to die. Here we have it. Let Him be crucified, crucified, crucified!!

So the three little people, brought to the bar of final judgment, condemned God. How different from the attitude of Luther or Calvin, who sought the way to find a sin-forgiving God, who knew that they were sinful and needed grace and forgiveness, whose aim in life was to become acceptable to God. But this attitude of the three Berliners is an indication of the spirit of our 20th century man, enlightened, secularized, mass-man; the dehumanized man, man in despair, god-less man!

The judge apparently was impressed with the verdict pronounced by the accused. He nodded. Then

Editor's Note: For further news about this play, see page 4. Recent editorial comments in these pages about drama in the church make the publication of this summary and news story timely. The story of the play as presented here can be used for public readings, for example at women's groups or men's clubs, (and was so used by the Editor.)

he sent one of his messengers out to Nazareth, to a virgin named Mary, to announce to her that she should bear a son. And he sent out another messenger to go with this son to accompany him on his journeys up and down the land, to stand by Him, to restore His strength when it failed and His courage when the load should become too heavy; no, he should not take the burden from His shoulders, but just help Him enough to carry it to the end; even in the garden of Gethsemane when the son would hesitate for a brief moment to drink the cup of agony and anguish he should not remove the cup but only give Him enough strength to empty it. And to the third messenger the judge said that he should stand by the cross and wait until He had finished suffering and had died, and he should bring back His soul to God. The messengers disappeared, one by one.

The three Berliners were left alone on the stage. They seemed to be stricken speechless. Not a word was said. For a minute, a long minute, then was silence. But everyone in the audience realized that the three were thinking. Their memory was awakened. Dimly, in the back of their mind, there was a faint recollection that once upon a time, in their childhood perhaps, they had heard words about God, about the son whom He had sent into the world, who was born of a virgin, who lived among men and shared their limitations, who touched the lame and the blind and the sick, who was rejected and wounded, and afflicted, and killed on the cross! The agonies which they wanted this Son of God to suffer, had all been suffered by Him long ago, and God Himself had willed it so! The three Berliners looked at each other in silence. It seemed as though tears slowly trickled down their cheeks — tears which had not been shed for many, many years. They were tears of repentance. For after that minute of silence the three said with husky, choked-up voices: God, have mercy on us!

And then the curtain fell.

There was no applause. The audience sat, as a rule, as though it had re-lived the great drama of God's love and mercy, as though each person had some very personal, some exclusively personal thing to say to God, as though each one had had a new discovery of God and was saying to Him: God, have mercy on me!

High Critical Acclaim Won by Lutheran Pastor's Play

New York—(NLC)—A religious drama authored by an East German Lutheran pastor and published in this country by the Lutheran Student Association of America earned high acclaim here from a leading theater critic.

The Rev. Gunter Rutenborn's "The Sign of Jonah" was hailed by Brooks Atkinson of the New York Times as a "remarkable" play "from every point of view."

"In an hour's time it concentrates the passion of mankind," he said, adding that it is "a profoundly moving inquiry into guilt, addressed specifically to the postwar world."

Mr. Atkinson's review was written when the drama was presented by students of Union Theological Semi-

nary in early May. His laudatory comments evoked such widespread interest that a capacity crowd saw the last of three scheduled performances. Because of the heavy demand, additional performances are contemplated. Broadway and television producers, it was reported, are also interested.

Pastor of a small parish near Berlin, Mr. Rutenborn wrote "The Signs of Jonah" shortly after World War II and it was first published in 1948. The play was performed in German at the World Convention of Lutheran Youth held in connection with the Second Assembly of the Lutheran World Federation at Hannover, Germany in 1952.

Impressed by the play as a Bible study for the 20th century, the Lutheran Student Association of America negotiated with the author and his publisher and obtained performance rights in America.

It was translated into English and was given its American premiere at the national Ashram of the LSAA in 1953, then was published the following year for use by amateur groups. While it has been given by a few churches, it has been most popular as a vehicle for college dramatic societies.

Amateur groups may obtain the right to perform the play, provided no charge is made for admission, by purchasing ten copies of the script at 25 cents each. When charges are made, a fee of \$10 for each amateur performance must be paid. Special permission must be obtained for performance by any professional group or for any radio, television or film production.

In his review of "The Sign of Jonah," Mr. Atkinson of The Times noted that the play was written for church audiences "to examine the spiritual dilemma of people who had survived Nazism, the slaughter of the innocents, the destruction of the cities, the annihilation of faith."

Because "what he said had such general relevance and was so boldly and ingeniously expressed" Pastor Rutenborn's play had a long run in a West Berlin theater and, in Mr. Atkinson's opinion, "deserves similar recognition here."

"For it is Pastor Rutenborn's contention that even the bystanders are responsible for this terrible sin," he said. "But 'The Sign of Jonah' is no sermon. It is a brilliantly composed one-act drama in a Pirandello style of speculation and inquiry. Without losing control of this theme or his sense of humor, Pastor Rutenborn manages to weave Bible history and current life into the pattern of a fantastic court trial in which the arch-angels are as contemporary as the battered survivors of the war. Although the inquiry is conducted on the grand plan of the Bible, it is also as homely as life in the streets. The standards are exalted; the topics familiar."

Mr. Atkinson went on to praise the actors for a "stunning" performance and noted that when the play was finished, no one applauded.

"No one could be that much detached," he said. "For whom does the bell toll? It was another man of God who toyed with that thought three centuries before Pastor Rutenborn."

The Role of The Christian Scholar

Donald R. Heiges, D. D.

Editor's Note: The concluding installment of the address given at the installation of Dr. Johannes Knudsen in Chicago Lutheran Seminary, early this year. Part One appeared in the May 5 issue.

PART TWO

PROFESSOR E. HARRIS Harbison in his study of *The Christian Scholar in the Age of the Reformation*³ lays bare the uneasiness and uncertainty which existed from Tertullian down through Calvin in regard to the relation of learning and faith. Tertullian stated flatly that "we have no need for curiosity since Jesus Christ, nor for inquiry since the Evangel." Only after years of struggle did Jerome achieve a reconciliation between himself as scholar and himself as Christian. Jerome achieved his reconciliation at the expense of theology, but, standing in contrast, Augustine found the necessary harmony through theology by laying down the fundamental thesis that learning is contingent upon faith. Augustine recognized that learning can be and often is inimical to Christian faith, but in his own life he demonstrated that learning could be the servant of faith as faith penetrated and eventually shaped a culture. Abelard agreed that learning must have its roots in faith, but went on to insist upon a correlation of moral purity and sound scholarship — largely because of his own bitter experience. In Thomas Aquinas a viable synthesis was achieved between faith, moral probity, and great learning, and the result was the *Summa*.

With the dawn of the Revival of Learning in the fourteenth century a significant shift took place from logic and dialectic to grammar and rhetoric. As Professor Harbison says, "the study of words and of style, the analysis of how a language is put together and what it may be made to do, the examination of an author in relation to his audience and the whole purpose of his work — these became increasingly the preoccupations of scholars."⁴ This shift opened wide the fascinating field of historical and textual criticism. But the Humanists like Petrarch and Valla could never quite reconcile their love of learning and their obedience to Christ. In contrast to the Italians, the English scholar John Colet resolved the conflict by bending his learning completely to the yoke of Christ but at no sacrifice to his integrity as a scholar. His learning was a tool which he used humbly to unfold the meaning of Scripture, being fully cognizant of the fact that (to use his own words) "ignorant love has a thousand times more power than cold wisdom."

The problem of faith and scholarship became most brilliantly illuminated by the debate between Erasmus, the greatest of the humanist-scholars, and the warrior-scholar, Martin Luther. A relationship which began with mutual admiration ended in mutual re-creation. Why? The answer usually given is that

Erasmus insisted on remaining the detached humanist, being unwilling to become involved in open conflict — in fact, being thoroughly disgusted with Luther for upsetting the historical apple-cart; whereas the Wittenberg professor, appreciative of the linguistic achievements of Erasmus, could never forgive him for not coming out boldly against the archenemy, Rome. Underlying this reason, however, was a basic disagreement concerning the relationship of learning and faith. Erasmus believed that the rigorous use of the tools of philological and historical research would yield truth, indeed that this was the only valid approach to truth. Luther, on the other hand, and in spite of the almost inextricable relationship between faith and learning in his own experience, vehemently insisted that mere learning could not reveal truth, that the Word of God could not be bound by the tools of scholarship, that saving faith came as a response to the personally-addressed Word, that unless the Word of grace and forgiveness were clearly heard the use of the tools of learning could become a positive evil. In short, to use contemporary jargon, it was a conflict between an objective view of truth as over against an existential view of truth.

John Calvin, who doubtless deserves the title of the Thomas Aquinas of the Reformation because of his monumental *Institutes*, was torn between his love of learning and the call to action in God's Kingdom. As a scholar he suffered an almost perpetual sense of frustration because he could not spend enough time in his ivory tower, and as a man of action upon whose shoulders rested a tremendous responsibility for bold leadership he always felt guilty when he deserted the battlefield for the ivory tower. The resolution of his frustration and guilt was in terms of insistence upon the usefulness of scholarship. Obviously Luther, and even Erasmus, shared this view, but in Calvin it became unmistakably explicit. Professor Harbison's summary is worth quoting:

Scholarship for its own sake, reading and writ-

Dr. Heiges Named as 1958 Knobel-Miller Lecturer

New York — (NLC) — Dr. Donald Heiges of Chicago, executive secretary of the Division of College and University Work of the National Lutheran Council, has been selected to deliver the Knobel-Miller lecture series in 1958 for the United Lutheran Church in America.

The lecture series, named in honor of the first president of the United Lutheran Church, the late Dr. Frederick H. Knobel, and its first treasurer, the late E. Clarence Miller, is sponsored annually by the 2,332,000-member denomination, largest Lutheran body in America.

Dr. Heiges will lecture on "Christian Vocation," according to Dr. Gould Wickey, Washington, D. C., executive secretary of the church's Board of Higher Education. The series of lectures will be delivered next January and February at the Lutheran Theological Seminary, Saskatoon, Sask., Canada; Kansas City, Mo.; Louisville, Ky.; Salisbury, N. C.; and Johnstown, Pa.

³ E. Harris Harbison, *The Christian Scholar in the Age of the Reformation* (New York: Scribners, 1956). My indebtedness to this volume is evident in what follows:

⁴ Ibid, page 35.

ing for the sheer fun of it, could never be justified. But if Calvin could keep persuading his readers, and himself, that this was a particular sort of scholarship — sensitive to human needs, relevant to social ills, productive of Christian piety, conducive to better understanding of fundamental beliefs, concrete and vital where the old tradition of learning had been abstract and dead — then scholarship could be a Christian vocation of high significance.⁵

On the note of usefulness let us make an historical jump from the sixteenth to the nineteenth century and take a quick look at another Christian scholar, namely, N. F. S. Grundtvig, in a very real sense the patron saint of the scholar we are honoring this evening. And here I lean entirely on Professor Knudsen's own study of his patron saint, **Danish Rebel**.⁶ Like Luther, Grundtvig possessed a many-faceted personality, and like Luther, he ought to bear the label of warrior-scholar. His studies in Nordic mythology, and especially his Beowulf research, have won him an enviable place among the great scholars, not to mention his ambitious excursions into the writing of world history and his numerous publications in the field of theology proper. Although a great deal of time during his long life of 89 years was given to research and writing, and despite his intense love of learning, he held strictly to a utilitarian view of scholarship. To use Professor Knudsen's own words, "knowledge was for him a means to the end of serving humanity. Sterile intellectualism, in historical scholarship as well as in religious interpretation, was a curse. This attitude undoubtedly stemmed from his faith which naturally expressed itself in an intense emphasis upon God as the Creator. If God has created the world, we are responsible to Him for our thoughts and actions, showing this responsibility in our work."⁷ In regard to the Scriptures, Grundtvig apparently had little interest in biblical criticism as such, but rather in the problem of making increasingly effective use of the Scriptures.

The Danish reformer's utilitarian view of learning was perhaps most graphically expressed, on the one hand, in his attacks upon traditional classical education and, on the other hand, in the development of the folk school concept and its effective implementation in Denmark. He insisted upon the teaching of living rather than pure science, upon thorough familiarity with the living language of the country rather than with the dead language of antiquity. The ideal of the folk school was "practical efficiency" rather than theoretical knowledge. Grundtvig did not deny that formal learning had its proper place in a culture, as witness his great admiration for Oxford and Cambridge, but even formal learning had to be of service to culture.

This emphasis also characterized his theological orientation. He had no patience for philosophers with static concepts of God, nor for those theologians who

had only a static concept of biblical and creedal authority. Knowledge of God must be "living, contemporary, dynamic," or it is of no relevance whatsoever. Therefore, to him the heart of Christianity was "the living confession of faith in God, in his revelation in Christ, and in his contemporary activity through the Spirit" — both in the congregation of believers and in the realm of culture. Grundtvig's view of the living community of the Church and the living community of culture, never to be identified but always in relationship, should have merited consideration by Professor Niebuhr in his volume on **Christ and Culture**.

In Grundtvig's advocacy of three types of schools — the learned school or university, the citizen's or folk school, and the church school or seminary — he expressed some strong convictions about theological education. In a theological school he believed that teachers should have what we call today "academic freedom" so long as they were "bound by the Gospel and responsible to the Holy Spirit." Furthermore, a seminary curriculum should "include all treasures of knowledge and wisdom" — on the surface a most utopian ideal, but underneath was Grundtvig's reluctance to see sacred knowledge isolated from secular knowledge. A similar concern leads Professor Harbison to bewail the isolation of the majority of today's denominational seminaries from the universities. "It is hard to see," he says, "how this can be good for either the university or the seminary in the long run." "The danger is that our seminaries will become mere ministerial 'trade schools,' cut off from all fruitful contact with higher learning in other fields, and that our universities will become purely secular centers of research and vocational training, divorced from all contact with religious scholarship."⁸ To this observation Grundtvig would have given a lusty "Amen," and then added in his own words: "It must therefore be the goal of Christian education to show how all the secular world is clearly bound to the eternal Word of God and how it, in the course of time, is gathered in Christ Jesus and lives and moves in his church."⁹

And now, as the radio announcer is accustomed to say, I return you to Chicago, in the year of our Lord 1957, where and when it is in order to hear one more voice on the subject of faith and learning, namely, that of Professor Knudsen himself. I shall quote from a paper which he read at the University of Chicago on December 12, 1955, entitled "The New Testament — The Kerygma of the Church."¹⁰ The author's concern is the proper interpretation of the New Testament as "the Word of God" and "the norm and source of Christian faith and life." "While we must not," he says, "and in fact cannot, put faith and scholarship up against one another as two equal and opposing entities, we are nevertheless in the practical situation where the answer to our question of understanding and applying the New Testament, just as the problem of under-

(Continued on Page 13)

⁵ Ibid, page 164.

⁶ J. Knudsen, **Danish Rebel** (Philadelphia: Muhlenberg Press, 1955).

⁷ Ibid, page 76.

⁸ Harbison, op. cit., pp. 171, 172.

⁹ Knudsen, op. cit., p. 168.

¹⁰ As published in **The Chicago Lutheran Theological Seminary Record**, Vol. 61, No. 3, pp. 21-30.

Memorabilia

AAGE MOLLER
SOLVANG, CALIFORNIA

THE FIRST LESSON I learned on arriving at Des Moines, Iowa, in 1903 for the purpose of attending Grand View College was that I really was a hayseed. The problem of finding and boarding the right streetcar, paying the conductor, placing my telescope suit case, and getting off at the right place gave me a splitting headache. Coming to the school, I very politely knocked on the big door. One the resident students saw me do it and I never heard the last of it.

The second lesson I learned was that homesickness is more painful than physical disorder, particularly so when you would rather die than have anyone see you crying. I was placed in a big room with two rusty beds, a shaky table and two kitchen chairs. The one extra shirt, one extra set of underwear, nine handkerchiefs, a brush, a comb, and a hymnbook I had in the telescope didn't give me much to do. In the afternoon there happened to be church service at the school and the parson gave an emotional talk about homelife, and that increased the woe. Had not both "røde" Iversen and "sorte" Iversen spoken to me I would have shed a lot of tears. It was my good luck that someone took me along to the gym in the evening where folkdancing was in full swing. That made me forget the headache.

The third lesson I learned was that there is such a thing as boredom. Never had I for one second known the animal. Later on I heard Elbert Hubbard, the founder of the Roycrofters, say that all devilry in the world can be designated as boredom and I quite agreed with him. I can see now that my descension to that Hades was inevitable and it rendered me service. Without it I might have become a Grundtvigian, a Lutheran, C. P. Højbjergian, a Nordentoftian, a Republican, a Socialist, or a committee chairman par excellence.

It is needful for the youth who is heart, soul and body rooted in a vital community life to live in the desert for a while. Did not Kristen Kold in whose school a spiritual oneness was so heartily experienced say that he wished for his pupils that they could go directly from the school to the rudeness of the military barracks in order that they might be tested and tempered. I have known great teachers who claim that the village inhabitants will not get to know themselves unless they are dumped in a city to stay for the duration of several generations. There may be something to it but I don't like to admit it. During the years, I have lived here and there, tried this and that, and considering it all, I must say that the opinionism and impelled standardization of colleges do resemble the desert sand and dry sagebrush very much. It has been easier for me to find water elsewhere. Yesterday our architect-prophet-patriarch, Mr. Wright, son of Walt Whitman spiritually speaking, gave an address in Santa Barbara and he said several times that there would be a

A Remembrance of Things Past Which is a Frank Confession, and an Indictment of Current Institutionalism With Which Many Will Disagree.

chance for organic culture if the universities and colleges could be closed for ten years. They form the adversary of culture. Did he say too much? Hardly, for education based on the state and alleged to the dead letter has been the idol of our country and developed a mass spectatorship which clutters up the spring.

There were however oases in the desert. Close by were farms and parks with trees, flowers, running water and animals. The coal smoke formed at times a fantastic haze and I liked the smell of it. There were girls at the school and they consisted of more than long skirts, cartwheel hats and ribbons. They were on the way into womanhood and they could tame the wolves. There were the comrades who became so many persons during the term. They knew how to tear down and erect. It happened now and then that a teacher would open a door into the essence of poetry and history. We used the songbook profusely and folkdancing was a favorite. Participation in controversies concerning vital issues was perhaps the most valuable item. Besides all that was the town with coal and coffee odor all over. To the hayseed it was the big city with many wonderful attractions. Before I knew it the town had enamoured me so much that the size and importance of the home community was cut down considerably. Coming home I acted like a cad for now I was no longer the hayseed.

Although I never did one honest day's work with books and study I fell in line with so many students and parents of students who take it for granted that college education places a human being nine inches above the average. There were actually times when I thought I should be exempted from milking the cows. The idol had taken me in, but the more it enclosed me the more did I appreciate the story about a certain school principal. It happened that a professor visited the school and he asked the principal to tell him what kind of method he used. The school was known throughout the country for its ability to rear teenagers. "I use the unmethodical method" answered the principal. The professor decided that he would look into this new method when he found time for it and his credentials needed augmentation.

In 1908 I made my first entrance into the West, which, by the way, starts at the Union Pacific terminal. I loved it at first sight and the love has never cooled off. Coming to the small town of Dannebrog, I inhaled the thin air, basked in the bright sunshine and touched the cottonwoods. It was all so exhilarating and it prepared me for taking part in the swan song of the Danish community called Nysted. I must say in this connection that a swan song is at times more melodious and lightcolored than the song of the dawn. There was a sparkling life with frolicsome buoyancy at Nysted. Surely it was clannish, for it was down-to-earth human. The people who congregated in the

(Continued on Page 15)



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

2400 42nd No.
Edgewater Park,
Seattle, Washington

The Wheels Are Turning

The so-called "wheels" of AELYF are soon to be re-located for the summer, and it will be necessary to change your mailing lists for the period of three months or so. Most of us will be "turning" in different directions, so pay close attention and write down the new addresses.

The following are effective as of June 1, 1957:

AELYF President: Lavern Larkowski, Hay Springs, Nebraska.

AELYF Secretary: Sonja Knudsen, 1033 So. High Ave., Maywood, Illinois.

AELYF Treasurer: Carol Madsen, 1609 Franklin, Cedar Falls, Iowa.

Operations India Treasurer: Dale Johnson, 1149 Stevens Road, West Des Moines, Iowa.

Paging Youth Editor: Everett Nielsen, 2400 42nd No. Edgewater Park, Seattle, Washington.

Effective June 16, 1957:

AELYF Film Librarian: Donald Holm, 300 Walnut St., Manistee, Michigan.

If any of you are in doubt as to where to send any correspondence relating to Youth Work in the synod, please feel free to write to the PAGING YOUTH editor, and if he does not have the address in his files, he will know where to get it.

Where's "With This Ring?"

The AELYF film strip, "And With This Ring" has been conspicuously absent from the files for some time. It can be put to good use in the synod and by someone keeping it from circulation, it is being withheld from others. If anyone has any information as to its whereabouts, please contact the film librarian, Donald Holm at the address list, elsewhere on this page. There have been many requests for this film... please inform him immediately!

Over The Typewriter

Yes, ye old editor is going to beautiful Seattle this summer. I hope that each of you keep me on your mailing lists and send in camp and convention reports as well as routine "doin's." I also hope that you will have the opportunity to visit with the two German young people and that you are enriched by the experience.

Classes will soon be over, if they are not already. I have finished my undergraduate work at Drake now and plan to enter Grand View Seminary next fall. I hope that I will see some of you as you enter Grand View Junior College. Happy summer!

Attention - Convention - Attention

The LYF of Kimballton, Iowa, extends an invitation to all members of the Iowa District to attend the annual Iowa District AELYF Convention there from May 30 to June 2. The cost of the entire convention is only \$3.50. Please send a dollar registration fee immediately to Sandra Mortensen, Kimballton, Iowa. Attendance is important for success.

AELYF Doin's

Tyler, Minnesota: Registrations are in full swing there for summer camp at Whispering Pines, Wisconsin. They also plan a combination progressive dinner and scavenger hunt for Sunday, May 26, with the new confirmands and graduating seniors as honored guests.

Nysted, Nebraska: The week end of April 27 found the LYFers of the Great Plains District busily painting the interior of the auditorium there. The walls were painted a soft pink with the ceiling, a cocoa brown. (Sounds Ivy-League-ish, doesn't it?) It was all part of the work week end supervised by Pastor Arnold Knudsen and his wife.

Brooklyn, New York: The Mother-Daughter breakfast was held there on May 12, Mother's day. Mom was treated to the nicety of not having to get the breakfast for once and the LYF had an enjoyable time serving and entertaining.

The Lutheran World Federation and You

Not too many years ago, the individual church member's church was composed of that one body of people to which he belonged in his own local community. But now, we have experienced two world wars; transportation conveniences have boomed, and we find ourselves connected quite intimately with the entire world. Now, people are asking, "How big is the world? How big is my Church?"

Lutheran Church cooperation on a world-wide basis began way back in 1867. Since that time, the Lutheran World Federation has been organized (1947, Lund Sweden Assembly) and a strong tie has been made between Lutheran bodies all over the world. The purpose of LWF is to bear witness before the world to the Gospel of Jesus Christ.

The Assembly theme is "Christ Frees and Unites" this year and is being held August 15-25 in Minneapolis, Minnesota.

The youth whose mother churches belong to LWF are not sitting idly by and letting opportunity escape. This summer, there are 77 foreign young people coming to the U.S. for the Assembly. AELYF is sponsoring two of these young people, both Germans.

Definite plans have been made so that they will visit three summer camps, those at the camp sites of the Northern Lights District, the Great Plains District and the Lake Michigan District.

This summer, you will have the opportunity, then, of visiting personally with young people from another nation. The huge world is becoming smaller. Make the most of the advantages offered you and thank God for the opportunities with which you are endowed.

Lavern Larkowski.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



NOTICE

OUR WMS PRESIDENT WISHES TO REMIND ALL OF US THAT THE PROPOSED REVISED CONSTITUTION IS FOUND IN THE FEBRUARY 20, 1957, ISSUE OF LUTHERAN TIDINGS.

What Do You Think?

As I was reading the article written by Marietta Strand-skov in the April 5 issue of LUTHERAN TIDINGS I came to the point on dues, "some mention should be made of delinquency," some how or other it did not sound good to me.

Many women within the church may resent being assessed dues in order to belong to a group as something which does not have a place within church organizations. These women may still be generous in their support of all mission activities, whether it be within AELC or any other church body. It is all for a common cause.

Who is to judge when one is delinquent? After many years of active membership in Central Lutheran Church, Omaha, Nebraska, I now, also, belong to a large ULCA church in Glendale, California. In this church all women are automatically considered members, without dues, and invited to take part in the work of any of the 15 circles. All money taken in comes through free will offerings and I dare say, we get more that way.

In WMS we have not had any dues system, that I know of, let us keep it that way. Let us instead use every opportunity to stress what a privilege it is for us to give of a free will. I am sure our work will be blessed and that enough money will come in without assessments. To me, dues don't sound right. What do others think?

Marie Fredericksen.

Some Remarks

The Constitution Committee is encouraged by the interest shown in our proposed revised constitution and appreciative of the letters and articles we have received from groups who do not agree with all the articles of the document. We felt that a general reply in LUTHERAN TIDINGS would be the most satisfactory method of answering your questions. In order to follow our comments intelligently, it will be necessary for you to have your copy of the constitution on hand for ready reference, refer also to the article by Mrs. Holger Strandkov in the April 5 issue of LUTHERAN TIDINGS.

We have also received letters from a number of groups who have ratified the constitution as submitted. This, too, is encouraging. We urge that all groups act on this matter as soon as possible. This is your opportunity to help in planning for the future of the WMS.

Article 3, Section 1, Memberships. The matter of our definition of membership seems to have provoked conflicting opinions in several groups. The committee is of the opinion that the privilege of membership in WMS should be a matter of choice. Several groups have written us that they **will not** be members of WMS. An article in our constitution does not make them, nor any others, members of WMS any more than a law passed by our Congress could make Christians of all residents of the United States. Being a Christian is a matter of choice.

WMS is a federation of local women's organizations which is comparable to the organizational structure of our synod. We, as individuals are members of our synod, the American

Evangelical Lutheran Church, but in order to qualify for that membership, we must be enrolled as a member of a local congregation. How efficiently would our synod affairs be managed through individual memberships? It couldn't be done. Nor can it be done efficiently in WMS.

The individual members and the local groups should bear more emphasis than the national group, which should merely coordinate the common interests and projects of all the groups.

Article 3, Section 2. The committee decided to include this section to accommodate individuals who cannot be active members of a local group and thereby qualify as a member of WMS. However, please note that associate members have no voting privileges and cannot hold an office.

Article 5, Section 1 of By-Laws. The \$2.00 fee is intended to be only a token of membership, or a registration fee. It was purposely set at a low figure so that no member group would naively consider it as their total obligation to WMS. We felt that annual payment of this fee would serve to create a feeling of belonging, which, according to letters received, is sorely lacking in our organization. Many of our groups are hardly aware of WMS.

Article 4, Section 4. The words "by convention action" were not included because the budget is adopted by convention action.

Article 9, Section 4. Please note that the document is first to be ratified by a majority of member groups, and then adopted by a majority of the votes cast. Amendments to the constitution will not be referred to the local groups before they are acted upon by a convention.

Article 1, Section 4, No. 6, By-Laws. No constitution grants more than one vote to members of a convention unless it is specifically stated. No such statements have been made in our proposed constitution.

Key Women. If the convention decides that our Key Women should become an established part of our organizational pattern, the committee will at that time present an article defining their office, duties, etc. At this point they are functioning only under a directive of the national WMS board.

District. One group suggests that an article be included which explains the district organization and where it fits into the WMS picture. We refer you to Article 3, Section 3. This defines the district. When the national constitution has been adopted, we will present to the districts, upon approval of the next convention, a model district constitution, which coincides with our national organizational pattern. We believe that this will serve the purpose of the suggested article on districts.

Finally, these remarks are not intended to be the last word on these points. They are offered for your information. Any group is entitled to offer additions or amendments to the proposed revised constitution at our annual convention. If you wish to submit any amendments, we request that they be prepared in advance and submitted to the Constitution Committee a month before our convention. Earlier would be better. Please mail them to the undersigned.

Again, we urge all groups to act on the constitution. Meet your responsibility toward the Women's Mission Society.

On behalf of the Constitution Committee.

Emilie Stockholm, Chairman.

3320 West Evergreen Avenue,
Chicago 51, Illinois.

The New Altar Book

Commented On

BY VALDEMAR S. JENSEN

Do our people really know how good it is? Take the ritual for marriage — lately I used it where a Methodist minister was present. He came to me after the ceremony and asked, "Is that what your church uses, or did you make it up yourself?" I was proud to be able to answer: That is what our church uses — I did not make it up. He thought it very good.

Now, afterwards, I see that at the bottom of page 27 it says, "To this end we will pray almighty God for His blessing upon you." I have added: "Our Father in heaven! Bless this groom and his bride, that their marriage may redound to your glory and to their blessing and joy." This because there was no prayer after the words, "To this end we will pray....."

I did not at the moment remember, when I answered the minister, that I had made this addition.

Likewise, I forgot to say that where the minister according to the ritual, receives the rings and gives them, first the one to the bridegroom for the bride, I have added the words: "You may now present your bride with this ring as a token of your wedded love and troth." (Same to bride, reversing order.) This because there seems to be what the learned call an "hiatus" where the minister hands over the rings.

Or take the ritual for ordination—used at Muskegon and also earlier at Luther Memorial in Des Moines. I have the impression that the congregation in both places was happy with this ritual. Especially am I happy with the opening prayer, the 95th Psalm: "O come, let us sing unto the Lord! Let us make a joyful noise to the **Rock of our Salvation**....!" It strikes the right note for a joyous festival.

And the ritual for communion: "The communion begins with a hymn." I like the form of procedure here in Des Moines: Namely, that the Sanctus is sung and Christ's Words of Institution pronounced before the communicants go up to the altar rail. In this way the whole congregation may join in, and it becomes an invitation to come to the Lord's Table. And I am very grateful for the parting salutation to the communicants: "Peace be with you!" It is the Lord's own salutation, given voice by his bride, the Church, where He Himself is present and gives what He says. It is not a wish expressed by man, that peace may be with these: it is a powerfilled Word from the Lord's own mouth, giving, bestowing what it says, to the person who takes it to heart.

The special reason why I mention this, is that in helping at communion in Augustana churches I hear the minister, instead of using the Lord's own Words, says, "Depart in peace!" That is man's salutation to man, not the Lord's Words with which He always came, and with which He departed — as Pastor Rasmussen expressed it in Muskegon: "He came with a blessing, and He departed with a blessing."

O, there are things in the new Altar Book I could have wished otherwise. I could, for instance, have wished that in the confession of our baptismal cove-

nant we should have been permitted to say "**We** renounce....**We** believe...." instead of say "I renounce....I believe...." For in worshipping together we are not "I," we are "we." In worshipping together, if anywhere, we should be allowed to experience that oneness of believers for which Jesus prayed — and, I believe, is praying today. Instead of getting used to this "I" in confessing together, I must say it still jars me when, after having come together and prepared ourselves to worship together as one people of God, comes this separating "I." Couldn't we change it to "we"?

And I could have wished that, after the confession, we should have sung:

"Let not the world nor life or death
Move us from our baptismal Faith,
But may our longing always be
O Lord, forever, unto Thee."*

But being that in the old rendering of Brorson's

"Lad Verden ej med al sin Magt,
Os rokke fra vor Daabes Pagt."

the translators have changed the meaning from being a prayer to God to be preserved in our baptismal covenant, into a prayer for preservation from betraying (1) our Christian Faith, maybe we may as well omit what we have in the old ritual.

The endlessly long prayer toward the close of the service is, of course, impossible. I mean, it is impossible for the congregation to be with heart and soul in this prayer to the end. I here make a confession: As often as I have tried, I have not succeeded in following the minister to the end, when he reads this prayer before the altar. Am I more of a scatter-brain than other people in general, or is it the same with most of them? Do they in this mass of words that seems an attempt at getting everything in and forgetting nothing — do they in this find their hearts in prayer to God? Would it not be better if the minister in the pulpit would close his sermon with a prayer in his own words? If the minister has really preached — if he in fear and trembling when he prepared his sermon, has asked the good Holy Spirit to give Him what to say to these people on this text at this time — then, I believe, he will at the close of the sermon, want to thank God for His great gift. And to this the hearts of believers will respond in such a way that minister and people really are worshipping together. Worship! Worship together in unity! That is the goal all through the service. No distracting element may be introduced which may hinder this purpose.

On the whole, it seems to me, the committee has done a good work in preparing the new Altar Book. In a following article I would like, with the editor's permission, to mention a few further changes that may be an improvement.

(Editor's Note: The 78th Convention, Kimballton, authorized the Liturgy Committee to make a **temporary** printing of the Orders of Service. Presumably, the Committee may incorporate changes before a permanent printing is authorized. The current printing is for the pastors' convenience only.)

* This translation I found at Oak Hill, but was unable to ascertain who had made it.

The Most For Your Money

ROLLIN G. SHAFFER

Promotional Secretary, LWA

In the years immediately after World War II we multiplied our Lutheran World Action gifts to Finland twenty times over by sending them in the form of coffee instead of cash to be exchanged at the official rate. Similarly our gifts to the Lutheran churches in Norway were multiplied many times by being imported in the form of chicle and motorboats. Some of our post-war gifts to Germany went in the form of leather and cotton, which not only increased their value far beyond the purchase price but also provided self-help opportunities for thousands of unemployed people. All of these transactions were completely legal and carried out with the approval of the governments concerned.

Lutheran World Action has a reputation for stretching dollars. Since there are never enough dollars to go around, rarely more than enough for a minor fraction of the needs, Christian thrift and ingenuity have sought ways to multiply the effectiveness of each dollar.

The administrators of your Lutheran World Action gifts have probed deeply into the complexities of international currency exchange and have learned how to be "wise as serpents though harmless as doves" in their zeal to make sure that you get the most for your money in terms of helpfulness to those in need. Tens of thousands of dollars were added to our aid to distressed churches and refugees in Germany by the purchase of "blocked marks." These German marks, held mostly by people outside Germany, were severely restricted in the purposes for which they could be spent, even within Germany. A U. S. dollar, therefore, bought many more "blocked marks" than regular Deutsche Marks. Since our projects within Germany — rebuilding, services to refugees, etc. — were eligible for "blocked marks" use, it was well worth the long and tedious trouble to arrange for this type of exchange.

Negotiations with the Indonesian government resulted in a much more favorable rate of exchange for our LWA dollars, since they were to be used for inter-church aid projects rather than for commercial investment. Our help has been increased by adroit use of currency exchanges involving the Argentine peso, the Brazilian cruzeiro and a dozen other currencies that can be transferred at the most advantageous time by our interna-

tional office in Geneva, Switzerland. For example, ocean travel tickets from Europe to Argentina are much cheaper if they are purchased with Argentin-pesos in Buenos Aires than if purchased in Bremen, Germany. Your administrators of funds for refugees don't miss any of these opportunities.

Frequently your LWA gifts act as "seed money," growing and multiplying and drawing new strength from unexpected sources. Your gift starts a chain reaction of love which multiplies in value as Christians in many lands donate their services. Secular agencies normally have to pay for services of fund gathering and distribution of goods that church agencies

The man who insists upon seeing with perfect clearness before he decides, never decides. Accept life, and you must accept regret.

AMIEL.

do not have to pay for because our world-wide network of love includes volunteers all along the line. This is one of the chief reasons why Lutheran World Relief, Church World Service and National Catholic Welfare can deliver four or five times as much food or clothing per dollar as can CARE or other secular relief agencies.

CARE advertises that for one dollar they will deliver 22 pounds of surplus food; Lutheran World Relief guarantees that for each dollar devoted to this purpose, it will deliver more than 100 pounds of surplus food. Actual experience of LWR during the past year is closer to 150 pounds per dollar.

Lutheran World Relief, Inc. is our agency for gathering and distributing material relief goods. Lutheran World Action is our fund appeal which gives financial support to Lutheran World Relief and to other parts of the LWA program. The Lutheran Church-Missouri Synod participates in LWR but not in LWA.

Each LWA dollar devoted to used clothing can deliver \$20 worth of clothing. Similarly, an LWA dollar will deliver \$20 worth of medicines. American Medical and Surgical Relief makes available to Lutheran World Relief surplus stocks of anti-biotics and a

variety of other medicines for 5 per cent of the manufacturers' cost, which is already considerably less than the wholesale price. On relief goods to approved countries, the United States government reimburses the ocean freight costs to qualified agencies like Lutheran World Relief. The United Nations reimburses ocean freight cost on clothing for Arab refugees. Inland transportation costs are shared by many countries where goods are distributed. Church agencies such as Hilfswerk in Germany assume costs of local distribution.

Because of all these hidden assets, one thin LWA dime will provide more than 12 pounds of dried milk and mix it with water to make 200 eight ounce cups of milk. \$100 will provide a daily cup of milk for 2,198 people for three months.

During 1956 Lutheran World Relief shipped more than \$14,000,000 worth of relief goods. About \$10,000,000 worth of this was in government donated surplus food; most of the balance was accounted for by nearly 4,000,000 pounds of clothing. All this was financed out of the \$350,000 from Lutheran World Action and funds from the All Lutheran Food Appeal. This appeal was discontinued after the government agreed to make available voluntary relief agencies its surplus stocks of hard grains. As a partial substitute for ALFA, a sum of \$150,000 has been added to the goal for the 1957 LWA Appeal in order to continue the present LWR program of surplus food distribution.

To be eligible to receive government surplus foods, each agency must submit estimates of the quantity it is prepared to distribute, country by country, and two months in advance of receiving the goods. The National Lutheran Council's participating church bodies require that LWA goals be set at least a year in advance. It is a complex operation to coordinate the asking and giving of 57 member church bodies in the Lutheran World Federation. LWF programs of World Mission and World Service require detailed budgeting more than a year in advance.

Designated Gifts

When someone sends in a \$50 gift designated for "milk powder for Korean orphans" it is obvious that a multi-million dollar program cannot suddenly be altered in the exact amount of each designated gift. Careful records are kept of all designated gifts. In no case have they totalled more than a minor fraction of the amounts that LWA actually spent for the purpose designated. This is also true of gifts designated for "Hungarian Relief."

Fortunately for the people helped by Lutheran World Action, almost all of our gifts are given to support the total program and not designated exclusively for specific purposes. This is a conscious or unconscious expression of trust in the wisdom of the leaders of our churches. The donors are con-

vinced that those who administer their gifts are better equipped to allocate them where they are most needed than the donor himself would be. Not all Protestants are so fortunate. Some denominational leaders report that practically all their gifts for overseas relief come in the form of special designations. They can have very little flexibility or long range planning in their programs and, when a sudden emergency arises, such as need for aid for Hungarian refugees, they must start from scratch to organize a new separate appeal.

It is understandable that some people should desire to designate their gifts; it seems to them to make the giving more personal. A multimillion dollar program to help millions of people can seem abstract and impersonal, unless there are many specific illustrations so that the donor has a sense of person-to-person relationship with the human beings he is privileged to assist. For this reason we try to make Lutheran World Action promotion as specific and personal as is possible without unnecessarily spending extra money for interpretation.

Stewardship vs. Education

Why then do the pastors write in and ask for a special project for which their Sunday School or congregation or auxiliary to designate gifts? There are two elements in Christian giving which sometimes act in conflict: One is the best stewardship of money; the other is the best educational value for the donor. The act of placing money on an offering plate is no substitute for personal service to one's neighbor. The more actual experience a donor has — meeting new immigrants, packing parcels for Lutheran World Relief, writing letters to men in military service, preparing talks to interpret our cooperative missionary work — the more meaningful will be the act of placing an LWA gift on the offering plate.

For this reason Lutheran World Relief encourages church groups to gather or purchase new materials, even small quantity, to assemble Kiddie Kits and Layettes. Strictly from the point of view of stewardship of money, it would make more sense to gather cash and have some central agency purchase diapers, booties, rubber sheeting and the like in large quantity and do the assembling by machine. But this kind of ingathering would not provide the occasion for a women's group to plan together on a project such as a layette, nor would it allow personal service like knitting or sewing as part of the project. The personal element may be further enhanced by including in the layette the name and address of the donor group. If the recipient has enough money and mastery of language to write a letter of thanks, a special dividend of joy has been added.

We need to beware, however, lest the desire to receive personally expressed thanks become a kind of selfish motivation for giving. Mahatma Gand-

hi is credited with this saying: "The gold in the gift has turned to lead, — when the giver requires that thanks be said."

Unsolicited letters of thanks from hundreds of boys and girls and men and women and groups are forwarded to the New York office of the Lutheran World Action. When they are distributed, it must always be with a warning that congregations are not encouraged to send individual gifts to the person who has sent the letter. Much as it may satisfy the ego of the donor to have some individual personally indebted to him and sending him letters and even photographs, this is not the most efficient way to make our help available. The postage spent on individual parcels could be used to distribute additional parcels if channeled as a gift through Lutheran World Action.

Furthermore, and this is even more important, in channeling our help through a church agency we are doing all that is humanly possible to make sure that available gifts are distributed fairly and on the basis of need. "Beggings" letters rarely come from the neediest in a community because they couldn't afford the postage. Through LWA and LWR we strengthen the witness of Christian forces in each country and provide an opportunity for spiritual ministry and follow-up of deeper problems beyond the need for food and clothing.

It is usually easier to promote a specific special project than it is to stimulate gifts for a total program as varied and complex as Lutheran World Action. Likewise it would be easier to promote specific parts of a local congregation's budget instead of asking people to support the entire current expense. It might be embarrassing to the pastor and church council, however, if huge sums came in designated exclusively for the purpose of "communion wine and wafers." It would be especially embarrassing if these designated gifts so dislocated the budget that there was not enough left undesignated to pay such commitments as the sexton's salary. I need not go further and speak about the man who bequeathed in his will a handsome sum for memorial doorknobs, provided the congregation would build a church with doors for them to fit into.

Designated gifts are often better than none at all — but not always. They are always more expensive to administer than undesignated gifts and can become fantastically so. If a donor, for example, insists that his \$15.00 be used only to provide "milk powder for German half-orphans of American Negro Servicemen," this single designated gift may absorb hours of valuable time of several executives in several cities and involve the exchange of as many as 12 or 15 letters.

An agency like CARE serves a useful purpose in helping to keep the

public aware of the needs and in providing a channel of help for donors who do not have a channel like Lutheran World Action. It also provides special services to people who want to help specific individuals abroad regardless of their relative need in their community. The Lutheran churches have not embarked upon a widespread program of this sort. Instead they have chosen to distribute the increasingly large available gifts to help the largest number of needy people in the most effective way. Special services to the donor are very expensive, such as sending a picture and life-history of a specific orphan for whom monthly contributions are sent. Christian love would seem to dictate that services to those in desperate need are more important than unnecessary services to donors.

A pastor can readily find examples with which to make the Lutheran World Action program specific, personal and attractive to any age group. So long as these examples are used as incentives for supporting the total program, the blood-stream of Christian love will flow freely through Love's Working Arm, keeping it strong and flexible and capable of reaching out wherever the need is greatest.

District VIII Convention

May 17, 18, 19

Emanuel Danish Evangelical Lutheran Church, Los Angeles

Program

May 17

8:00 p. m.—Opening service. (Pastor A. E. Farstrup, Solvang) Evening coffee served.

May 18

9:30 a. m.—Devotions (Pastor Verner Hansen)
10:15 a. m.—District business sessions
12:00 noon—Dinner (\$1.00)
1:30 p. m.—Annual meeting, Solvang Home Corp. (?)
3:00 p. m.—Coffee break
3:30 p. m.—Business sessions concluded
4:30 p. m.—Panel and discussion, laymen and pastors. (Pastor Farstrup, moderator)
6:00 p. m.—Evening Dinner (\$1.50)
7:00 p. m.—Women's Mission Society
8:15 p. m.—Program (skit, play, choir, etc.)

May 19

10:00 a. m.—Danish service (Pastor Niels Nielsen, Fresno)
11:00 a. m.—English service (Pastor Owen Gramps, Watsonville), (Liturgist at services, Pastor Hansen.)
1:00 p. m.—Banquet, Eleda Restaurant, Crenshaw Blvd. (\$2.50)
2:45 p. m.—Closing meeting. Guest speaker, Dr. Luther Olman. Music by Joint Choirs of District, Crist Mikkelsen, Director.
4:00 p. m.—Light supper, Farewells

As You Will

(Continued from Page 2)

overdraw on the soil just as surely as we can overdraw on a bank account.

But why not overdraw; why not get all we can? It must be said that there are surely many who have done so and perhaps also many who continue to do so. Such thoughts and acts are, however, indicative of an immaturity and an irresponsibility that are in no way commensurate with the Christian faith. Man has no right to overdraw on something that, in the final analysis, does not belong to him. He has no right to deprive the future of its birthright; he has no right to waste and to destroy that which belongs to God.

A Responsibility

The responsibility which man has for resources which are placed in his hands is threefold. That threefold responsibility is the same whether we think in terms of minerals, timber, soil or any of the exhaustible resources upon which human life and civilization are dependent.

The first and foremost responsibility is to himself and to his time. Conservation does not mean simply storing away for the benefit of someone else in the future. One of the clearest implications of the parable of the talents is that we are to make use on that which is entrusted to us. Conservation implies using, but using wisely. Conservation is not deprivation. It does not imply that a farmer must deprive himself and his family of a decent living in order to save the land for future generations. With wise use the land can provide for both the present and the future. But it will not stand exploitation. So too with timber, oil and other resources. Conservation does not imply that we may not use what we need in our time.

There are people to be fed and clothed in our time. There are homes to be built and heated; there is a civilization to be maintained and advanced in our time and to do that we need to draw upon the available resources. We would not meet our responsibility if we failed to so use our resources as to meet the legitimate needs of our time, our families and ourselves.

But, to a large extent, and especially with regard to the soil, those needs can be met without infringing upon the rights of the future. And it is to the future that the second of man's three responsibilities must be discharged. This is obvious enough when man thinks in terms of his children and his grandchildren but it may not be so obvious when he tries to think beyond that or when he tries to think in terms of an abstract something called "the future." But, however he may think of it, he who lives in the present, and we think today especially of the tiller of the soil, does have a responsibility to the future. We balk at the old Testament concept that the

sins of the fathers are visited upon the children but in a sense it is all too true. It is true that while the children, not only to the Biblical third and fourth generations but far beyond, may not be responsible for the sins of the fathers, they may have to suffer for them. This does not imply that God is punishing the children for the sins of the fathers any more than it means he is punishing the pedestrian for the sin of the drunk who runs him down. It does mean that where the eternal laws of God are broken; where man fails to meet his responsibility to the future, someone is going to have to suffer for it.

It is therefore an inescapable consequence that man as a good citizen, and more especially as a child of God, has a responsibility to leave that which has been entrusted to his care in as good a condition, or in an even better condition than that in which he found it. No man, be he a tiller of the soil or just a plain citizen with a stake in his country's resources, can avoid that responsibility. And, in the long run, that responsibility, that claim of the future upon the present will not seriously interfere with the real needs of the present be they individual or collective.

The final, or ultimate responsibility is to God. It is impossible to accept the fact of God and to deny that how man uses resources is a concern of the Christian faith. This attempt is sometimes made, to be sure, but the kindest construction one can put upon such an attempt is that it is not born of a very intelligent concept of God and His world. If one seeks to deny a responsibility to God with respect to the way in which he uses the resources at his disposal then he would be more honest to flatly deny God. One can't but feel that God looks more kindly upon the honest, though misguided, atheist than upon the rationalizing and self-centered Christian. But whether it is accepted or not, whether it is met or not, facts are not changed; the responsibility is real. This is God's world, we are his stewards, he does hold us responsible for whatever he may have entrusted to us, be it natural resources, physical resources or mental resources. They are ours to use but we are to use them to the glory of God and for the benefit of His people and His world.

A Blessing

"As you will my son, as you will." Thus spoke the hermit to the youth thereby indicating that the lad held within his own power the answer to his question. In like manner, we of the present, to a large degree, hold in our hands the answer to many questions about the future. We can squeeze the life out of that which we hold and thus render it useless or we can, through good stewardship, not only gain the most for the present but release it with all of the manifold possibilities with which it came to us. The one way represents human sel-

fishness; the other Christian stewardship. The one way may well lead to quicker and larger profits but the other will assuredly lead to God's great blessing.

We are somewhat accustomed to think of blessings in a purely material sense; to think that to live in the light of the Christian faith will pay off in dollars and cents. Quite apart from the fact that good stewardship will undoubtedly pay off in the long run, God bestows His blessings in other ways. To be blessed means to be happy and in spite of a lot of loose thinking and a lot of loose talk happiness has no real relationship to dollars and cents.

Happiness, blessedness, comes through living in the light of God's love; it comes through using wisely that which has been entrusted to us; it comes through responding to His love by meeting our responsibility not alone to ourselves, our families and our time, but to the future and to God Himself.

One cannot live and work contrary to God's will and be truly happy. Neither can one live and work with God and fail to realize a blessing.

The Role of the Christian Scholar

(Continued from Page 6)

standing the person of Christ, projects us into a discussion in which the factors of faith and scholarship emerge as the basis for varying interpretations." He then states and delineates two basic assumptions. First, "that the Christian faith not only has a vital stake in the outcome but also that it is a necessary element in the inquiry. By this is meant that the Christian faith expresses itself in certain convictions which must be considered a vital part of the debate, but also that the Christian faith is genetically related to the whole problem or that it is essentially involved in the problem. Faith, therefore, cannot be ruled out as an irrational and irrelevant element in the discussion. We are not concerned with a matter which can be settled by research and logic alone." The second assumption is "that scholarship, i.e., dispassionate inquiry and evaluation, is a necessary and important factor in the discussion." Documents alleged to be historical "must be submitted to the exhausting scrutiny of all disciples which validly can be applied to such documents." "No evaluation of the New Testament must be allowed which violates the obvious and intellectually and unchallenged conclusions of research scholarship."

The study of the New Testament requires, according to Professor Knudsen, "a frame of reference which gives due consideration to the assumptions of faith as well as to the assumptions of scholarship, which recognizes the totality of scripture as well as the significance of its individual state-

ments, and which operates within the realm of revelation so as to be in sympathetic relationship to the New Testament." It is the author's thesis that this frame of reference has been discovered by the form critics to be the early Christian community, but the error of the form critics has been in failing to give due recognition to the unique character of that community. "It is a new community for which there is no adequate prototype or precedent . . . It can adequately be understood only by the insight of faith . . . Because it is proclaimed in the world and to the world it must submit itself to the scrutiny of the world as represented by the best possible scholarship. But because it is the unique proclamation of a unique community of faith, it can only be understood through the assumptions of faith, and its character can only be determined from the life and character of the faith-community of which it is the proclamation."

I have quoted at some length from this contemporary scholar partly because we are installing Dr. Johannes Knudsen this evening and not Dr. Martin Luther or St. Thomas Aquinas, and partly because I believe the position taken by Professor Knudsen to be a succinct summary of some of the best thinking done by Christian scholars in the past on the problem of faith and learning. Furthermore, in an era when it has become intellectually fashionable to refer constantly to Soren Kierkegaard with his passionate pre-occupation with the isolated individual standing in the presence of the high and holy God, it is salutary to give emphatic recognition to the essentially corporate nature of Christian faith and life. And for this purpose the Church, and especially the Lutheran churches, would do well to take a new look at another great Dane, N. F. S. Grundtvig, and listen appreciatively to those who stand within the Grundtvigian tradition, such as the Dean of Graduate Studies at this institution of higher learning.

An alumnus of Union Theological Seminary recently published a personal testimony entitled "My Theological Education and the Ministry Today."¹¹ He refers rather casually to the sweep of his courses on the Bible, Church History, Theology, Ethics, Christian Education, Pastoral Theology, and Preaching, and then points out what was of far more significance, namely, that he sat at the feet of great teachers such as Ernest Scott, Reinhold Niebuhr, Paul Tillich, and others. "These great teachers," says he, "broke into my mind and soul with a profound and shattering view of God and man. They gave me a world view . . . an interpretation of history that made it possible for me to understand our times. They gave men an

understanding of the Christian gospel in terms of twentieth century stresses. They opened the Bible for me. They forced me to face the meaning of the 'Protestant Principle' and to apply it in every era and to every man. Through these men I faced the abyss of nothingness . . . and beyond it, the abyss of God."

One may think of theological education in terms of basic philosophy, in terms of primary and secondary objectives, in terms of curricula, in terms of academic standards, but basically the only way to evaluate a theological school is in terms of its faculty. Unless Union Seminary can retain on its faculty illustrious scholars and teachers it cannot maintain its stature in theological education regardless of the tampering it may do with objectives, curricula, and standards. And the same can be said of this and any other seminary. This evening a Dean of Graduate Studies is being formally installed, but beyond that a teacher and a scholar is being given formal recognition as a member of a community in which, it is our prayer, faith and learning will be mutually strengthened under the Lordship of Christ, the Great Head of the Church.

World Council Conference

World-wide racial and ethnic tensions will be discussed at the opening session of the annual meeting of the U. S. Conference for the World Council of Churches at Buck Hill Falls, Pa., May 8-10.

Dr. J. Oscar Lee, executive director of the Department of Racial and Cultural Relations, National Council of Churches, will make the opening address at 8 p. m., Wednesday, May 8. He left for the U. S. January 14 for a three-month global survey of race relations on behalf of the World Council of Churches.

About 150 delegates from thirty-two U. S. member churches of the World Council of Churches are expected to attend the meeting. Bishop Henry Knox Sherrill, New York, presiding bishop of the Protestant Episcopal Church, is chairman.

Dr. D. T. Niles, Ceylon, secretary of the Department of Evangelism of the World Council of Churches, will speak on the Council's evangelistic responsibility, at the Thursday morning session, May 9. Dr. Niles is scheduled to deliver the 1957 Lyman Beecher lectures at Yale University Divinity School in April.

A report on the recent meeting of the East Asia Christian Conference will be made by the general secretary of the International Missionary Council, Dr. Charles W. Ranson. The conference laid the groundwork for a regional organization of churches and church councils in East Asia. Its organization is said to mark the opening of a new era in the independence and coopera-

tion of the so-called "younger" Christian churches.

"The World Council Confronting the Resurgence of Non-Christian Religions" will be discussed by Dr. Hendrik Kraemer, of the Netherlands, on Thursday evening. Dr. Kraemer, author of some of the best-known books on the relation of Christianity to non-Christian religions, was the first director of the Ecumenical Institute of the World Council of Churches at Bossey, Switzerland.

Since his retirement, Dr. Kraemer has been in the United States holding lectureships at various seminaries. Currently he is at Princeton Theological Seminary, Princeton, N. J., as guest professor.

On Friday morning Dr. Paul S. Minear will speak on "The Nature of the Unity We Seek." This will be a discussion of some of the underlying themes of the North American Faith and Order Conference to be held at Oberlin, Ohio, September 3-10.

A member of the faculty of Yale Divinity School where he is Professor of New Testament, Dr. Minear has served as the secretary for program and studies for the Oberlin conference. At Oberlin, U. S. and Canadian denominations will come together on a continental basis for the first time to discuss the basic problems involved in achieving a united Christian church.

"Current Points of International Tension" and the role of the Commission of the Churches on International Affairs will be the theme of the address by Dr. O. Frederick Nolde, New York and Philadelphia, director. CCIA is a joint agency of the International Missionary Council and the World Council of Churches.

Other matters on the conference agenda are reports on:

1. **The North American Faith and Order Conference**, Oberlin, Ohio, by the Rt. Rev. Angus Dun, Bishop of Washington, D. C., Protestant Episcopal Church.

2. **The coming Caribbean Conference** of the International Missionary Council by the Rev. Philip Potter, New York, Youth Department of the World Council of Churches.

3. **African Conferences** including the Ghana Assembly of the International Missionary Council by Dr. George W. Carpenter, New York, IMC.

4. **Central Committee** of the World Council of Churches at Yale Divinity School by Dean Liston Pope, Yale Divinity School.

5. **Consultation on the Laity** (WCC) by Dr. Cameron P. Hall, executive director, Department of Church and Economic Life, National Council of Churches.

6. **The 1958 World Convention on Christian Education** in Tokyo by Dr. Nelson Chappel, general secretary of the World Council of Christian Education.

The Conference will adjourn at noon, Friday, May 10.

¹¹ Union Seminary Quarterly Review, Vol. XII, No. 1, pp. 41-45.

Contributions to Santal Mission

April 1957

General Budget:

Miss Alice Jensen Estate, valborgsminde	\$457.30
St. Paul's Congregation, Cedar Falls, Iowa	13.11
St. John's Congregation, Ringsted, Iowa	47.81
St. John's Congregation, Marquette, Nebr.	100.00
In memory of Mrs. S. L. Ries, Mason City, Iowa, by St. John's Congregation, Ringsted, Iowa	17.00
T. G. Jensen, Kimballton, Iowa	25.00
Immanuel Congregation, Kimballton, Iowa	16.60
St. John's English and Danish Ladies' Aids, Hampton, Iowa	40.00
Nazareth S. S., Withee, Wis.	51.00
In memory of Mr. and Mrs. Anders Petersen, Newell, Iowa, by their daughter-in-law, Dagmar Lund Petersen, Tyler	5.00
In memory of Miss Alice Jensen, by Mrs. M. Mathisen, Des Moines, Iowa	5.00
In memory of Ferdinand Christoffersen, Ludington, Mrs. Ludvig Andre, Pasadena, and Rasmus Hansen, Grayling, by Mrs. Hans Juhl	3.00
In memory of Mrs. Jensine L. Holst, Marquette, Nebr., Chr. Nielsen, Petrea and Nielsine Nielsen, Hampton, Iowa	2.00
Relatives, Ringsted, Iowa	8.50
Mrs. Carrie Peitersen, Mrs. Line Bonnicksen and Carl Bonnicksens, Ringsted, Iowa	3.00
Lutheran Guild, Withee, Wis.	2.00
Ethel Mae, Helga and Sam Andersen, Withee, Wis.	10.00
Chr. Jacobsens, Marquette, Nebraska	1.00
John Mangelsens, Clarks, Neb.	1.00
Harold Dexters, Central City, Nebraska	1.00
Clarence Johnsens, Harry Johansens, Harold Andersens, Georg Thuesen and Agnes Thuesen, Cedar Falls, Iowa	6.00
International Harvest Office, Grand Island, Nebraska	8.00
Dagmar Miller	1.00
Mrs. Emma Nielsen, Lake Norden, S. D.	5.00
St. John's L. A., Cozad, Nebr.	25.00
Dalum L. A., Canada	25.00
Rev. Heide, Racine, Wis.	5.00
In memory of Mrs. Wm. Petersen, Cushing, Wis., West Denmark friends	5.00
In memory of Hannah Osborn, by Mrs. Skonetski and Walter Skonetskis, Dwight, Ill.	3.00
In memory of Henry Brown, Coulter, Iowa, John Thorups, H. C. Hansens, N. C. Rasmusens, Mrs. Alfred Kibsgaard, Mrs. Andr. Jorgensen and Dagmar Miller	4.00
A friend, Solvang, Calif.	5.00
St. John's Congregation, Cozad, Nebraska	12.00

For Children in School:

Diamond Lake L. A., Lake Benton, Minn.	25.00
Gardner L. A., Garner, Ill.	25.00
St. John's S. S., Seattle, Wash.	30.00

For Lepers:

Misses Laura and Eline Jensen, Chicago, Ill.	20.00
Mrs. Minnie Mathisen, Valborgsminde	5.00
Diamond Lake S. S., Lake Benton, Minn.	19.00
A Friend, Omaha, Nebr.	10.00

For Muriel Nielsen's and Ribers' Work:

Luther Memorial L. A., Des Moines, Iowa	70.00
In memory of Carl Paulsen, Dwight, Ill., Clarence Petersens, Maywood, Ill.	3.00

Total for April	\$1,130.32
Total since January	4,441.70

For every donation, a hearty thank you.

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

Memorabilia

(Continued from Page 7)

little white church were not at all ashamed of being Danish and singing "Den signede Dag med Fryd vi ser." There was not a tinge of reservation in their singing. It was with good conscience the young people filled the hall to capacity on Sunday night, listening to a Danish reading or lecture, singing with gusto and swinging the partner in the dance. We did not suffer from inferiority complexes at the fall festivals with 300 guests from other parts, the "Martsstævner" and the folk school winter and summer terms. People listened gladly to lectures on Danish poets, politicians, social leaders, prophets, preachers, giants and demons.

I can see now that the community climbed up to its zenith during the five years of Højbjerg's leadership and with his departure the decline set in. We started to run a race with death and we did not make it. Even though I had complied with the wish of the folk school constituents, I could not have changed the course. Those people told me that the school was started for the purpose of preserving Danish culture and they wanted to perpetuate it on that basis. I did not disparage that purpose, but I was childish enough to assume that the school could be transferred from the Danish entity to the heterogeneous community without losing its nature. Now I know that a school or any other institution cannot digress from the original purpose, nature, and limitation, but I did not know it then. I can say that we who had the illusion worked hard in the process of Americanizing the school and the community.

Ragnhild Strandkov, who was more devoted than anyone, suffered much. Hans Olsen, Carl Smith, Alfred Nielsen, Per Nabo, Holger Koch, Ferdinand

and Gudrun, Clarey and Juliane, etc., worked for almost nothing, and we froze when we could not afford to repair the boiler. We failed, for there was no demand for the school of the spoken word. As long as the American community is held in the scripture-principle bondage it will not use the organic school and it will not be liberated from the organization nuisance.

Des Moines Congregation Leads ULCA in Membership

NEW YORK, Feb. 9 — Seven of the 4,383 congregations of the United Lutheran Church in America have more than 4,000 baptized members, according to the denomination's 1957 Yearbook, published today.

Dr. F. Eppling Reinartz, church secretary, reported in the Yearbook that the largest ULCA congregation was St. John's Lutheran Church, Des Moines, Iowa, with 6,324 members.

The six next largest congregations were: Kountz Memorial, Omaha, 5,739; First English, Mansfield, Ohio, 5,169; North Austin, Chicago, Ill., 4,516; Trinity, Fort Wayne, Ind., 4,515; St. Matthew's, Hanover, Pa., 4,205.

In the "first ten" were Luther Memorial, Madison, Wis., with 3,997 members; St. Luke's, Reading, Pa., 3,993, and Zion, Johnstown, Pa., 3,989.

The yearbook confirmed that the United Lutheran Church had maintained its position as the largest Lutheran body in North America, with baptized membership, as of Jan. 1, 1956, of 2,270,702, an increase of 64,422 over Jan. 1, 1955, or 2.92 per cent.

Largest of the denomination's 32 synods in the United States and Canada is the Ministerium of Pennsylvania, whose beginnings date back to 1748. The Ministerium reported 372,105 baptized members and its rolls included 548 pastors and 546 congregations.

The Central Pennsylvania Synod, with 315,600 baptized members was second, but reported the largest number of congregations, 627. The United Lutheran Synod of New York and New England had 232,769 members and 360 congregations.

The yearbook listed 4,390 pastors as compared with 4,280 the previous year; 4,383 congregations as against 4,344, and total expenditures of ULCA congregations, including benevolence, as \$83,072,252, compared with \$76,286,463 in the previous year.

Valuation of church property was placed at \$452,836,255, with total indebtedness of \$41,444,641, or less than 10 per cent.

The Yearbook reflected the continuing emphasis of the United Lutheran Church on the continent-wide Lutheran Evangelism Mission, continuing on through October, 1957, and highlighted the 40th anniversary budget of a record \$15,000,000 the church has adopted for 1958.

OUR CHURCH

Kimballton, Iowa. Eight new Art Glass windows were installed in the church here recently, which together with four previously acquired, now completes the installation throughout the church. The "In Memorial Committee" has undertaken this work. The Iowa District youth convention will be held here starting May 31.

Tyler, Minnesota. Pastor and Mrs. Paul Nussle are the proud parents of a new son born April 26, (7½ lbs.) and named Eric Ravnholt. Ten young people were confirmed May 19.

Volmer, Montana. A Sunday School has been organized here recently, with 38 pupils in attendance at this isolated prairie church served by Pastor Robert Hermansen, of Dagmar. Ten teachers will be on the staff, with Mrs. Jeppe Sorensen as Superintendent.

Brooklyn, New York. The congregation here is contemplating joining the Augustana Synod and will send delegates to the 80th Convention in Ringsted with the responsibility of "taking leave of the synod." Joint service are now being held with Christ Lutheran Church, 1070 59th Street. The parsonage here, where live Pastor and Mrs. Norman Bakken, has recently been renovated. It will be used by the merged congregation. Final services at Our Saviour's Church were held May 12.

Sidney, Michigan. Miss Muriel Nielsen will visit this community May 26 of Sidney and Gowen.

Waterloo, Iowa. Dr. Johannes Knudsen, of Maywood, Ill., was a guest speaker May 12 in the absence of Pastor Richard Sorensen, vacationing in California. Pastor Obert Landsverk,

missionary to India now on furlough, preached May 19. In April new members from 14 different families joined the church. At a recent congregational meeting, plans were completed for the development of the enlarged parking lot, for grading and sodding around the new annex, for landscaping the parsonage grounds, and for building risers for the choir transept. On June 30, dedication will be held of the altar and chancel improvements (in memory of Christine Wilsen.)

Acknowledgment of Receipts by the Synod Treasurer

For the month of April, 1957

Towards the Budget:

Congregations:	
Salinas, California	\$ 400.00
Clinton, Iowa	500.00
Marquette, Nebraska	429.00
Askov, Minnesota	73.05
Bethany, Ludington, Mich.	300.00
Ringsted, Iowa	399.50
Racine, Wisconsin	391.22
Luck, Wisconsin	300.00
Tacoma, Washington	57.00
Watsonville, California	68.13
St. Stephen's, Chicago, Ill.	100.00
Minneapolis, Minnesota	495.75
Withee, Wisconsin	100.00
Los Angeles, California	100.00
Roscommon, Michigan	142.41
Hartford, Connecticut	300.00
Menominee, Michigan	37.20
White, South Dakota	100.00
Muskegon, Michigan	250.00
Brush, Colorado	104.00
Bridgeport, Connecticut	100.00
Juhl, Com., Marlette, Mich.	262.21
Detroit, Michigan	750.00
Volmer, Dagmar, Montana	247.00
Los Angeles, California	100.00
Manistee, Michigan	65.91
Bridgeport, Connecticut	100.00
Newark, New Jersey	60.00
Omaha, Nebraska	150.00
Alden, Minnesota	300.00

Pension Fund:

Congregations:	
Minneapolis, Minnesota	12.00
Luck, Wisconsin	82.80
Alden, Minnesota	59.00

Home Mission:

Congregations:	
Minneapolis, Minnesota	2.00
White, S. D., in memory of Mrs. J. J. Jensen	3.00
Dwight, Ill., from Willing Workers	46.00
White, S. D., from Pioneer Lutheran Aid	25.00
Alden, Minn., in memory of Mrs. Caroline Sanderson	10.00
Alden, Minn., in memory of Mrs. Anna Svenningsen	2.00

Children's Home, Chicago, Ill.:

From Dwight, Ill., in memory of Lauritz Lingaard, Tampa, Florida	5.00
Mr. and Mrs. Peter Reimer,	
Mr. and Mrs. Joe Lissure,	
Mr. and Mrs. A. Christensen, Dr. and Mrs. O. D. Gin-	
guish.	

In memory of Mrs. Dora An-

dersen, Mr. and Mrs. Art Christiansen	1.00
Seamen's Mission:	
Hope Circle, Enumclaw, Wash.	5.00
President's Travel:	
Congregations:	
Davey, Nebraska	20.00
Cordova, Nebraska	63.82
Publications:	
For Lutheran Tidings, congregation, Omaha, Nebr., from Mr. and Mrs. Clarence Dahl, Chicago, Ill.	2.00
Pastor's Pension Contribution:	
Rev. Ronald Jespersen	10.00
Rev. John Enselmann	46.20
Rev. George Mellby	67.30
Rev. Ivan Nielsen	48.38
Rev. Gudmund Petersen (for 1956)	56.90
Rev. Ove Nielsen	82.00
	\$ 310.78

Total Budget Receipts during April, 1957	7,431.78
Previously acknowledged	11,210.46

Total to date \$18,642.24

Received for Items Outside of Budget:

For Lutheran World Action:

Salinas, Calif.	\$ 100.00
Ringsted, Iowa	74.17
Racine, Wis.	97.80
Racine, Wis., by Pastor Heide	5.00
Watsonville, Calif.	18.13
Minneapolis, Minn.	117.87
Roscommon, Mich.	34.50
Menominee, Mich.	12.30
Brush, Colo.	34.00
Dwight, Ill.	125.00
Dwight, Ill., by Willing Workers	15.00
Juhl Com., Marlette, Mich.	61.60
Enumclaw, Wash.	143.87
Manistee, Mich.	110.40
Nysted, Dannebrog, Nebraska (from Sunday School)	4.00
Alden, Minn.	209.30

Total LWA for month of April, 1957	\$ 1,162.94
Previously acknowledged	712.74

Total to date \$ 1,875.68

For Faith and Life Advance:

Racine, Wis.	\$ 188.75
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For District IV Home Mission:

From District Treasurer	250.00
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For Home Mission:

In memory of Mrs. Jensine L. Holst, Mrs. Caroline Holst, Mr. and Mrs. Carl Fisher Holst, Mr. and Mrs. Jin Emerson, Mr. Jens Fisher Holst	5.00
Lutheran Guild, Withee, Wis.	2.00
Mr. Jens A. Jensen, Withee	1.00
Mr. and Mrs. Leonard Jensen, Withee, Wis.	2.00
Mr. and Mrs. Elmer Reichwald	2.50
Mr. and Mrs. Walter Reichwald	2.50

Total \$ 15.00

M. C. Miller, Treasurer.
P. O. Box 177,
Circle Pines, Minn.

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.

May 20, 1957

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.