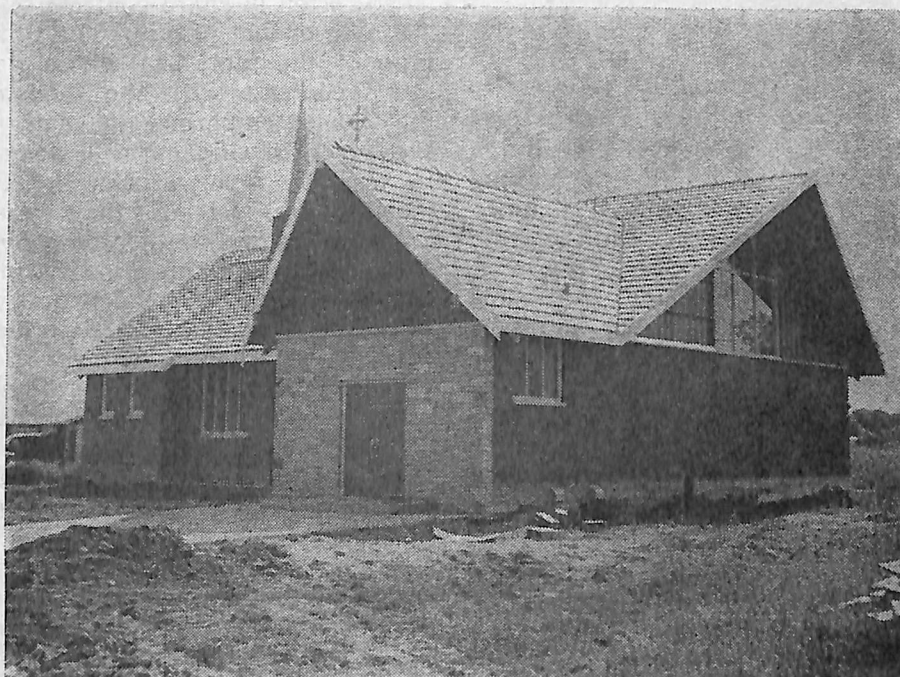


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The recently dedicated HOPE LUTHERAN CHURCH
of Enumclaw, Washington. (See page 3)

Your Redemption Draweth Nigh

Let these words not be addressed to you in vain, but gratefully trust in them. If you reject them, there is neither counsel nor comfort for you. It is not your condemnation but your redemption that draws near, as Christ so consolingly says. There is no doubt that He speaks these comforting words to all who fear, though as believers they are prepared for Judgment Day. To them He describes the Last Day as one of deliverance, for toward the end, sin will increase and with sin also God's punishment upon sin. So the believers need divine comfort against both sin and its punishment. Therefore Christ uses the precious word "redemption," which all troubled hearts are glad to hear. Should we not be glad to be delivered? Let us earnestly desire the end of this earthy misery, especially since Christ assures us so graciously of our redemption.—LUTHER.

The Trinity Season

Axel C. Kildegard

DEAN, GRAND VIEW SEMINARY



NOW WE STEP into the long, dry Trinity. The old folk saying is perhaps better known in the Danish language. It stems from a love and appreciation for the festival season of the Church Year and reflects the fact that through the remaining half of the year there is no great Church holiday. Prior to Trinity, our worship has known the high expectation of Advent which climaxes in Christmas. We have sought the meaning of that light that came into the world in the season of Epiphany. Our perspective has been deepened as we explored the tragic implications and consequences of sin and shared all the emotional undercurrents of Lent. Thereafter Easter and the celebration of the victory of resurrection. The post-Easter Sundays climax in the festival of Pentecost when we celebrate the fact that the power which is the victory of God in Christ is ours. It is not simply something to marvel at and talk about; it is a victory the power of which we can ourselves know, a victory in which we can live.

One of our hymns sings of the festival season: "Easter and Whitsun from Christmas grew: Thus shall each Sunday our joy anew spring from Thy mercy unceasing." But there is no post-Pentecost season as such! There is a careful and deliberate progression in our worship year — there is no time for gloating or dreaming. The festival season is followed immediately by Trinity Sunday. The Christian faith is not all steak and chicken and ice cream. It is a high festival and there is joy and excitement and emotion. There is an unspeakable feasting for His children. But the Christian faith must also issue forth to a life. There must be a consequence. The gift is not known as a gift unless there is also a thanks. The Christian responds. Any healthy person enjoys eating. Feasting is good but it also has its purpose of strength, of growth, and of health. Our faith is a gift with a consequence.

It has been observed that the name which we often give to our Sunday morning worship, the Service, can easily be misinterpreted. If we think of this hour as our service to God then it is a misnomer. That word should rather be descriptive of the life of the Christian throughout the week. The Christian serves in the community with his tools, in his office, in his home — wherever life has given him the opportunity to serve. That word "Service" can be applied to our Sunday worship with the understanding that we are the ones who are served. Because He has fed us, we can serve. Our needs for life have been supplied, now we must evidence that life which is from Him. Our worship service climaxes in the benediction which sends us forth to that service. It is the beginning of our service, not the close. Now

go forth and may the Lord bless you and keep you in your going. May His face shine upon you and may He be gracious unto you in your work and your service. May you go in His peace as you serve. During the Trinity season we explore the meaning of the Christian's moral responsibility. In one manner of speaking, it is the every day, the week day season of the Church Year.

During the past few Sundays of the Trinity season, worship themes have emphasized moral responsibility — but often in sharp contrast to the moralist's understanding of that phrase. The Pharisees are the prototype of the moralists whose basic premises are in sharp contrast with the Christian Faith. Therefore the themes emphasize joy and that life which is by the grace of God. The Pharisees were determined to win the favor of God by exhibiting their own moral worth. Because they were also convinced that a man is known by the company that he keeps, they murmured against Jesus. His indiscriminate love reflected on them. They felt guilty by association. But by implication, this also describes the Christian concept of service and of love. Love is without fear; it is never calculated or rationed. Love is simply self giving wherever there is need.

The theme that is struck by our Trinity Sunday text continues through the season. The Pharisee, Nicodemus, recognized something completely different in Jesus which was not to be understood from his own view of life. He faced up to it and sought an understanding. Jesus told him simply that there is another way than the way of moral perfection. There is the way of new birth. To this day, this remains a puzzle to the many who search for the religious life. It is a puzzle because we assume that religion consists of a collection of moral precepts. Recently the press of our country was delighted because a Lutheran pastor out east made some comments about drinking alcoholic beverages. He simply objected to the concept that a Christian was necessarily a teetotaler. It made good copy and was evidently shocking enough to be sent out over the wire service. It is not surprising that a Lutheran pastor should know the difference between the law and the gospel — it is rather amazing that this should be considered news copy. In the minds of many people today the Christian can be defined as such by the fact that he does not drink, swear, steal, commit adultery, etc., and is reasonably generous toward others. There need be no reference to Christ in such a definition.

But Jesus told Nicodemus that there was another way. He was a little surprised Himself that a teacher of the Jews should be ignorant of this. I suppose

(Continued on Page 16)

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Through The Years



Former church and parsonage, Hope Lutheran congregation, Enumclaw, Washington

TWO MEN from Iowa, George Bruhn and Johan Johansen, coming to Washington in the early part of the nineties, were the founders of the Danish church in this community. These two men had taken an active part in their former church and to them it seemed as important to build a church in this new area as it was to build a home.

In 1894, Bruhn and Johansen, together with a handful of Danish settlers, met in the Jens Carl Jensen home and organized what was for many years known as the Danish Lutheran church. The first membership consisted of Bruhn, Johansen, Jensen and their families, Frederick Sorensen, Anders Nielsen Krog, Margaret Rasmussen, Kjirsten Nekolagsen, Louis Nekolagsen and Arrent Bruhn. Later two of George Bruhn's sons arrived. Anders Nielsen, Christian Jensen, Nels Brons, Paul Jensen and others followed.

The first problem confronting the new congregation was procuring a minister. The only other Danish church in Washington with a "steady" minister was St. Paul's in Tacoma where Rev. Jens Jensen Mylund resided. Arrangements were made whereby Pastor Mylund journeyed to Enumclaw twice a month to conduct services in the homes of the families who made up this new congregation.

As the group grew larger, it was necessary to find a larger meeting place. Until the little frame church on Griffin Avenue and Franklin Street was built in 1899, the congregation met in Montgomery hall, a building located in back of the Rochdale store (Enumclaw Food Center). Rev. Mylund had by this time accepted a call to serve the congregation on a full-time basis.

Rev. N. P. Pedersen succeeded Rev. Mylund when the latter was called to Cape Scott, Vancouver Island. Pedersen served for six years and was followed by Jens Lund who remained in Enumclaw four years. The congregation was then without a minister until Rev. Pedersen agreed to return, serving until Rev. K. Knudsen came in 1913. Upon Knudsen's resignation in 1921, the congregation made arrangements with Rev. Alfred Sorensen of Seattle and Jorgen Nielsen

who was not yet ordained, to preach here every other Sunday. In 1923 Jorgen Nielsen was asked to move to Enumclaw and following his ordination in October of that year, he accepted a call to serve the church here. In 1932, Rev. Nielsen accepted a call in Vancouver, B. C. From November, 1932, until the spring of 1934 there was again a vacancy during which time Rev. S. Isaacson of Tacoma and Rev. Alfred Sorensen of Seattle ministered to the needs of the congregation. In May, 1934, Rev. L. C. Laursen of Ryslinge, Nebraska, was installed as pastor. A few months after his arrival in Enumclaw, Rev. Laursen passed away. He was succeeded by Rev. Jorgen Nielsen who was recalled in January, 1935.

In the summer of 1942, Rev. Ove Nielsen was called to Enumclaw and during his term the church adopted as its new name "Hope Lutheran Church." The church was beginning at this time to broaden its membership and take its place as a community church.

Rev. Ove Nielsen was followed in 1945 by Rev. Charles Terrell who served the church first on a full-time basis, and later while he was attending the university, on a part-time basis until Rev. Svend Holm accepted a call in 1949. Upon Rev. Holm's resignation, Rev. Holger Andersen came in 1954 to serve on a part-time basis until July, 1956, when he accepted a full-time call.

The past two years have marked a period of serious decisions. The congregation was presented with an offer by another church group to buy the old building on Griffin Avenue and Franklin Street. After careful consideration an agreement was reached and at the quarterly meeting in April, 1956, the sale was completed. With sincere belief in the future of the church, members entered spiritedly into a new building program.

Property was purchased in a new housing development on Garfield Street between Elmont and Stevenson Avenues. On August 18, 1956, ground-breaking

Pastor's Message

Hope Lutheran Church, like most Lutheran Churches in North America, was founded by immigrants. These churches were all "missions" of the "mother-church" in Europe, served by pastors trained in European seminaries.

The immigrants helped to establish not only the church in the new world, but sought to transplant an entire culture complex in which their religious structure was inextricably rooted. All nationality groups dreamed of making a rich cultural contribution to the amalgamation which was to be the future America — a world culture; a composite nation.

The early Danish community of believers who formed the congregation now known as Hope Lutheran, sought sincerely to transplant the rich heritage which was theirs. I believe most of us realize now that a culture is influenced by the people only to a moderate extent, and that the true culture which emerges in any community is a product of what people are and have, interacting with one another in a particular environment under particular conditions. We have all realized, too late, that culture complexes growing out of experiences elsewhere cannot be transplanted — or even translated — successfully. They can only influence indirectly the emerging culture of an emerging people.

For many foreign language groups it was not easy to discern which values were transitory and which were eternal. As a result they remained as cultural islands within the larger culture too long. They fought against assimilation. They were afraid of losing their heritage; of losing their identity. Regrettably the self-imposed isolation prevented them from doing the missionary task which was their first responsibility.

Today some people — out of sheer habit — still refer to Hope Lutheran as the "little Danish church." We are proud of that heritage — but in reality, we are an indigenous — truly American Church. The services and programs of missions, education, and benevolences are oriented to serve the needs of people everywhere. Our doors are open to anyone who seeks to establish a relationship with God.

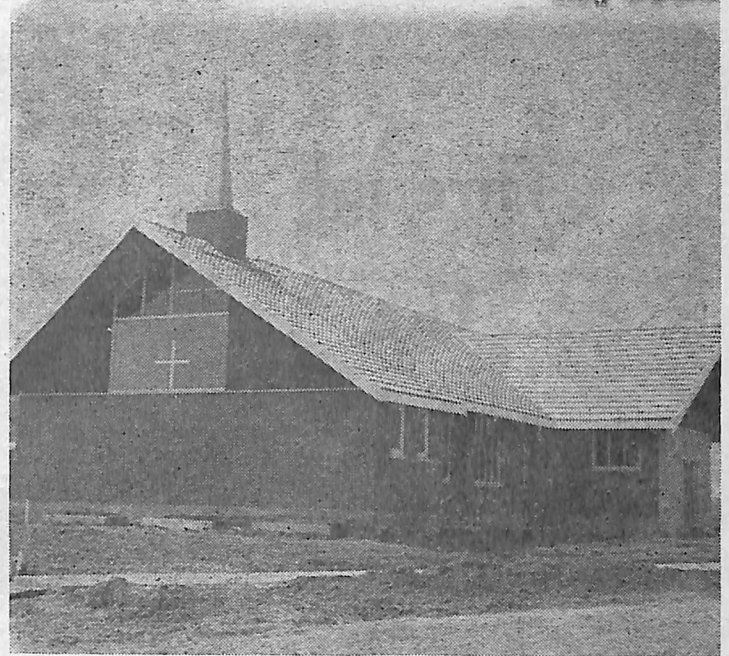
Today we dedicate ourselves to the memory of the pioneers who established the church among us — and to the future, rich in the blessings of God and in opportunities for greater service.

—Holger Andersen.

ceremonies for the new church were held. With John Hansen as construction supervisor and a building committee headed by Elmer Boysen, the building program was soon in full swing. The first services in the new building were held March 17. Easter Sunday marked the laying of the cornerstone.

The determined, steady efforts of loyal volunteers, members and friends have made it possible to have the church presentable in time for dedication Sunday, June 23.

Hope Lutheran's new home is 58 feet long and 34 feet wide in the main body of the church with a 14x12 foot study and a 14x17 foot entry. Laminated arches and the large altar window facing Mount Rainier lend dignity and beauty to the building. The exterior is of brick veneer with combed redwood gables and Wilkeson sandstone at the entry. The full basement provides a social hall, Sunday school quarters and kitchen facilities.



Another view of the new Hope Lutheran Church.
(See also cover)

Free Fishing to Tempt LWF Assembly Delegates

Minneapolis, Minn. — (NLC) — It's not going to be all work and no play for delegates and official visitors to the Third Assembly of the Lutheran World Federation here this summer.

Those who aren't Minnesotans are going to receive free out-of-state fishing licenses, according to Dr. Paul Luther Wetzler, chairman of the Committee on Arrangements for the first international conclave of Lutherans ever held in America.

"I'm not handing you a line," he told the committee. "This is an official announcement. By courtesy of the State Department of Conservation, the usual \$5.00 fee for visiting fishermen is being waived."

Pressed to disclose which of Minnesota's 10,000 lakes offer the best prospects for catching the state's famed wall-eye pike and large-mouth bass, Dr. Wetzler said such information was classified and confidential and would be divulged only to the delegates and official visitors who fancy themselves as Izaak Waltons.

"Naturally," he added, "we expect our guests to make use of this privilege only during their free time when events of the Assembly are not scheduled."

"That," observed another committee member after a quick study of the round-the-clock program planned for the Assembly, "will be four a. m. or thereabouts."

Asked if free tickets would also be available for local baseball games, Dr. Wetzler said he was sure passes could be obtained for the afternoons the Assembly is not in session.

The Minneapolis Millers, farm club of the New York Giants, are slated to play at home during the Assembly. The team's spanking new stadium in suburban Bloomington is regarded as one of the finest ball parks in the country.

"It's even air-conditioned," Dr. Wetzler reported proudly. "There's always a fan in every seat."

Church Presidents Point up Significance of LWF Assembly

A NLC News Bureau Symposium



The Luther Rose

New York—(NLC)—What will the Third Assembly of the Lutheran World Federation mean to American Lutherans?

To get answers to this question, the NLC News Bureau solicited statements from the general presidents of the eight church bodies that will serve as official hosts to the international church conclave in Minneapolis, August 15-25.

Dr. Franklin Clark Fry of the United Lutheran Church in America, who is first vice president of the LWF, described the Assembly as "the time when the growing Lutheran churches in America will come of age," and expressed the hope that "we Lutherans of many nations will find a deeper and broader unity with each other....and beyond ourselves with all evangelical Christians everywhere."

Dr. Fredrik A. Schiotz of the Evangelical Lutheran Church said the Assembly "will provide opportunity for Lutherans to exchange insights concerning the core meanings of the Gospel and their application to the problems of this generation," and will also give Americans "an opportunity to hear some first-hand evaluation of what their post-war reconstruction gifts have accomplished."

In the opinion of Dr. Henry F. Schuh of the American Lutheran Church, the Assembly is "a once-in-a-lifetime event for most American Lutherans" and from it they "should gain a new and greater understanding of Lutheranism at work in the world."

According to Dr. Oscar A. Benson of the Augustana Lutheran Church, "the cultural enrichment that is bound to come to all Lutherans represented at the Assembly will be of value beyond our power to estimate."

Dr. T. O. Burntvedt of the Lutheran Free Church saw the Assembly as an opportunity for Americans "to learn for the enrichment of our church that solid study of theology is not impractical."

The Rev. William Larsen of the United Evangelical Lutheran Church said the Assembly "means that American Lutherans may have the opportunity of gathering with Lutheran Christians around the world in worship and study."

Dr. Raymond W. Wargelin of Suomi Synod expressed the belief that the Assembly "is going to be a great experience for the Lutheran people of this country," and that "to some, for the first time, it will be an actual experience of realizing they belong to a world-wide church."

Dr. Alfred Jensen of the American Evangelical Lutheran Church said: "The witness of the Lutheran World Federation through the Assembly theme: Christ Frees and Unites will serve to revitalize and to re-

establish American Lutherans in the supreme and unchangeable gospel truth of Jesus Christ, Son of God, our Redeemer and Reconciliator.

"The Lutheran World Federation Assembly with Lutherans in attendance from practically all parts of the world will serve as an unforgettable object lesson to American Lutherans that the Lutheran Church is world wide in its operation and influence, truly ecumenical of character and inclusive of varying interpretations and emphases of evangelical Christianity."

A statement was also obtained from Dr. John W. Behnken of the Lutheran Church-Missouri Synod, which rejected membership in the Lutheran World Federation at its triennial convention 1953, but which will be represented at the Assembly by a delegation of official visitors.

Dr. Behnken declared that the Assembly "faces opportunities replete with enormous possibilities" for Lutheranism in America and around the world, providing that it "comes to grips" with basic doctrinal issues.

Thirty-Seven Iron Curtain Delegates Receive Government Permits to Attend LWF Assembly

Minneapolis — (NLC) — At least 37 Lutheran church leaders from four countries behind the Iron Curtain have been given permission by their governments to attend the Lutheran World Federation's Third Assembly here, August 15-25, Dr. Carl E. Lund-Quist, LWF executive secretary, reported after his visit to Europe during the first week in July.

Of the total assured, 24 of the 42 who have applied will be from East Germany. The East Zone government said it will "consider" adding a few other names to the list, but to allow the entire group to go would be "totally unrealistic," Dr. Lund-Quist was told.

In telephone conversations from Berlin and Geneva with the heads of Lutheran churches in Czechoslovakia and Poland, he was also informed that their delegations have encountered no difficulties in applying for exit permits and they are expecting to attend the Assembly. This includes three representatives from Czechoslovakia and five from Poland.

Dr. Lund-Quist also asked about permission for the St. Thomas Boys' Choir from Leipzig, East Germany, to come to the Assembly. The famous choir of 66 boys had been invited to present a special concert the evening of August 21 in Minneapolis after which they were planning to tour several other cities on their first visit to America. Their exit permits have not yet been approved and the government gave no definite answer as to whether or not permission would be granted.

Dr. Lund-Quist spent seven days in Europe, returning to LWF Assembly Office headquarters in Minneapolis on July 5.

Voice of the Younger Churches

Lutheranism's Indian Bishop

By NLC NEWS BUREAU

ON ONE OF HIS TRIPS to the United States, Rajah Bhushanam Manikam inspired the following newspaper headline: INDIAN POTENTATE ARRIVES FOR VISIT.

A rajah may be a king, a prince or a chief. But Manikam is none of these. In his case, the "Rajah" is not a title, it's his given name. Which is not to say that he doesn't possess a title, He does.

He is the Rt. Rev. Rajah B. Manikam, Bishop of Tranquebar of the Tamil Evangelical Lutheran Church, with headquarters at Tiruchirapalli in South India.

The first Indian Christian elevated to the episcopal office, his selection as bishop marked recognition of a brilliant career as one of the most outstanding church leaders in the Far East. He was the unanimous choice of the Church of Sweden Mission and the Leipzig (Germany) Lutheran Mission, the parent bodies of the 50,000-member TELC that had its beginning in 1706.

Bishop Manikam will be one of the principal speakers at the Third Assembly of the Lutheran World Federation in Minneapolis, August 15-25. He is scheduled to address delegates and visitors at the public event planned for Monday evening, August 19, on the topic, "Our Mission to All the World."

Indicative of his high standing in church circles is the fact that Bishop Manikam has been appointed as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York City for 1957-58.

The Indian church leader, who obtained his B.A. and M.A. from the University of Madras, his B.D. from Lutheran Theological Seminary at Philadelphia, his Ph.D. from Columbia University, his D.D. from the University of Toronto and his S.T.D. from the University of Erlangen, finds it easier to list the countries where he has not traveled, studied or worked, than those where he has.

As a roving ambassador of the churches he has visited all the countries of East Asia, excepting only Afghanistan, Beluchistan and Soviet Russia; all of Europe except Russia, Poland and Czechoslovakia; also the United Kingdom and North America, with Australia, New Zealand, Fiji and Hawaii thrown in for good measure.

He has been in the United States for several times, his longest stay being 1924-29 when year after he won merit scholarships at Union Seminary and enjoyed the distinction of being appointed Macy Fellow at Columbia. Before returning home with two degrees, he spent a year teaching at Chicago Lutheran Theological Seminary in Maywood, Ill.

Despite his world view and ecumenical interest, Bishop Manikam remains an Asian, with his roots deep in Indian Christian tradition. He speaks out boldly for the younger churches of the Far East and urges less reliance on Western Christendom.

And Western Christendom rather likes being

scolded by one who speaks pointedly and yet without rancor as a Christian brother. In the growing group of Asian churchmen who are now listened to by the West, Rajah Manikam's name is in the forefront.

A short, stocky man with heavy-set features, the Bishop's vitality of expression is one of the most striking things about him. A high tenor voice, pleasant in conversation, is arresting and penetrating from the platform. With logic clarity and conciseness, his rhythmic Indian-English pierces home to indifferent ears. He is a crusader, a Cassandra, a Christian prophet. His theme is the emergence of a new era in Asia.

Rajah Manikam was born at Cuddalore on the Bay of Bengal, South India, on April 19, 1897. His parents and grandparents were Christians. His mother's father was an Anglican pastor; his father's father, a Lutheran school administrator. His high school work was done in the Mission High School at Pudukottai, where his father, the late Kamban Manikam, was headmaster.

After earning his B.A. degree with honors from Madras Christian College in 1921, he taught English there while working for his M.A. He had always intended to go into government service, but this impetuous decision to teach in a Christian college changed the whole direction of his life. After his marriage to Ruby Jesudasan, daughter of the assistant postmaster-general of Madras in 1924, he began an intensive five-year period of study and teaching abroad.

Like her husband, Ruby Manikam was the child of third-generation Christians. She and her 12 brothers and sisters attended morning and evening worship in a prayer room in their home. Because her mother and father were always ready to extend a helping hand to anyone in need, their home to this day is known as "The Refuge."

While her husband studied and taught, Ruby Manikam studied, too. When she came to this country she already had her B.A. from Women's Christian College in Madras. She added a B.S. from the New Jersey State College for Women and an M.A. in bacteriology and public health from the University of Pennsylvania. This preparation enabled her to work as bacteriologist in the Norwegian Lutheran Hospital in Chicago while her husband taught at the Lutheran Seminary.

In India, she has somehow found time to serve as provincial commissioner for the Girl Guides and has been a member of the women's committee of the Red Cross and of many boards of child welfare organizations, hospitals, colleges and schools. For her distinguished community service she has twice been awarded the Kaiser-I-Hind medal and in 1947, when again in the United States, given a Doctor of Humane Letters by Rutgers University.

**80th ANNUAL CONVENTION
OF THE
American Evangelical Lutheran Church
RINGSTED, IOWA, AUGUST 6-11, 1957**

PROGRAM

Tuesday August 6

8:00 p. m.—Opening service. Rev. Holger O. Nielsen, vice president, AELC.

Wednesday, August 7

9:00 a. m.—Devotions: General theme for the week: "Christ Frees And Unites."

"The Freedom We Have In Christ," Rev. Norman K. Bakken, Brooklyn, New York.

9:45 a. m.—Opening of convention by Dr. Alfred Jensen, president, AELC; greetings of welcome, Mr. Martin Petersen, mayor of Ringsted; Rev. George Palsen, pastor of St. Paul's Lutheran Church (UELCL); and Dr. LeRoy Henriksen, president of St. John's Lutheran Church.

10:00 a. m.—Business session.

11:40 a. m.—Rev. Carl W. Larsen, American Bible Society.

12:00 Noon—Recess.

1:30 p. m.—Business session resumed until 5 p. m.

3:30 p. m.—Refreshment pause.

4:00 p. m.—Business session. Home Mission. "Providing Church Opportunities for Town and Country" by Rev. Harry Andersen, Marlette, Michigan. "Building A Home Mission Congregation In A Suburban Community," by Rev. Harris Jespersen, Circle Pines, Minnesota. "Efforts To Establish An Old Congregation In A New Place of Service," by Rev. Theodore J. Thuesen, Jr., Newark, New Jersey.

5:30 p. m.—Supper period.

8:00 p. m.—Dr. Alfred Jensen presiding. "Present Lutheran Unity Movement," Rev. Frank P. Madsen, D. D., president of Michigan Synod ULCA.

Thursday, August 8

9:00 a. m.—Devotions: "The Unity of the Church in Christ," Rev. Ottar Jorgensen, Minneapolis, Minnesota.

(Business sessions and recesses as set yesterday will be followed through the rest of the week.)

11:30 a. m.—Memorial service. Rev. Alfred Sorensen, Cedar Falls, Iowa.

6:30 p. m.—"Group Insurance for Ministers," Rev. Howard J. Engstrom, Ministers Life and Casualty Union.

8:00 p. m.—Board of parish education, Rev. Howard Christensen, presiding. Speaker: Dr. W. Kent Gilbert, program director of long range program of parish education. "Christian Education for Today."

Friday, August 9

9:00 a. m.—Devotions: "Free for Service in the World," Rev. Arnold Knudsen, Nysted, Nebraska.

6:30 p. m.—Women's Mission Society, Miss Emilie Stockholm, presiding.

8:00 p. m.—Santal Mission meeting, Mrs. A. Frances Nielsen, president. Speakers: Miss Muriel Nielsen, educational missionary and Bishop Gudmund Schøler, Roskilde, Denmark.

Saturday August 10

9:00 a. m.—Devotions: "Free and United in Hope," Rev. C. A. Stub, Fredsville, Iowa.

6:30 p. m.—Women's Mission Society, Miss Emilie Stockholm, presiding.

8:00 p. m.—Address: Mrs. Armgard Von Alvensleben, Hannover, Germany. High school gymnasium.

Youth fellowship, St. John's parish hall. "Report from the Onania Conference for Youth," by Sonja Knudsen and LaVern Larkowski.

Sunday, August 11

10:00 a. m.—English worship service, Dr. Ernest D. Nielsen, president, Grand View College. Communion, Rev. A. E. Farstrup, Solvang, California. St. Paul's Lutheran Church.

10:00 a. m.—Danish worship service at St. John's Lutheran Church, Bishop Gudmund Schøler, Roskilde, Denmark.

Communion, Rev. Paul Wikman, Chicago, Illinois.

12:00 Noon—Recess.

3:00 p. m.—Address, Dr. Paul C. Empie, executive director, National Lutheran Council.

5:00 p. m.—Supper period.

7:30 p. m.—Closing meeting: "The Faith of our Fathers," Rev. Harold Petersen, Askov, Minnesota. Rev. Holger O. Nielsen, presiding.

Stewardship Gems

The Two Doctors — Walther League Messenger

There are more than two kinds of doctors, but in China, we are told, they have two classes, called inside and outside doctors. The story is told of a Chinaman who had a splinter of wood in his foot and was suffering severely. An "outside" doctor was called in; very carefully he cut off the piece of wood that was sticking out from the foot. The man continued to suffer just as much and asked, "Has that splinter been taken out?" The doctor replied, "No, I am an outside doctor, I cannot attend to what is inside." He left that part of the work for an inside doctor to deal with. A British journal, quoting this incident, notes the contrast between the work of any such "outside doctor" and that of the Great Physician, the Lord Jesus Christ. The Gospel is the only religion that offers inside spiritual healing. All other religions deal only with man's external life; they cannot heal in any way that gives what God counts health and holiness. Christ, when received as Savior and given the Lordship of a human life, not only cleanses from all sin-splinters inside, but actually gives a new heart, a new life, a new creation. And His cure is free to all who will have it "without money and without price."

A Case of Lutheran Patience

By JOHN KEMP

Mr. Kemp, on a special roving assignment in Austria for Church World Service, describes the refugee work of the LWF in the Austrian Tyrol.

For all his easy-going look, Walter Ludwig packs enough hard-driving concentration into his job to make him a powerhouse of Lutheran aid for refugees in the Austrian Tyrol. Joining the staff of the Lutheran World Federation at Innsbruck in 1950, he has been head of the LWF office there since 1951.

To most of the world the Austrian Tyrol stands for superb Alpine resorts with a monopoly on international skiing champions. But to thousands of refugees there, many of them since as long ago as 1945, it has meant a haven from which to search for a new homeland.

As LWF representative for this area, Ludwig works in close cooperation with the area office of the World Council of Churches in providing welfare and emigration assistance for Protestants who have fled there, or been displaced, from Iron Curtain countries since the end of the war. During this time both offices have relied to a substantial degree on the material aid regularly received through Lutheran World Relief and Church World Service.

Ludwig has guided many hundreds of these refugees through the tricky, twisting channels of inter-governmental bureaucracy that lead to emigration. Getting that final paper stamped, scraping up the last dollar for transportation, getting off the last instructions for meeting the newly arrived immigrant demands the kind of perseverance which Ludwig calls "our special stubborn Lutheran patience."

According to him, this patience of his faith will hold up for years, and as just one of many examples he will tell you about Philip Hartmein and his two children, Yugoslavian refugees. The son and daughter, both in their late twenties, were helped by Ludwig in 1952 to emigrate to the U.S., where they both settled in Bridgeton, New Jersey, to await the arrival of their father. But back in Austria he had run into an obstacle that was to block his departure for years. A record of pulmonary trouble almost 50 years earlier made him inadmissible to the U.S., although he was then working at the age of 71 as a bricklayer.

Three times during the next four years, Ludwig worked out a new approach for submitting another application, and each one was turned down. But he never relented in his determination to reunite this father with his children who had guaranteed full support for him in Bridgeton. Then just as Ludwig was "getting ready to sit down and write Ike," clearance arrived for Hartmein, and in July, 1956, this Lutheran refugee from Yugoslavia left the Old World to start a new life with his family in New Jersey.

When the Hungarian refugees swarmed across the border into Austria last fall, Ludwig was ready to gear up his office for fast and competent aid in finding them temporary shelter in camps. And since the end of October, 1956, his office has helped to process just

under 1,000 refugees to emigrate from the camps of the Tyrol.

But straight welfare and emigration have been only a part of the services which he feels should be offered to ease the anguish of adjustment faced by all refugees. Among the numerous extra things he finds to do for them, two special projects may indicate something of the range of his concern and efforts in their behalf.

Almost all the Hungarian refugees, quite reasonably, arrived speaking only their native language. With practically no reading material available in this language, they were cut off from all printed news and information except for a newspaper printed by an inter-governmental agency carrying emigration information. This was not good enough for Ludwig, and soon he was issuing his own Hungarian-language newspaper for refugees of his area. This mimeographed weekly of six to ten pages is entirely written by him and translated by a Hungarian member of his staff. The contents include digests of international news, surveys of emigration quotas, job opportunities; features on local history and customs; departments for sports, fiction and verse, humor; and the weekly crossword puzzle. Each week 700 copies are distributed to Hungarian refugees.

Another project into which he puts long overtime hours is screening young refugees for placement in school. He was one of the first in his area to help with the organization of Hungarian-language schools. One in which he takes special interest is a school for preparing boys to be taken on as apprentices in the local skilled trade fields.

Along with these activities, and he would add, closely related, is his long standing interest in YM and YWCA work, which was given distinguished recognition when he was appointed 1956-57 chairman of the volunteer executive committee for all Y's in Austria.

Walter Ludwig almost from the day of his birth, you could say, began his acquaintance with the problems and oppressions of refugee life. He was born in Czechoslovakia of ethnic German parentage with Austrian citizenship. That made him Austrian also, although it was 1946 before he first saw his native country. He was graduated a chemical engineer from college at Chemnitz in Germany, now located in the Russian zone and renamed Karl Marxstadt. After the war, in which his brother was killed, Ludwig fled with his parents from Czechoslovakia to Innsbruck where he has since married and become the father of three girls. With his life-time background of shifting homeland, Ludwig at 36 feels a compelling need to build enduring roots for his family. That need has given conviction and drive to his work. That plus a happy and enduring reliance on his "special stubborn Lutheran patience."

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Women's Mission Society Financial Report

JULY 1956 — JULY 1, 1957

	General	Other	
DISTRICT I			
District Convention	\$ 42.80	\$	\$
Ruth Malmar	10.00		
Trinity L. A., Bronx, N. Y.	10.00		
Bethesda L. A., Newark, N. J.	10.00		
Our Saviour's L. A., B'port, Conn.	25.25		
	\$ 98.05	\$	\$ 98.05
DISTRICT II			
District Convention	\$	\$ 52.51	\$
Settlement-Trufant, Mich. Miss. Gp.	15.00	30.00	
Grayling, Mich. Danish L. A.	10.00		
Central Luth. L. A., Muskegon, Mich.	23.58		
Danish Miss. Circle, Manistee, Mich.	35.00		
St. Peder's L. A., Detroit, Mich.	20.00	15.00	
Lutheran Aid, Grant, Mich.	12.00		
In memory of Ingeborg Ness, friends	50.00		
Juhl-Germania, Mich., Miss. Society	25.00	25.00	
Ludington, Mich. L. A.		10.00	
Trinity Miss. Soc., Greenville, Mich.		45.00	
Trinity-Victory L. A., Lud'ton Mich.		15.00	
Greenville-S. Sidney Mission Gp.		10.00	
	\$190.58	\$202.51	\$

Other Includes:

Home Mission \$90.00, G. V. C. Seminary Fund \$10.00, Faith-Life Advance \$52.51, Korea Boy \$15.00, Santal Mission \$15.00, G. V. C. Dorm Beds \$20.00. \$393.09

DISTRICT III

District Convention	\$	\$ 81.15	\$
Gertrude Guild, Clinton, Iowa	25.00		
United Women of Trinity, Chicago	50.00		
Women of Bethania, Racine, Wis.	40.00	40.00	
St. Stephen's L. A., Clinton, Iowa	23.75		
St. Stephen's L. A., Chicago		50.00	
	\$138.75	\$171.15	\$

Other Includes:

Muriel Nielsen's Work \$81.15, G. V. C. Dorm Beds \$50, Home Mission \$40.00. \$309.90

DISTRICT IV

St. John's Dan. L. A., Hampton, Ia.	\$ 20.60	\$ 25.00	\$
Beth. Church Women, Cedar Falls	50.00		
St. Paul's Mission So., Cedar Falls	16.66	33.34	
St. Ansgar's Luth. Church, Waterloo	50.00		
St. Ansgar's L. A., Waterloo, Iowa	16.67	33.33	
Nain Luth. L. A., Newell, Iowa	50.00		
Friendship Circle, Kimballton, Iowa	30.00		
Immanuel L. A., Kimballton, Iowa	17.18	17.18	
Fredsville L. A.	15.00		
St. John's L. A., Exira, Iowa	5.00		
Fredsville Guild		50.00	
St. John's Church Women, R'sted, Ia.	20.25	70.65	
Betania L. A., Ringsted, Iowa		28.25	
Luther Mem. L. A., Des Moines, Ia.	25.00	50.00	
	\$316.36	\$307.75	\$

Other Includes:

G. V. C. Dorm Beds \$224.85, Santal Mission Tractor Fund \$53.25, Santal Mission \$29.65. \$624.11

DISTRICT V

District Convention	\$	\$ 47.80	\$
West Den.-Bone Lake, Wis. L. A.	21.05		
Withee, Wis. Danish L. A.	34.00		
Beth. Church Women, Askov, Minn.	47.00		
Beth. Luth. Guild, Dalum, Canada	25.00		
First Luth. L. A., Alden, Minn.	25.00		
St. Mark's Guild, Circle Pines, Minn.	5.00	5.00	
St. Peder's Church Women, Mpls.	43.60		
Estate of Alice Jensen	457.30		
Bone Lake, Wis. L. A.		7.25	
	\$657.95	\$ 60.05	\$718.00

DISTRICT VI

District Convention	\$	\$ 69.02	\$
South Luth. L. A., Viborg, S. D.	25.00		
Danish L. A., Gayville, S. D.	32.93		
Danish L. A., Viborg, S. D.	7.00		
Hope L. A., Ruthton, Minn.	10.00		
Diamond Lake L. A.	35.00		
Danebod Danish L. A., Tyler, Minn.	22.25		
Danebod English L. A., Tyler, Minn.	56.00	26.00	
	\$188.18	\$ 95.02	\$283.20

DISTRICT VII

District Convention	\$ 37.25	\$	\$
Mission Study Group, Brush, Colo.	50.00		
West L. A., Cordova, Nebr.	43.89		
Rosenborg, Nebr. L. A.	37.00		
Danevang, Texas, English L. A.	25.00		
Danevang, Texas, Danish L. A.	10.00		
St. John's L. A., Cozad, Nebr.	15.00		
Central Luth. L. A., Omaha, Nebr.	21.00		
Women's Circle, Cen. Luth., Omaha	10.00		
St. John's Church Women, Kronborg	27.00		
In memory of Mrs. Jens Holst.	5.00		
	\$281.14	\$	\$281.14

DISTRICT VIII

Ansgar L. A., Pasadena, Calif.	\$ 5.00	\$	\$
First Ev. Luth. Guild, Watsonville	15.00		
St. Ansgar's Guild, Salinas, Calif.	38.00		
Ladies' Aid, Solvang, Calif.	24.50		
Ladies' Aids, Easton-Parlier, Calif.	33.00		
District Convention	18.00		
	\$133.50	\$	\$133.50

DISTRICT IX

Faith Luth. Dan. L. A., Junction City			
In mem. of Mrs. Alma Christensen	5.00		
District Convention	39.47		
Faith Luth. Church Women, J. City	50.00		
St. Paul's L. A., Tacoma, Wash.	35.00		
Individual, Tacoma	5.00		
Trinity L. A., Wilbur, Wash.	32.00		
Annex Club, Seattle, Wash.	30.00		
	\$196.47	\$	\$196.47

Offering at Muskegon Convention \$382.43
Total Contributions July 1, 1956, to
July 1, 1957 \$3,419.89

(Continued on Page 12)



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

2400 42nd No.
Edgewater Park,
Seattle, Washington

Iowa District Camp

Hickory village at the State 4-H Camp near Madrid, Iowa (5 miles south of Boone on Highway 60) will be the home of our camping youth again this summer. Many have already made use of this fine camp during past fellowships. The program includes worship, discussion, swimming, crafts, sports, campfires and cookouts. Bring bedding, a Bible, pencil, swimming suits and yourself! Mail a \$2.00 registration fee along with any questions you might have to the Camp Director, Rev. Charles Terrell, Newell, Iowa. The cost for the entire camp beginning 4 p. m. on Sunday, August 18 and ending at 2 p. m. on Friday, August 23, will be \$16.00. Included in this price is a whale of a good time, inspiration, fellowship, and insurance. The general theme for the Camp will be "Understanding Our Church." All confirmed members are invited to attend and any younger campers that may have intended to attend Grand View Junior Camp (called off for various reasons) for their last year are especially asked to seek their camping fun there. The dates again are August 18 to the 23rd. Your home away from home will enrich you for your return.

Report From the Iowa District Convention

There were sixty-five young people in attendance at Kimballton, Iowa, on the week-end of May 31 to June 2nd. The occasion was the Iowa District AELYF Convention. The local fellowship had planned the meetings well, and every session was well attended. Guest speakers included the well known Professor of Dramatics at Grand View Junior College, Mrs. Janice Noyes; the guest student from India, Mr. Gora Tudu; and a well known pastor from Newell, Iowa, Pastor Charles Terrell. These fine people inspired and taught those in attendance and each came from the session enriched.

During the business session, John Johansen of Newell, Iowa, was elected district president. Many interesting discussions occurred and all returned home looking forward to renewing the fellowships at district camp in August.

Notes of Interest

The Lutheran World Federation Assembly will be held August 15-25 in Minneapolis Minnesota . . . this may be the last time it will be in the United States for several generations The 80th Annual Convention of the American Evangelical Lutheran Church will be held at Ringsted Iowa August 6-11 1957. . . .

(Continued on Page 15)

What's With This World?

by Everett Nielsen

A slang expression often heard coming from the lips of young people today is "what's with it?". In common ordinary language it simply means, "what is wrong with it, or what is going on here?". I have often wondered what impression young people have of this seemingly torn yet comfortable world in which we live. It is almost contradictory at times, if anything can be almost contradictory.

On one hand, we see a high standard of living . . . new cars in abundance, good food on every table, new furniture in new houses, no all-out war, no bitter fights in the churches . . . all of these things point to a comfortable existence. . . an easy and happy life.

On the other hand, we have slums, segregation problems, nuclear tests, floods, hurricanes, tornados, disarmament talks failing dismally, apathy on the part of many church-goers . . . this points to difficult living . . . to false comforts and uneasy minds.

How is one to react to the conflicting ideas that he hears when he reads different papers or listens to different news broadcasts? What does a young person think when he is told by his pastor that he should love his fellow man and then reads in the paper the next morning about a "beautiful" atomic explosion in the Nevada desert that shattered window panes over 200 miles distant? What does a future voter think when he hears that the Senate is debating a bill that deals with the right of every man to vote dealing especially with the Negro in the South? What does a young citizen think when his parents tell him to act mature and then see them act like children and give childish excuses for not attending important civic meetings? What does a confirmand think when his pastor tells him that he should attend every service and then finds that many others want to go fishing instead of going to church?

A challenge can be a denunciation or an accusation; it can also be a citation or reward in advance of duties performed. We as young people are being challenged in both senses of the word. We are being denounced for being apathetic . . . for not doing anything about the problems which face us. We are also cited for duties not yet fulfilled. We are challenged to carry out our duties as young citizens and it is taken for granted that we will fulfill those duties.

The natural question occurs . . . "What can I do? I am so young and unimportant." Perhaps this is true as an individual. Each, by himself is small, but not unimportant. When taken as a group, we are large . . . and strong. We have power to demand rights and the abilities to carry out our duties.

Camps and conventions are being held in many areas now, or soon will be. At these meetings, ask yourself and ask your leaders . . . "What's with this world?" "What can we do, and how can we do it?"

None of these questions have been answered here, nor have all the questions yet been asked. But the whole point is this: We have a duty to think about our problems and ask for guidance from those who know . . . not merely ask, but demand.

GLOSSARY

Interest in Lutheranism throughout the world is rising. As a help in discussing our faith and church with others, we are printing this Glossary (which first appeared in "THE LUTHERAN LAYMAN").

—The Editor.

Lutheran Confessions

BOOK OF CONCORD: Also called **Concordia**. Contains the Confessional Writings of the Lutheran Church, her Symbolical Books. They are: the three Ecumenical Creeds—Apostles', Nicene and Athanasian; the Unaltered Augsburg Confession of 1530; its Apology; Luther's Small Catechism; the Large Catechism; Smalcald Articles and Tract; Formula of Concord. Jacob Andreae's German edition appeared officially on June 25, 1580, fifty years after the presentation of the Augsburg Confession; the Latin edition came out in 1584.

AUGSBURG CONFESSION: The basic statement of Lutheran doctrine, presented before Emperor Charles V on June 25, 1530.

APOLOGY: A statement of Lutheran doctrine signed with the Augsburg Confession at Smalcald in 1537. In mild and eloquent language the Apology defends the great Spiritual doctrine of salvation by faith alone. The Apology is, then, a refutation of the Roman Catholic Confutation and a defense and amplification of the Augsburg Confession.

SMALCALD ARTICLES: Another statement of Lutheran doctrine written in December, 1536.

FORMULA OF CONCORD: Statement of Lutheran doctrine, prepared in 1576. It consists of the **Epitome** (summary statement) and the **Solid Declaration**, which discusses matters at length.

Reformed Confessions

GALLICA: The Gallican Confession (Confession of Rochelle) was drawn up by Calvin, adopted by the Synod of Paris (1559), revised by Beza, and adopted by the Seventh National Synod at La Rochelle (1571). Its 40 Articles are a summary of the doctrine and discipline of Calvin. It was superseded by the Declaration of Faith of the Reformed Church in France (1872).

BELGICA: The Belgic Confession (1561; with the Heidelberg Catechism, the recognized symbol of Holland, Belgium, and Dutch Reformed in America) was prepared by Guido de Bres (ca. 1523-67) Reformed evangelist and martyr of the Netherlands, and adopted at Dort (1619). Its 37 articles follow the Gallican Confession, but are more comprehensive on Trinity, Incarnation, Church, Sacraments.

HEIDELBERG CATECHISM: Drawn up by Zacharias Ursinus (1534-83), disciple of Melancthon and professor at Heidelberg, and Caspar Olevianus (1536-87), professor at Heidelberg who calvinized the Palatinate, by order of Frederick III ("the Pious") 1559-76 who favored Calvinistic view on the Lord's Supper in the Palatinate for use in the schools in order to Calvinize his Lutheran territories (1562).

HELVETICA: These Confessions are the most important documents of the Swiss Protestant churches. The First (1536; 27 articles) was drawn up because of efforts to unite Lutherans and Reformed (Bucer, Capito) and the prospects of another general Council by Bulinger, Myconius, Grynaeus, and others.

Presbyterian Confessions

SCOTICA: The Scotch Confession of Faith was hastily drawn up by Knox and his associates and ratified by the three estates (1560). It is decidedly Calvinistic. In it the Church is stated to be one from the beginning to the end of the world and to exist where the Gospel is preached, the Sacraments are administered, and discipline is exercised.

WESTMINSTER CONFESSION: A Presbyterian statement of doctrine drawn up by Order of Parliament in 1643. The Westminster Confession presents Calvinism in its maturity. It starts from God's sovereignty and justice, rather than from His love and mercy, and makes the predestinarian scheme control the historical and Christological scheme.

Anglican Confession

THIRTY-NINE ARTICLES: After the death of Queen Mary, Queen Elizabeth of England gave Matthew Parker (1504-75) the task of recasting the Forty-two Articles. Using the Augsburg Confession and other Lutheran and Reformed formulations, he revised the Forty-two into the Thirty-nine Articles, which received final revision by the Convocation of 1571. In the same year an act was passed requiring subscription to them. The Articles give prominence to those tenets which separate Anglicans from Rome (supremacy of the pope; enforced celibacy; denial of the cup to the laity; transubstantiation; sacraments; purgatory; relics; images; works of supererogation). They often lack clarity because of efforts at compromise between Lutheran and Reformed theology.

Jewish Confession

TALMUD (Hebrew, "instruction"): A collection of Jewish law, consisting of two main parts, the Mishna and its commentary, the Gemara. The basis of Jewish law is the Pentateuch; but as this was definitely fixed and the continually changing conditions, especially during the postexilic period, called for new decisions and laws, a rabbinical supplement to the pentateuch, orally transmitted, grew up.

Roman Catholic Confession

TRIDENTINUM: The principal source and highest standard of the Roman Catholic Church are the Decrees of the Council of Trent. The Council (counted among the ecumenical by Roman Catholics) was convened by Paul III (Dec. 13, 1545-Dec. 4, 1563; interruptions of 3 and 10 years) as a reaction against Protestantism and for the purpose of settling doctrinal disputes and instituting reforms. Twenty-five public sessions were held, but most of the work was done in committees controlled by papal legates. It avoided doctrinal questions disputed in Catholic schools and confined its decisions to refutations of Protestant tenets.

80th Annual Convention of the American Evangelical Lutheran Church

RINGSTED, IOWA, AUGUST 6-11, 1957

The 80th annual convention of the American Evangelical Lutheran Church will be held in the Ringsted Public High School building, Ringsted, Iowa, August 6-11, 1957, upon invitation of St. John's Evangelical Lutheran Church, Ringsted, Iowa. All the main business sessions and meetings will be held in the High School auditorium and meals will be served to the convention pastors and delegates in the dining room of the High School. The opening service will take place at the High School auditorium Tuesday, August 6 at 8 p. m. The business sessions of the convention will commence Wednesday, August 7, at 9 a. m. Sunday morning services will be at the St. Paul's Lutheran Church in Ringsted and the St. John's Lutheran Church one mile east of town.

All delegates representing the congregations of the synod and chosen according to the by-laws of the synod must submit their names in writing to the credentials committee of the convention in time to be in the hands of this committee by July 15. The names of the delegates must be certified by the secretaries of the respective congregations. (Name and address of the chairman of the credentials committee will appear in the invitation from St. John's Evangelical Lutheran Church printed below.) All ministers of the synod and others who have voting rights at the convention and intending to attend same should also have their names in the hands of the credentials committee by July 15.

The convention will deal with all the business submitted to it according to the rules laid down in the synod by-laws and those governing the institution, missions activities and auxiliaries of the synod.

All reports to come before the convention must be in the hands of the president of the synod by May 20 in order that they may be printed and distributed to the congregations and ministers for their study and consideration in due time before the convention.

Special attention is called to the following provisions in the synod constitution:

"Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

Such topics must be at the address of the president by July 1st in order to be published in the July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention will be open to all members and friends of the synod. Announcement concerning available facilities with respect to lodging and meals will be announced by the host congregation.

Subjects of great significance to the life and work of the synod and its congregations as well as its ministers will come before the convention. Conscientious attention by all members of the synod, especially ministers and delegates, to the content of the Annual Report of the synod and the forthcoming issues of LUTHERAN TIDINGS dealing with convention matters, is recommended.

Let us pray for the will of God to be done through the deliberations and decisions of the synod convention and may His Spirit guide us to serve the purposes of God through Christ ever more willingly and faithfully.

Alfred Jensen.

April 27, 1957
1232 Pennsylvania Avenue,
Des Moines 16, Iowa.

CONVENTION INVITATION

The St. John's Evangelical Lutheran congregation, Ringsted, Iowa, is pleased to extend a hearty invitation to pastors, delegates and members of our synod to attend the annual synodical convention which will be held here August 6-11,

1957. Our people are preparing for your coming with happy anticipation and will do their best to make your stay enjoyable.

All pastors and delegates must send their registrations and credentials to the chairman of our committee in charge of these, Mr. August Sorensen, Ringsted, Iowa, by July 15.

Other convention participants are also urged to register with the registration and credentials committee by July 15. We will provide housing accommodations for all the convention personnel, pastors and delegates but may not be able to provide housing for all convention guests. We shall try to accommodate as many as may come.

In order that we may make adequate preparations we urge that you:

1. Note carefully the registration date and register in time;
2. Notify us as early as possible, if for some reason you must cancel your registration that we do not hold open housing for you which may be made available to others;
3. Notify us if you want motel or hotel accommodations reserved for you.

Registration cards will be sent to the pastors in due time. We suggest that all convention guests use these. Details about travel information will be supplied later.

Dr. LeRoy Henriksen, President.
Carlo Petersen, Pastor.

Women's Mission Society Financial Report

(Continued from Page 9)

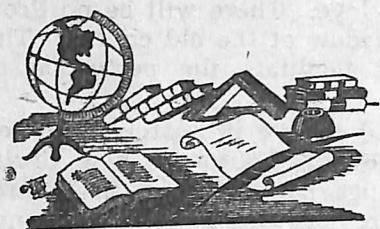
DISBURSEMENTS:

JULY 1, 1956 to JULY 1, 1957

Korean Boy Project, District II	\$ 30.00
Eben-Ezer Institute	45.00
G. V. C. Seminary Improvement Fund	107.81
Santal Mission Tractor Fund	53.25
Faith-Life Advance	52.51
Scholarship Fund — District V	5.00
Santal Mission	302.07
Grand View College, Girls' Dorm Beds	342.65
Seamen's Mission	100.00
Child's Friend	100.00
St. Mark, Circle Pines, Minn.	100.00
North Cedar, Iowa, Mission	882.43
Lutheran Women's Co-ordinating Committee	100.00
Gifts to Individuals	150.00
Editor, Women's Page	50.00
Postage and Stamps	25.03
Office expense (stationery, mimeo stock, etc.)	87.04
Travel	141.24
Committee expenses (Dept. of Key Women, Finance, Constitution)	22.63
Miscellaneous	17.63

Total Disbursements	\$2,714.29
Balance on hand July 1, 1956	1,503.88
Total Contributions July 1, 1956 to July 1, 1957	3,419.89
	\$4,923.77
Disbursements July 1, 1956 to July 1, 1957	2,714.29
Balance on hand July 1, 1957	\$2,209.48

Ela K. Nielsen, Treasurer.



OPINION AND COMMENT

IN THESE COLUMNS a couple of issues ago we took issue with the two faults in modern practice at church weddings: 1) Music chosen is overly-familiar and over-done, becoming tiresome; 2) Music chosen is inappropriate, unworshipful, too "popular." We had intended at the time, and since then, to publish a list of music numbers that we felt would be excellent choices for marriage services, (and marriages are worship "services.") Space did not permit until now.

Below are listed some suggestions which might prove helpful. They are somewhat dependent, of course, on the capacities of the soloists and organists, and the extent of their repertoire. Tastes in culture do change somewhat, but the range of music is wide. It should not be necessary to use the same outworn songs and pieces again and again. Tastes in individuals change, too, so that at fifty, one might wonder what-ever possessed one to want a certain piece sung when he was twenty. At our own wedding, for example, we chose the aria "My Heart at Thy Sweet Voice" from Saint-Saens' "Samson and Delilah" and we are not at all certain that this would be our choice now, only fourteen years later. At the time it seemed just the thing. The following suggestions appeared for the most part in the youth magazine ONE, published jointly by the ALC, ELC, LFC, UELC and Aug. Synods.

Processionals

Fantasia in G (Sinfonia to Wedding Cantata) by Bach
Messe du Marriage, by DuBois
Prelude, Rhosymedre, by Williams
Trumpet Voluntary, by Purcell
Prelude — Gothic Suite, by Boellman

Recessionals

In Thee is Gladness, My Heart Ever Faithful, by Bach
Psalm 19, by Marcello
Now Thank We All Our God, by Karg-Elert
Toccata Organ Sym. V., by Widor

Vocal Selections

Jesus, Lead Our Footsteps Ever, by Whittaker
The Voice that Breathed o'er Eden, by Mendelssohn
Though I Speak With the Tongues of Men, by Brahms
The Greatest of These is Love, by Bitgood
The Lord's Prayer, by Bingham
Jesu, Joy of Man's Desiring, and
Like A Shepherd God Doth Guide Us, by Bach

Hymns

Fairest Lord Jesus, King of Creation
Now Thank We All our God
O Perfect Love (ULC hymnbook)
Your Home Must Be Founded

The hymn "O Perfect Love" is a great favorite of ours and we suggest it often. It is not found in our Hymnal for Church and Home, but most other Lutheran Hymnals have it, as well as Methodist and Presbyterian hymnals. Organists in many of our churches may take exception to the above list, but

if any of them want to compile some suggestions of their own, we would be happy to hear from them, and, perhaps, to publish their lists.

ALSO IN RECENT issues of this paper we have referred to the old problem of the relationship and association between our church and "the Danish." This may seem to many to be a case of beating a dead lion. But in some of our communities it still is a very live issue. It is a real problem, for example, in a home mission community, where our church has succeeded in attracting people of completely non-Danish background. Our pastors there are to be commended for their success. These pastors are, sometimes, embarrassed to bring these new members to conventions and fellowship meetings because of the strongly foreign sound encountered. (To a non-Dane, Danish sounds just as "foreign" as Armenian or Portuguese or Eskimo.) If the reader doesn't think this is any problem, he should talk with our home mission pastors. With them, it is a major concern. Likewise, it is a major concern in the big cities, where the church is a culturo-socio center as well as a Lutheran church. The Danish "community" or "colony" within the great cities feel strongly possessive toward the Danish churches, even though their support may be mostly vocal. It is discouraging, as well as mystifying, to find that in the great cities it often happens that the success of an enterprise within our congregations can often be predicted in direct ratio to how Danish the enterprise happens to be, rather than how vitally Christian it may be. The two adjectives are not mutually exclusive, of course. But the situation indicates a certain confusion in values, and it is difficult for the people involved to extricate themselves.

We are, most of us, filled with pride when we hear that the Atom Peace Panel gives its first award to a Dane, Niels Bohr, the nuclear physicist and Nobel Prize winner. Atoms for Peace, Inc., named Bohr as the unanimous choice to receive \$75,000. This pride is understandable. But it is easy to let the fact that a Dane has won this prize obscure the real fact in the award, that this was a prize given for development of peaceful uses of the split atom. Bohr was called "one of the leading thinkers and moral philosophers of his generation," and was picked from a list of 75 persons from 23 nations.

SOMEWHAT IN THE same vein of interest is the fact that Dr. Regin Prenter, of Aarhus University, in Denmark, is one of three scholars who will deliver lectures in the Martin Luther Lecture Series, Luther College, Decorah, Iowa, September 29 to October 2, this year. Others are Dr. Jaroslav Pelikan and Dr. Herman Preus, names which are familiar to some of our readers.

ANNUALLY, WE SEEM to feel it an editorial duty to remind all members of our synod to take home a copy of the Report to the Convention, which should be available to all by the time this issue reaches your town. The annual report is the basis of the work done in convention, and the work done jointly in the congregations during the year. If you can't read the entire report, read the president's report section from beginning to end.

THE WORLD STATE

AAGE MOLLER

Although I am a coward with tons of fear in my Being I can put myself in the place of defeated Romans who asked the aide to cut the artery in the wrist and hold the hand in hot water. I find more than mere fiction in Ibsen's *Catalina* when he stabbed his beloved wife Aurelia and himself with the dagger after realizing his failure in the attempt to arouse the hibernated Roman spirit. What value has human life and what meaning is there to it when the spine of ones culture is broken and all idealism has vanished?

The principle by which Girard should have been tried in an American court suffered a severe fracture when he was handed over to Japanese jurisdiction. I am sure the principle will not work in days to come, yet I am in sympathy with the many wrathful Americans who so vehemently protest and feel that it is treasonable to submit, but my resistance to an oncoming world state, the speed of which is being accelerated, has been sapped. Two bloody wars, one cold war and a global humanitarianism have all been drainage ditches. Words which formerly would ignite the soul are not doing it anymore, and I cannot blind myself to the fact that our national education-religion does not give the teenagers an idealism which subordinates the savage impulses.

You and I are akin to people of yore who were rooted in a local religion and political sovereignty and then in a few frantic years uprooted and thrown into the cauldron of a larger entity — a nation. The transfer was a period of deprivation, confusion and crowded dumping-grounds. We are being ruthlessly tossed into a globalism which to the soul is like a new unused house with no furniture, no food, no musical instruments, no books and no atmosphere. We can take the compulsory school system and social security along but what are they when severed from the very heart of the nation, independence.

A world state can no more play second fiddle than the nation could do it. It can be exceedingly liberal and let the nations keep their governments but it will be the No. 1 power and require recognition as such. That will concur with a mental metamorphosis beyond our comprehension. We simply do not know what a cosmic mind is and we shudder when we see what a big grave the transition requires. It is a bigger shift than the one we made from buggies to airplanes.

The poets who are sensitively aware of the grave can see nothing ahead of us but "the brave new world" and the 1984 ghastly society with no heaven or hell, no humanness and no God, no language and

no passion, no hate nor love. There will be no Protestantism and only a shadow of the old church. The lack of resistance will facilitate the perfection of mechanization.

I find it very needful to live intimately with the passover from the Moses-religion to the new Christ dispensation. The springs had dried up in the religion of the Jews, there was not even a semblance of prophetic life in it, and the twofacedness of it was impossible. It had to destroy itself and that is exactly what it did when it tried to destroy the Christ of life. The remarkable thing happened that the Word of life and the Spirit of life had preceded people into the new unchartered land where a new humanness was born.

A world state in itself can only produce a spineless and spiritless, dehumanized existence, but believing the Word of life we shall find that life is no less a contention between two opposites than it was in the old order. There will be the same conflict between self-centeredness and love, between the mask and reality, between the simplicity of truth and the complexity of conceitedness, between an illusory power and power in itself, between idolatry and God, etc. To live with Christ will be as it has been to live in a crucible between a God of organic life and a God of the machine.

A Soft Answer

The manager of a department store found it hard to find a suitable person for the complaint desk. He tried intelligent girls as also ambitious girls, but in the end they all failed. Finally he placed at the desk a girl that was very shy and gentle. She looked timid and troubled as the customers in their anger voiced to her their complaints.

The girl listened to their story, patiently examined each case, frankly apologized when the store had made a mistake, or also showed the customers in a kindly way when they were in the wrong. Some of the complainants, observing her patience, remarked: "Oh, never mind! It may be after all that the mistake was mine."

Others who at first were so angry that they could hardly speak, went away, very much ashamed when in her humble way she showed them where they had erred. About nine hundred years before Christ, Solomon wrote: "A soft answer turneth away wrath." The soft answer still speaks.

THE EXPOSITOR.

Christ, Our Priest and Sacrifice

This is the greatest comfort that can be given to anyone, and no sweeter sermon can be preached to our hearts than that Christ offered Himself once for all so that He is Himself both our Priest and Offering.

The altar was the cross. No more precious sacrifice could He offer to God than that He gave Himself to be slain and consumed by the fire of His love for us.

Luther.

Women at the LWF Meeting

To establish warm personal ties between overseas and American women, and to further a sharing of experiences, activities, and interests, a number of luncheons will be served in Twin City homes and churches.

- (1) For those who were not able to get tickets for the luncheon at Hotel Leamington, Tuesday noon, August 20, special luncheons will be served in homes of Minneapolis Lutheran women.
- (2) Overseas women; official delegates; the ten special women guests, each representing a different country, brought here by the Coordinating Committee; and the official visitors will be guests of honor at luncheons held in various Lutheran churches Friday noon, August 23.
- (3) To give an opportunity for the American women to become better acquainted with our friends from overseas, small groups will be entertained in homes of Minneapolis women, Monday noon, August 19, and Wednesday noon, August 21.

Transportation will be provided, and guests will be returned to the Auditorium in time for the Visitors' Programs. All women visitors are invited to attend one of these luncheons, but reservations must be in not later than August 1 to Mrs. T. G. Overson, 3829 10th Ave. So., Minneapolis 7, Minn. State first and second choices of dates. Reservations should be picked up at the Hospitality Booth in West Hall of the auditorium.

Constructive Criticism

You hear so often that people have gotten very angry when someone has hurt their feelings by telling them of a faulty way they have gone about what they were doing. That can be their way of dressing, what they were saying, or the way they did a certain piece of work. They never seem to want to forgive for the insult.

I call the critics my very best friends. They have helped me improve and if possible be of more use to other people. Make me kinder if I was unkind, more true if I told a lie, more accurate if what I was doing was not done well. It is my advice to every one who meets people like that to thank them for their honesty in their criticism.

And it is also my advice to those who are not honest and brave enough to say to the face of a person what they have said behind his back, that they stop to think what harm they do. I have had nice old people ask me if I will feel hurt if they tell me what I did wrong. I love them for doing it. I also love those who do it in a harsher way.

Marie E. Hansen.
Luck, Wisconsin.

LFC FAVORS RETURN TO MERGER NEGOTIATIONS; REFERENDUM TO DECIDE

Minneapolis—(NLC)—The Lutheran Free Church went on record at its 61st annual conference here in favor of reopening merger negotiations with three other church bodies and then authorized a referendum by which its congregations will take final action on the issue.

The outcome was regarded as a victory for the supporters of union with the Evangelical, American and United Evangelical Lutheran Churches, who have set May of 1960 as the date when the new body of more than two million members will be constituted as "The American Lutheran Church."

The new referendum endorsed by the conference will differ in two major aspects from that conducted in the fall of 1955, when merger proposals were narrowly defeated and the LFC withdrew from the deliberations.

At that time, a three-fourths majority was needed for approval and each congregation had only one vote. With 210 for and 117 against, the referendum lost by 35 votes.

This time, however, the size of a congregation will be taken into account in determining its voting power and only a two-thirds majority will be necessary for passage of the referendum.

Four hours of discussion in three business sessions were devoted to a special report from the LFC's Committee on Relations with Other Lutheran Church Bodies which emphasized that the 74,000-member denomination faced its "last opportunity to rejoin the merger before the new Church comes into being."

The conference first adopted a procedure for voting on the merger question, including a plan whereby the voting power of congregations will range from one vote for those with 50 members or less to ten votes for those with 1,000 members or more. On this basis, some 1,150 votes will be assigned to the LFC's 335 congregations.

Approving this provision by a vote of 193 to 95, the delegates set October 1 to November 30 as the period when the referendum later authorized will be conducted. Each congregation will report its vote either for or against the union resolutions and will then be allocated its proper number of votes.

Heaviest debate centered on the proposal that placed the conference on record in favor of resuming the merger talks. Fifteen speakers, including 11 pastors and four laymen, argued the question for ninety minutes, with both sides equally represented.

The motion passed by a margin of 312 to 183 as 495 delegates, the highest number to vote on any of the merger resolutions, cast written ballots.

Most frequent issue raised was that

of the World Council of Churches, in which the new Church will seek membership. Some of the anti-merger speakers charged that there are Communists on the World Council's policy-making Central Committee. Others criticized the preamble to the WCC's constitution for failure to mention the Triune God.

Dr. Bernard M. Christensen, president of Augsburg College and Theological Seminary, said it was true that the World Council tried to work with Churches behind the Iron Curtain, but he denied the Council had "compromised" itself in regard to Communism.

With other merger supporters, Dr. Christensen, who presented the report of the Committee on Relations, asserted that the new Church, because of its size and resources, would be better able to meet opportunities and needs present in the nation and the world.

Delegates then voted by 279 to 185 to authorize the referendum, taking action after an hour of discussion by seven speakers, six pastors and a layman, in which opposition to the World Council was again expressed.

In the referendum the congregations will be asked to approve the 1956 report of the Joint Union Committee, containing the constitution, by-laws and articles of union of the new Church. These documents, adopted last year by the ELC, ALC and UELC include provisions for the LFC as they were prepared before its withdrawal from the group.

The congregations will also be asked to approve the re-entry of the LFC into the merger negotiations leading toward union.

Further, they will be asked to authorize the annual conference to act for them, providing the referendum is passed, on all subsequent matters relating to the merger, including action on the final and concluding union resolutions. This would eliminate the necessity for referral to the congregations in another referendum.

Six speakers engaged in a half-hour debate on the question of the majority that should be required for passage of the referendum next fall.

By a rising vote of 235 to 128, delegates rejected a recommendation that it should comprise three-fourths of the ballot cast. Instead they approved a two-thirds majority, by so wide a margin that a count was not taken.

Notes of Interest

(Continued from Page 10)

It would be inspiring for you to attend some of the sessions . . . No definite word on Youth Night but by contacting your pastor the information can be obtained . . . Faults are like headlights . . . those of others seem brighter because they shine in your eyes . . . The amount of news coming to the editor's desk is becoming increasingly smaller . . . why????

The Trinity Season

(Continued from Page 2)

it ought not be surprising that so many Christians of our day are equally ignorant. The other way is the life in the Spirit which is the life of response. Instead of seeking constantly to justify ourselves in all that we do, our attention is simply drawn outside of ourselves — to that which God has done and does. In His love, which comes to us in promise and in act, there is more than sufficient resource for life.

Trinity Sunday comes immediately following Pentecost. There is a post Christmas season and a post Easter season but the post Pentecost season is the season of the Christian life. Because He has done all this for me, because He has given even of Himself, I will live. By His strength and by His spirit, I will live. His love and His self giving are for me — but more than that, these can live on in and through me. The exciting ways in which this may be done need to be explored during the Trinity season. The festival season gives the promises of the Christian Faith; the Trinity season concerns their fruition. What is the content of our daily lives? Does it evidence that love which took on the flesh of the Church as a climax of the festival season?

The Gospel of St. John speaks of the glorification of Christ by the Father. Christ was glorified in the ministry of service which He preached and lived. That same glory is ours to know in this post Pentecost season. If His love lives, in, for, and with us, our lives will be a service to Him and to our neighbors. Growth in glory awaits us this Trinity season.

We will glorify God in the homes that we build. We will glorify God

in the floors that we sweep. We will glorify God in the books that we keep. We will glorify God in the land that we till. There is no limit to the opportunities that are ours. Trinity is an exciting season of the Church year.

A Report from the Pioneer Memorial Home, Inc.

ASKOV, MINNESOTA

The work to establish an Old People's Home in Askov, Minnesota, is now steadily progressing.

All of the preparatory planning has been completed in the form of an incorporated non-profit organization. The purchasing of the building site was accomplished in 1955. The articles of Incorporation and by-laws of the Pioneer Memorial Home, were approved at the AELC National Convention in 1956 at Muskegon, Michigan, thereby making the home church related. The convention voted to grant a gift of \$1,000.00 for the support of the home.

In June of this year a fund raising campaign was launched by volunteer board members and friends in which \$10,500.00 has been realized through pledges, gifts, and donations, in the Askov community and surrounding area. Canvassers enjoyed surprising support and interest, and many who could not contribute now declared that they will do so in the future.

Since the project is a large undertaking for a small community an appeal is being made to friends throughout the synod for financial help in the form of pledges or cash donations.

A Memorial Fund has already been established and gifts to this fund given in the memory of departed relatives and friends will be gladly accepted.

Mrs. Arnold C. Sorensen, Sec.

Acknowledgment of Receipts by the Synod Treasurer

For the month of June, 1957

Towards the budget:

Congregations:	
St. Stephen's, Chicago, Ill. ---	\$ 200.00
Trinity, Chicago, Ill. ---	400.00
Menominee, Mich. ---	37.20
Askov, Minn. ---	70.00
Los Angeles, Calif. ---	100.00
Bethlehem, Cedar Falls, Iowa ---	500.00
Tyler, Minn. ---	1,978.25
Racine, Wis. ---	250.00
Davey, Nebr. ---	133.00
Badger, S. D. ---	215.00
Tacoma, Wash. ---	50.00
Dalum, Wayne, Alta. ---	344.00
Hartford, Conn. ---	300.00
Des Moines, Iowa ---	399.50
Brush, Colo. ---	104.00
Bridgeport, Conn. ---	100.00
Los Angeles, Calif. ---	100.00
Muskegon, Mich. ---	200.00
Seattle, Wash. ---	500.00
Pension Fund:	
Congregation, Askov, Minn. ---	80.00

Home Mission:

Congregation, Kimballton, Ia. 158.35

President's Travel:

Cordova, Nebr. --- 50.00

Pastors' Pension Contribution:

Rev. Harold Oisen --- 10.00

Rev. Erik Moller --- 35.64

Rev. Arnold Knudsen, for 1957 --- 38.00

Rev. Arnold Knudsen, for prior years --- 74.15

Rev. Richard Sorensen --- 80.10

Rev. Alfred Jensen --- 64.00

Rev. J. C. Kjaer --- 65.10

Rev. Niels Nielsen --- 22.60

\$ 389.59

Total receipts for budget, June 1957 --- 6,658.89

Previously acknowledged --- 22,969.58

Total to date --- \$29,628.47

Received for items outside of the budget:

For Lutheran World Action:

Congregations:

Perth Amboy, N. J. --- 199.50

Withee, Wis. --- 266.00

Menominee, Mich. --- 12.30

Tyler, Minn. --- 449.65

Racine, Wis. --- 66.10

Racine, Wis., Self Denial Offering --- 4.40

Racine, Wis., Pastor Heide --- 5.00

Walters Corner, Wis. --- 20.70

Davey, Nebr. --- 32.20

St. Stephen's, Chicago, Ill. --- 33.00

Badger, S. D. --- 51.75

N. Cedar, Cedar Falls, Iowa --- 6.34

Marquette, Nebr. --- 316.25

A Friend in South Dakota --- 100.00

Ringsted, Iowa --- 66.95

Dalum, Wayne, Alta. --- 96.60

Des Moines, Iowa --- 131.50

Cozad, Nebr. (by Barbara and Ellen Hansen) --- 4.00

Nathanael, Dagmar, Mont. --- 235.50

Zion Ev. Luth. church, Marlette, Mich. --- 102.35

Brush, Colo. --- 34.00

St. Stephen's, Chicago, Ill. --- 41.00

Solvang, Calif. --- 250.00

Total for month of June, 1957 --- \$2,525.09

Previously acknowledged --- 3,781.02

Total to date --- \$6,306.11

For Eben-Ezer Mercy Institute:

Congregation:

Perth Amboy, New Jersey --- 52.72

For Faith and Life Advance:

Congregations:

Racine, Wis. --- 61.00

Seattle, Wash. --- 100.00

\$ 161.00

District IV Home Mission:

Received from District treasurer, for St. Paul Ev. Luth. church, Cedar Falls --- 450.00

for No. Cedar Mission --- 50.00

\$ 500.00

Respectfully submitted,

American Evangelical

Lutheran Church

M. C. Miller, Treasurer.

P. O. Box 177,

Circle Pines, Minnesota

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

July 20, 1957

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.