

Paul Mursale p. 14

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



"O beautiful for spacious skies,
For amber waves of grain"

THE HARVEST WITHIN

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn comes to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

— Emerson.

The Freedom We Have in Christ

Pastor Norman K. Bakken
BROOKLYN, NEW YORK

II Corinthians 12:2-9



THE FREEDOM we have in Christ is not a freedom of flesh, a freedom of political self-government; neither is it a freedom to think and to say what we please.

The freedom we have in Christ is in its deepest sense a freedom of **spirit**, a release of the soul, a disengaging of the stranglehold which has gripped the breath and life of the inner man. He who is in Christ has been caught up into paradise. Gone for him is the ever-present bond of guilt. Gone for him is the constant need of self-appraisal and self-justification. Gone for him is the sense of being robbed of his ultimate destiny, of growing self-deterioration that beclouds his aspirations, ideals and goals. He has not dismissed his guilt, but he knows it has been dealt with. A true appraisal lets him take stock, not of what he is, but of what he can be. His justification has set him free from the need of pride which has been like a post erected to hold the barbed wire around the only personal property he knows, his own unsatisfied ego. Destiny is for him a plan of God. Within that unknown but certain plan he looks for improvement, wholesomeness and endurance.

Freedom of the spirit means that the threshold between earth and heaven is thrown aside. With this freedom the believer walks as the angels, being himself a messenger between the human and the divine. His spirit is in constant communion and intercourse with the kingdoms of earth, and the kingdom of God.

Freedom of the spirit in Christ has made bondage to the flesh incidental to the liberty his total personality experiences. The letter of a human book, no matter how great or holy, is no master of the sphere in which he walks; and no law or set of laws can be for him the single rule by which to claim the good life.

Legalism which parades as piety is no expression of definition of this freedom. Fundamentalism which pretends to find its axioms in neatly trimmed and quoted phrases has forsaken its right to claim inspiration and so has forsaken divine freedom. And license which claims to be master is truly a slave.

That is because freedom of spirit is also, and must always be, a freedom of **truth**.

Nothing is more sacred to the continued freedom of man's spirit than the sanctity of the truth. I dread more than any blight of the earth or persecution of the church the kind of membership and leadership that will latch upon half-truths to console the constant hunger for knowing and the desire to be able to answer the mysteries of life. Sometimes the finest and surest grip on truth is contained in the answer "I don't know." This answer breathes of the freedom of faith which still entrusts some of its answers to God.

Surely there is truth that can be known also, but

One of the Morning Devotionals at the Ringsted Convention Under the LWF Theme "Christ Frees and Unites"

it is always a truth that is governed by **love** — and that is freedom. For truth from Christ lives, expresses itself, and is known in particular situations, at particular moments. It is not the broad over-all speculation of man or the reasoned logic of human philosophy. Sometimes that truth can carry its passengers like the hum of a powerful engine in high gear, but more often it shifts into low gear, making progress slow but certain over the mountains of man's existence.

The freedom we have in Christ is a freedom of spirit and truth, truth governed by love, and ruled by **humility**.

Why is it that in the church too we find that larger numbers and higher positions bring forth the tendency to become boastful, brazen and authoritative in matters which are supposed to have concern with truth? Is it that human heights controvert a divine perspective? There is no such thing as a corner on the market of truth. No one has a controlling percentage of the stock in the incorporation of the body of Christ. Humility reveals the Church's greatest truth — humanity yielded to God. "...to keep me from being too elated by the abundance of revelations a thorn was given me in the flesh..." That thorn has not ceased to be necessary and useful.

Spirit and truth — the ingredient and the governor of freedom in Christ. And life is the fruit and the blessing.

I doubt that any of us has the kind of job or position or situation that would insure, in itself, against a routine, hum-drum existence without freedom. Factory worker, farmer, office manager and clerk alike cannot but be effected by the mechanization and disciplined routine of hours and days. To be sure, we are creatures and as such there is a degree of requirement that we plod, each our given way. We are creatures, but the man in Christ is become a godly creature and so has freedom to live and work creatively. He is free from the hazard of possible death. He is free under a father's watchful care. He is free from the limitations of mass existence, dull employment, poverty and sickness. These may be limitations or hazards, like the sand-pits and roughs of the golf course, but they are, from the viewpoint of freedom in Christ, factors which signal a spoon instead of a brassie, diplomacy instead of resignation, tact instead of take. For perfect freedom in Christ means also perfected weakness under God.

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Cultural Factors and Christian Unity

by

Roswell P. Barnes

(This is the fourth article in a series of four discussions of issues at the North American Faith and Order Conference on "The Nature of the Unity We Seek." The study conference, first of its type to be held in North America, was attended by 300 delegates. It met September 3-10 under the sponsorship of the World, National and Canadian Councils of Churches. Dr. Roswell P. Barnes is associate general secretary of the National Council of Churches. On January 1, 1958, he becomes the executive secretary of the New York Office of the World Council of Churches. At Oberlin Dr. Barnes is chairman of the section dealing with Governmental Policies and Program.)

WHAT MAKES FOR unity in associations of people? There are many and various considerations difficult to distinguish from one another. Nations will associate with one another for purposes of defense, whether or not they are congenial. People will get married because they love one another, even though every other consideration of common sense may indicate that the union is hazardous and will probably not be successful.

Reasons for associations range from ideals to practicality, from principle to expediency. Tradition, which is often an important factor, usually emphasizes the higher reasons but is supported by mundane elements. Who can give a satisfying explanation of what it is that holds our American political parties together? What makes for unity and what for disunity in a college, or a trade union?

When we look at the drives toward Christian unity the factors that apply to other associations have a bearing, but there is an important difference. The Church of Christ is not just another voluntary association. In some respects it is a human alliance, but it is more than that. It is divinely constituted and its unity is the gift of God. In its institutional structure and actions, however, it is influenced by cultural and other historical factors in the society in which it finds itself. And who is to say how much these factors are used by God to achieve His purposes and how much they are used by men as excuses to thwart His purposes temporarily?

Such questions as these will be discussed by representatives of the churches when they confer at Oberlin College in September 3-10 on "The Nature of the Unity We Seek." The comprehensive question before the 300 delegates will be "What is the nature of that unity which the churches should seek today in North America, in faithfulness to the eternal Gospel, in terms of organizational structure, and in view of cultural pressures?"

In the division which deals with "Cultural Pressures" the sub-themes are: "The Mobility of the Population," "Governmental Policies and Programs,"

"Forces at Work on the College Campus" and "Racial and Economic Stratification." In this article we consider some of the questions likely to come into discussion in this last division.

Take first the mobility of population. It is reported that twenty per cent of the population change residences each year. As people shift from one region to another or from city to suburb they change their affiliations from one local church to another. It is estimated that few urban churches have as much as fifty per cent of their membership who were on their rolls ten years ago. In many cases when people change from one congregation to another they change their denominational affiliation in the process.

Many considerations besides previous loyalties enter into the choice of the new local church affiliation. Convenience of access, social congeniality of the congregation, the religious education program or group associations of the young people, and the popularity of the minister are among these other considerations. Thus a majority of the members of many local churches were formerly in other denominations.

This mobility of church membership tends to de-emphasize denominational differences. Some churches play down the special characteristics of their particular heritages so that people with a variety of tastes will feel at home. This tendency for the churches to become more alike smooths the path toward Christian unity.

Another cultural factor that in the past has been a cause of separateness is language, coming out of national background. Immigrant groups during their early years in a strange country wanted services in their own languages. But as the second or third generation becomes absorbed in the prevailing ways of the community they become self-conscious about being "different" and the desire for separate churches fades.

Governmental policies and programs often oblige the churches to cooperate or at least minimize denominational differences whether they want to do so or not. Protestant chaplains in the armed forces are expected to provide services generally acceptable to all Protestants. A similar situation prevails for chaplains in federal prisons.

On college campuses, where many of the leaders of tomorrow are influenced in the development of their attitudes, most of the discussion of religion is on the major basic elements of faith rather than particular denominational tenets. Common chapel services and religious emphasis programs are conducive to broad understanding and mutual respect.

Racial segregation and economic stratification have been major causes of division among the churches. Recently, changing community patterns have tended toward more inclusiveness and closer association. Supreme Court decisions and the changing practice in sports are illustrations of changing cultural influences which have a bearing on the increasingly sensitive conscience of the churches with regard to segregated churches.

A wide variety of practical considerations is conducive to closer cooperation and a spirit of unity. The effective use of the mass media of communication requires cooperation. Cut-throat competition among

the churches for facilities to present their special denominational interests would create such chaos that public and commercial organizations would hardly dare to try to arbitrate and would want to avoid becoming involved in controversy.

The message of the churches through radio, television, the press magazines and billboards generally avoids giving offense to any religious group. Of course some individuals and groups thrive on controversy and knowing that a fight is often regarded as news, deliberately try to stir up trouble by attacking others. But, on the whole, the churches and the general public are not unduly disturbed, because they recognize that dissent is the proof of liberty.

The desire to be effective in achieving common purposes is a powerful inducement to close association. Churches that have deep theological differences and refuse to cooperate in ecclesiastical affairs may be brought into a fast alliance to fight gambling or obscene publications. Most Protestants will stand together in defense of religious liberty or against any serious threat to the separation of church and state.

One of the principal reasons — surely one of the most easily understood and popularly accepted — for organizing and supporting councils of churches is the practical need for agencies within which churches can cooperate. Unnecessary overlapping and duplication can be so expensive as to bring a virtual sit-down strike by contributors. There is a popular chorus — "This town has too many churches already. We don't want to have to support another. Some of those we have ought to unite." But when some one starts to do something about uniting them the "practical" people in the church begin to express concern for what they hold to be important matters of "value" and "principal" which must be recognized. The usual comment — at least in private — runs along these lines: "Think how many of our family have worshipped here in this church. It has been the scene of weddings and funerals for generations. The organ, which was a gift of my grandfather, and the window which is a memorial to my uncle will be abandoned over my dead body!"

Or one group may refuse to join another on the grounds that the other goes in for revival meetings, sentimental music, and "emotional things like that." Then the other group, hearing about such descriptions of them, decide they don't want to lose their congenial fellowship by joining with "a cold, stuffy, formal congregation that wants preaching and services that are over the heads of most ordinary people."

So family tradition, social congeniality, or intellectual or aesthetic preference may outweigh such considerations as economy and better service to the community.

It can be seen from these few illustrations that a great variety of cultural factors condition, positively or negatively, moves toward Christian unity in the local community. And they may have little to do with denominationalism. They often apply to proposed mergers of congregations of the same denomination. There is a lot of human nature mixed up with

every attempt to change the existing structure of any association of people. When human nature is involved, theology is involved, but frequently not the doctrinal points that are at issue formally between communions as such.

The problems of Christian unity that we face in the United States are quite different in some respects from those faced on the European continent and in Great Britain, because our ecclesiastical pattern is different. In most of the countries from which our church people came originally there is one dominant church, or one major Protestant church. There are seldom more than two — Lutheran and Calvinist on the continent, for example — large enough to have substantial influence in the national life. Few towns have churches of more than two or three denominations aside from the Roman Catholic.

In our country, on the other hand, a number of denominations have considerable strength. No one or two can be said to be clearly predominant in the nation.

The practical considerations that call for inter-denominational cooperation are therefore relatively much more urgent and compelling for us than for the churches in, say, Germany, Sweden, or Scotland, and will probably be given more attention at the Oberlin Conference than at most conferences in Europe dealing with Christian unity. The important development of cooperation in the American scene has not been adequately recognized in some ecumenical conferences largely under European influence. There is another facet of inter-church relationships seldom discussed in European conferences and not carefully defined even in this country, though it is important in our situation. That is the prevailing assumption that orderly competition arising from free initiative is good for the health and vitality of institutions as well as individuals.

We Americans are not all convinced that it is good for the cause of Christ when one church, whether Protestant, Orthodox or Roman Catholic, has what amounts to a monopoly in the religious affairs of a nation. We think there is likely to be more sound health and strength in institutions that have to meet the challenge of competition than in those that have everything their own way. Monopoly usually means a loss of freedom and the beginning of decadence, unless it leads to revolt.

Few American Protestants would want to see one church strong enough to control the field of religion. At the other extreme, they assume that there are too many denominations, and in some communities too many churches. Between monopoly and the present situation, a great many people hope for constant progress through mergers.

What is the middle ground between arrogant, complacent, lazy monopoly and scandalous, destructive, wasteful anarchy? Is there no place for competition in the Church of Christ? Or should there be competition within one church but not between different churches?

At any rate, our experience in American society

(Continued on Page 15)

The things that people give us may disappoint us, but the gifts we give never fail to bring us joy.

Most Rev. Fulton J. Sheen.

Our Church and the Third Assembly

— By the Editor —

ONE OF THE displays in the great Exhibit Hall of the Minneapolis Auditorium during the LWF meeting, August 15-25, was devoted to Lutheran colleges of the United States. An interesting fluid mobile was suspended from the ceiling, such as is picturesquely found in many Danish homes showing a flock of geese in flight. Instead of geese, however, to the extremities of the mobile were attached rectangular cards bearing the names of Lutheran colleges. At the very top, highest of all, was the name **Grand View**. I have always thought of our school as being tops, and here was visible evidence for my conviction!

If one had time to be thorough one could find the AELC in evidence many times during the great Assembly. Some of our members complained to me one day that it certainly is true that our church of 22,000 members is lost in an Assembly representing over 50,000,000 Lutherans. And this proportion does seem overwhelming. However, of the 252 official delegates handling the business of the meeting, two were from our synod: Pastor Holger Nielsen and Prof. Axel Kildegaard. The president of our synod was on the Committee on Arrangements for the Assembly, and was an "official visitor." The synod secretary, Pastor Willard Garred, was likewise an official visitor. The editor of LUTHERAN TIDINGS as well as the editor of "Our Women's Work," Mrs. Ellen Knudsen, were accredited press representatives. Mrs. Knudsen's daughter, Sonja, was one of the youth delegates, and entitled to full privileges, even including attendance at the "closed" discussion periods where the main threshing was done. Pastor Holger Nielsen was liturgist at one of the morning worship services of the Assembly in the great Auditorium. Pastor Harris Jespersen of Circle Pines, Minn., was guest lecturer at one of the visitors' programs, speaking on the subject of "Poetry." Dr. Johannes Knudsen of Maywood, was present as a visitor, and was one of the volunteer translators. Dr. Arild Olsen, a member of our Omaha congregation, and an official of the NCCCUSA, was present and involved in a great many "sub-meetings." It would be impossible to begin naming the many hundreds of synod members who took part in some of the Assembly in one way or another. As an example, it might just be mentioned that our congregation in Cedar Falls, some 200 miles away, sent a chartered bus load of young people (28 in all) for the youth rally and parade.

It would be inaccurate, therefore, to say that our synod was unseen and unheard in this great meeting. The above paragraph by no means exhausts the examples, as will be shown during the progress of this article. The synod spent several hundreds of dollars in sending five persons to Minneapolis for ten days. There might be those who would question the steward-

Was Our Synod in Evidence at the Minneapolis Meeting of the Lutheran World Federation? What Did the Assembly Mean To Us in the AELC?

ship of this expenditure, but any serious reflection on the meaning of the LWF and the theme of this Assembly and the extreme importance to the modern world of nourishing Christian fellowship will, I believe, convince the most skeptical that such an Assembly is worthwhile. Most meetings of the LWF will be abroad, and costs will prohibit our taking as active a part again. (It is interesting to note that 254 delegates were expected for this meeting, and only two did not show up. This seems to underline the Assembly's importance in others' eyes.)

In the immediate Twin City area we have two congregations. One is an infant home mission in the suburbs, and the other is St. Peder's church in Minneapolis. This congregation numbers 180 contributing families, which is of better than average size in our synod, but quite small when compared with large number of other Lutheran churches nearby. The competitive element was not stressed, but it was with great pride that we saw the St. Peder's float awarded first prize among dozens of entries in the great Saturday parade. Using the theme, "Built on the Rock" from the hymn by Grundtvig — which, incidentally, was one of the official hymns sung by the Assembly — the float pictured three worship elements, each artistically framed by a Gothic arch, and connected by gilded vertical organ pipes: the pulpit with a Bible, the altar set for Holy Communion, and the baptismal font. (In the next issue of LUTHERAN TIDINGS we hope to publish a picture of this extremely well done piece.) Not to be outdone by the young people, the Sunday school of St. Peder's had constructed a float, too, for the Saturday morning "Children's Pageant" held in the stadium. This float pictured the world-wide mission of Christianity, with children of various races and costumes gathered around a huge globe of the world, over which towered a cross, also excellently executed. St. Mark's our mission church, sent a delegation of volunteers to serve coffee and homemade cookies for one of the morning coffee breaks which occurred each day at around 11 a. m., for the relief of delegates.

Across the Wisconsin border some 100 miles away lies a little community known as West Denmark. We have a congregation there, with a Danish-style church lying above a beautiful northwoods lake in a poetic, pastoral setting. Synod President Alfred Jensen had arranged with the pastor, Harald Petersen, and the congregation, to invite those at the Assembly of Danish connections to enjoy an afternoon of worship and fellowship in this quiet Wisconsin village. (One afternoon and evening on the Assembly schedule had been left "open.") Those from Denmark not tied down by committee meetings, plus those of our sister synod, UELC, and the many pastors of the AELC who were present, made this pleasant pilgrimage by auto,

and were given a royal welcome. Bishop Schiøler preached at the worship service, and fellowship talks were given afterwards. I was not present, having used the free time to go off in another direction and visit the printing plant in Askov where LUTHERAN TIDINGS is produced, but I am told it was a very successful, relaxing outing.

Every day familiar faces would appear suddenly among the hundreds of strangers. It was startling to run into somebody who, as far as I knew, was across the ocean in Europe. But there he was, a jovial smile beaming through his goatee and crow's feet, Dr. A. Th. Dorf, former pastor in Brooklyn, retired, and also former radio actor of some reputation. He said he thought he would drop in on the Assembly for a little visit, and so had flown across and turned up unexpectedly. No one else could talk his way past the conscientious ushers barring the doorways to the main floor, but somehow Dr. Dorf got through, minus an identifying badge, and seated himself uncereemoniously with the AELC delegation.

Towards the end of the Assembly, a fellowship dinner was held with as many of the AELC people as could be rounded up, in the dining room of one of the large department stores. Several families could not be present — Pastor and Mrs. M. Mikkelsen, Pastor and Mrs. Holger Jorgensen, etc., — but we managed to get together about 25, including Pastor and Mrs. James Lund, Pastor Paul Nussle, all the officials, Mrs. Holger Nielsen, Mrs. Alfred Jensen, Mrs. Sam Andersen, Mrs. Einar Kramme, Pastor and Mrs. Harold Petersen, Pastor and Mrs. Ottar Jorgensen and many others. The Assembly was a great unifying force, but it was good to withdraw at least once among our own AELC people and identify ourselves with our own synod again. It was a completely spontaneous undertaking, and of interest mostly because it showed how many of our synod members could be found in that crowd on short notice. Our synod did take part in this Assembly, and it was not only local people who were interested.

What, then, does the great Assembly mean to us in the church? The months and years alone can reveal the answer to that. But to this writer a nutshell summary might go something like this: The Assembly reminded me (1) That in a world where so many desperately need freedom and hope, Christ offers the deep freedom and hope that goes beyond cheerfulness; (2) That fellowship with God through Christ is approached by many denominations, and within Lutheranism, by many paths; (3) **That my church offers me my surest discovery of myself and my faith;** (4) That our common faith with others unites us against the disruptive materialisms of our day; (5) That Lutherans of the world are an imposing potential; (6) That the church has at its head men of personal stature; (7) and, finally, That the agreements

within the Christian faith are much more vital than the disagreements. . . . Others would make their own lists, including some of the above. These seven, it seems to me, would have been shared by any of our AELC members who could have been present.

Down in the exhibits was a display prepared by members of the AIA (American Institute of Architects) showing the development of church architecture, from its beginnings influenced by the early "underground" worship of hiding, persecuted followers of Christ, through the Gothic, and the baroque periods up to modern times. Half of this most interesting display was given over to a presentation of modern ideas in church construction. Models and photographs and drawings presented the very latest in sanctuaries. One of these large displays, centered for extra prominence, showed our St. John's Lutheran Church of Seattle. This outstanding modern church plant had been selected for special viewing by visitors to the Exhibit Hall. This is the church wherein will be held the 81st convention of the AELC.

So we conclude as we started out. The American Evangelical Lutheran Church was in evidence at this great Assembly, and I believe our synod members who were there were made to feel, not less significant, but more significant, even in that great company.

Man cannot degrade woman without himself falling into degradation; he cannot elevate her without at the same time elevating himself.

— Alexander Walker.



AELC officials at the Third Assembly, LWF, Minneapolis, August 15-25. From left to right, Dean Axel Kildegaard, Pastor Holger Nielsen, Pastor Willard Garred, and Synod President, Dr. Alfred Jensen. Note banner.

A Few Observations

Had the grains of oats and the kernels of corn been gold nuggets, certainly no delegation could ever have been more philanthropically minded than the group which recently toured through the lush country en route to the Ringsted convention. In record time we dramatically approved a men's dormitory at Grand View College, we elected a new vice president, we increased the traveling expenses, decided to publish a youth's paper, approved the pastor's pensions, handing out money with the benevolence of the Ford Foundation. A small core of the faithful actually made most of these decisions, while most of the delegates were either taking a nap, or enjoying the social aspects of the convention.

Representation on the board from various parts of the country is a good policy, and since we elected a vice president from the coast it was necessary to increase the traveling expenses. The publishing of a youth paper carried by a small margin with some of the congregations already subscribing to other papers. It was probably time to do something definite about the pastors' pensions, since the previous plan had not been supported by all the clergy.

There was doubt in the minds of many of the delegates about the method used in the negotiation for the mens' dormitory loan. The project is a very extensive one. It was strange that there had not been any publicity about it prior to the convention. Even some of the board members had not been informed about it. We might ask ourselves, would a farmer be willing to pay for improvements made on his farm without his knowledge? Likewise, on the market, would stockholders give their assent to expansion without first having had an opportunity to voice their opinion on the proxies?

It is the responsibility of the delegates to represent their congregations at the convention, but how can they, if they are unaware of the pending business beforehand? How could one know how any of them felt about any of the issues presented? It is quite unusual for a lay person to express his opinion at a business session. They seldom utter a word! Even the budget and the various allocations of thousands and thousands of dollars are seldom questioned. Abashed by the clergy, long accustomed to speaking with authority, the lay delegate retreats into silence when controversial matters are discussed. Besides, many delegates feel there is little gained by acting as a delegate, let alone participating in the discussions. It is generally conceded that the important issues are practically settled prior to the convention, or in committee meetings. Initiated by the pastors, about the only real action the lay person takes is that of paying the bills. A church convention is not unlike a political convention in many respects. Most anything of any consequence, if ably presented, and supported by one or two colleagues, is easily passed. It would be interesting to know what would happen, if a written ballot were used in some of these decisions.

It is not amazing that we are not in accord about

a merger. Ecumenically, our scope seems to be very limited. If not, why must we publish a paper? Surely, people who have a college degree in journalism, and have had years of experience in editing a paper are well qualified to do so. Why not take advantage of their acquaintance in that area, rather than attempt a questionable project.

Practically a whole day was spent discussing pastors' pensions. Very few of us knew anything about the technicalities of pension plans, nor the intricate taxes. Why wasn't the service of an actuary secured whose job it is to draw up these plans for church bodies?

We should commend our many pastors, who have informed themselves about this work for which they are not trained. They deserve a great deal of credit for the things they have accomplished. But they are religious leaders, and not trained specialists in finance, actuarial estimates and journalism. Why should we burden them with duties, which lie outside their training, and scope of action? Their time could be used to better advantage in their own congregations.

At no other time of the year is the lethargic participation of our lay people quite as evident as at the annual convention. Most of the delegates are retired people, many of them physically unable to endure the grueling task of attending long arduous business sessions. Besides, they know nothing about parliamentary law, some of the business is hard to understand, and for those reasons lose interest in the meetings. We do need some of their help, and appreciate their many years of loyal support and understanding.

There is need for representation from a different age group. More responsibility should be entrusted to the young people. Possibly they should have representation on the church council, thereby growing into the work of the church. It might be advantageous to elect delegates the first part of the year before vacations are planned, giving some of the younger people an opportunity to attend the church convention, a rewarding experience.

In reflecting, much progress has undoubtedly been made the past years, particularly in a business way. We will be looking forward ere long to another convention. Let us make an earnest effort to keep abreast of the happenings of the church. And so to the Seattle convention in 1958. We may not see the lush fields of corn in the middle west, but the mountains lie ahead.....

S. E. Hearst,
Cedar Falls, Iowa.

NOTICE TO ALL CONGREGATIONS

From now on Synod Reports and Minutes will be handled entirely out of the Synod President's Office, 1232 Pennsylvania Avenue, Des Moines 16, Iowa.

Please request additional books from there, and also return unsold copies to that office.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Summer Camp in Iowa

"There is nothing to do at summer camp." This was a comment from a LYF non-camper. In a district camp report, it seems that one should be as concerned about the non-campers as the young people who attended camp. Through conversation, our young people have already reported to their parents and pastors, their fellow LYF members and interested persons in their congregations. But our non-campers who say there is nothing to do at camp, have nothing at all to report.

Our editor of PAGING YOUTH has written several articles suggesting that we "slow down and live." This is what our Iowa campers tried to do. Though our camping program is of a relaxed nature, everyone participated in all of the various activities.

Morning devotions were led by our camp director, Pastor Charles Terrell, who spoke of grace and peace from God our Father and the Lord Jesus Christ. Bible study of the Old Testament was conducted by Seminarian Ronald Hansen. Pastor Carlo Petersen discussed personal questions about the Bible during the last two days of camp. Two swimming periods a day, the trampoline, volleyball, softball, badminton, and horseshoes kept the campers busy having fun, but not rushed. Three organized hikes included a nature hike, a night hike, and a trip to the cave and to the location of Molly Moore's cabin.

Afternoon discussions were held under a big oak tree as Dick Jessen, Marlyn Jensen and Seminarian Joe Sibert received campers' ideas about marriage, death and communion. In the evening, singing and folk dancing led to the campfire which closed each day. It should be quite obvious that there was something to do at camp.

It is true that the campers did not rush from worship to sports, to discussions, to meals, to folk dancing, to campfire, to bed. There were no great material objects such as crafts or art masterpieces produced. Instead, the campers slowed down and lived with nature. The camp produced a Christian fellowship and friendship. Spiritual experiences such as these cannot be measured in production terms. The campers did something and now they have something. This spiritual something will continue to grow as they meet other young people. They want to meet non-campers at National Convention, November 8-10 at Newell and at the district Winter Camp, January 24-26, 1958. Iowans — plan for these events now and watch for more detailed announcements.

John Johansen.

District Convention — Denmark, Kansas

The Great Plains District held its annual convention in Denmark, Kansas, August 30 to September 1. Most of the young people arrived in time for supper Friday evening. The evening was spent singing folk songs and playing games followed by a campfire. After a long and hot journey for most of them, they returned to the homes early for a good nights sleep.

Saturday morning opened with a short devotional service led by Seminarian Lavern Larkowski. This was followed by a business meeting. After dinner everyone piled into a truck and drove to go swimming. The evening was enjoyed singing, folk dancing, giving skits and holding a marshmallow roast.

Sunday morning was spent studying the Bible under the direction of Pastor Arnold Knudsen. The worship and communion service was led by Pastor Willard Garred of the home congregation and the sermon was delivered by Pastor Carl Laursen.

The Denmark congregation was invited to share the noon meal with the young people which gave all concerned an opportunity to become better acquainted.

Everyone left the convention with a great deal of inspiration and enthusiasm to take back to the local societies. All are eagerly awaiting next year's convention at Marquette, Nebraska, where they will be able to renew friendships and the fellowship of past meetings.

Carla Duus, Denmark, Kan.

Carolyn Espersen, Nysted, Neb.

AELYF Doin's

Tyler, Minnesota: A group of eight young people attended the youth rally at the Lutheran World Federation Assembly last month in Minneapolis. There were several comments that their experiences at the festival Saturday evening was a highlight never to be forgotten.

Hartford, Connecticut: The last week end in July, the young people there were privileged to spend a few days at the summer home of one of the congregation. The home, situated on a fine lake, was an ideal place to enjoy fine fellowship. Officers were elected for the coming year, including Skip Blakely as president, John Larsen as vice president, Mary Larsen as treasurer, and Beverly Jensen as secretary. A splash party provided some healthy recreation at Forest Hill, Southington.

Over The Typewriter

A reminder to the LYF members in the Iowa District. Be sure to pay your dues (50c) before November 1 to Lois Madsen, Grand View College, Des Moines, Iowa.

What with all the discussion about integration in the South (the North is not without its own integration problems), I feel that it would be interesting to hear what your views on the problem are. It is your duty to have an opinion, and expressing it is a responsibility that you must not shirk. Perhaps we can get enough reaction to fill one column.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



WMS To Celebrate its Golden Jubilee in 1958 !

The Women's Mission Society of AELC will celebrate the 50th Anniversary of its founding this coming year. The exact anniversary date is Friday, June 13, 1958.

The WMS Board is making great plans to observe this occasion in as meaningful ways as possible. A Golden Jubilee Committee, with members from every District, has been appointed with Mrs. Holger Strand-skov as Chairman. It is hoped that every woman's group in our Synod will begin to make plans to observe the Jubilee at their June 1958 meetings. There will of course be a special festive observation of the occasion at our National Synod Convention in Seattle in August of 1958.

As plans become complete, material will be sent to every woman's group with suggestions and ideas for the celebration of the Jubilee in their local organizations. In the meantime, we hope that those groups who plan their programs a year ahead will make certain that June 1958 is set aside for the Women's Mission Golden Jubilee.

Retreat at Mt. Cross

For three and a half magical days we didn't see a newspaper nor TV program, nor did we listen to a radio. Instead we looked at mountains and towering redwoods, and heard the sound of a brook rushing down the hillside, and haunting birds' calls at dawn. Also, we listened to the many inspiring talks, much singing, and a considerable amount of laughter and light-hearted chatter, for we spent those days at the Women's Retreat for District VIII at Mt. Cross Bible Camp in the beautiful Santa Cruz mountains.

Those who participated set out from various points in California and Washington. There was an eager-faced carload from Los Angeles, the farthest point south, which joined forces with others at Solvang and formed a caravan that went northward together (with many stops for coffee breaks!). Others came from Salinas, Watsonville, and Oakland. We were quite thrilled to have one hardy representative from the Tacoma congregation in District IX, who rode a bus more than a full day and a night to get there, lost her sleeping bag en route, and still maintained that the Retreat was definitely worth it, even in the face of a return journey of equal length. Orchids to Esther Madsen for coming so far. We expect her back with reinforcements next year!

Each day's program included Bible Hour, with Pastor Gramps of Watsonville in charge, lectures by some unusually able speakers, story hour with Ellyn Hansen of Solvang, entertainment of various kinds by the Los Angeles contingent, including a play, a chalk talk, the film Martin Luther, and singing by everyone.

Mrs. Lottie Kohls, who has spent most of her life among the missionaries of China, fascinated us with the stories of her work with foreign students at Berkeley, life in China, and an account of the Lutheran World Federation. Mrs. Vic Rugh was entertaining and informative in her talk on Emotional Maturity. (We all recognized ourselves in at least one of her horrible examples, and resolved to do

better.) A very moving account of the problems of the Negro from his own viewpoint was given by the Rev. Dan Towler, Negro pastor of an inter-racial Methodist church in Pasadena. (The Rev. Towler and his wife, did pretty well in the charades during the evening entertainment too!) We also discussed the problems of the WMS.

Besides these very worthwhile talks, there was no lack of recreation. There was swimming every day (and one evening by moonlight), hikes along mountain trails that opened vistas of beauty for our jaded city eyes to feast on, chats with congenial people, friendships that will last far beyond the three and a half days of the Retreat.

This year's group was small, but enthusiastic and very congenial, and those of us who were there will remember long the messages we received, the fun we had, the sheer luxury of sitting down to three meals a day that someone else had cooked. We will carry with us a picture of the roaring fire in the giant-sized fireplace in the lecture room, singing "Altid frejdig" around a dying campfire in the darkness, the hush of the night when the dormitory lights went out, the thrill of climbing to Mt. Cross before breakfast in the early morning light.

We are most grateful to everyone who helped, most of all to Pastor Gramps, who generously chose to forego the pleasure of attending the annual convention in order to help with the Retreat, and Thyra Larsen of Solvang, who has been the fairy godmother of the Retreat from the beginning and who has done so much both years to make it a possibility.

We will only add that the gleam you detect in our eyes whenever we hear the magical words "Mt. Cross" means, "Just try to keep us away next year!"

—Elsa Hougeseu,
10908 Rose Ave.,
Los Angeles, California.

Minutes of Annual Convention of WMS

(Continued from last issue)

Report of Findings Committee on Finance Matters:

Our committee met with the WMS treasurer, Ela Nielsen, for two meetings. She has reviewed last year's finances with us. The books have been audited and found correct. Her finances are kept in good order and I'm sure I speak for all of us when I express sincere thanks to her for her good services. I have been a past treasurer and know how much work this office entails.

We have a good balance on our books and our committee would like to recommend that the WMS convention use some of these funds for some very worthy causes.

1. The committee recommends that the usual \$100 be given the Santal Mission as a 90-year anniversary gift.
2. The committee recommends the usual \$100 gift to the Seamen's Mission plus \$50 to be a gift to the Seamen's Church Building Fund.
3. The committee recommends that \$25 be given to the Parish Educational Film Library and that groups be encouraged to use the Library and contribute to that fund.
4. The committee recommends that \$100 to be given the Eben-Ezer Institute to be used in a non-budgetary account.
5. The committee recommends that \$70 be added to the \$130 earmarked Home Mission Fund and that it be

given to Trinity Lutheran Church of Brown City, Mich.

6. The committee recommends that the gift from Alice Jensen Estate (457.30) be given to the Girls' Dormitory Bed Fund.
7. The Committee recommends that the special project for next year be:
Beds for the girls' dormitory at GVC and that we carry on with our Home Mission project.

Sincerely submitted,

Miss Reeta Petersen.
Mrs. Ove Jensen.
Mrs. Aage Paulsen.
Mrs. Richard Sorensen.
Mrs. C. B. Jensen.

Mrs. Ida Egede brought the plight of Pastor Walter Brown (due to serious illness) to the attention of the convention concluding with the motion that WMS allocate \$250 to alleviate some of the load of the heavy burden placed on this family. This was passed. It was further moved, seconded and carried to add this allocation to the committee's recommendations.

Motion was made by Mrs. Gertrude Sorensen, seconded and carried to allocate \$100 to the new church at Enumclaw, Washington. This was also added to the above recommendations.

Motion was made, seconded and carried to accept recommendations as a whole, except point 7.

In regard to proposed special project for the coming year of purchasing new beds for the girls' dormitory at GVC the following information was presented to the convention:

Dorm needs -----60 beds
Cost per bed -----\$62.50
Total cost -----\$3,750.00

Beds will consist of: Headboard, no-sag spring, innerspring mattress and institution pad.

The need is indeed urgent and the general contention was that this is unfinished business. The committee recommendation for the coming year's project was therefore passed favorably.

Greetings:

Miss Stockholm reminded the convention of the years of unselfish service of the last living charter member of WMS, our Honorary President Mrs. M. S. Knudstrup. The secretary was instructed to send a greeting to this faithful friend. The convention arose in appreciation of the continued interest and effort put forth by Mrs. M. S. Knudstrup.

Report of the Findings Committee on the Proposed District Constitution:

The committee suggests the following changes to be made in the proposed district constitution:

ARTICLE III

Section 1. Delete: **Desire membership and—**

ARTICLE III

ADD Section 2.: An associate membership may be granted individuals who are members of the synod, but not members of a local group.

ARTICLE V — Convention.

Section 3. Change word **from** to **of** in the first line and **of** to **from** in the second line so it reads: A quorum shall consist of the representation of a simple majority from the member groups of this organization.

BY-LAWS — ARTICLE III — Duties of Officers.

Section 2. Vice President — Secretary

b. add word **desire** end of sentence.

Section 3. a. add **and/or** board action.

Mrs. Delford Henderson.
Mrs. Paul Nussle.
Mrs. Harry Jensen.
Mrs. J. P. Petersen.
Mrs. M. Mortensen.

Motion was made, seconded and carried that the women in attendance at convention take this corrected constitution home to their district representatives and recommend it for adoption in the districts.

WMS Golden Jubilee Year 1958:

Committee chairman, Mrs. Holger Strandskov, was given the floor to present the progress report of her committee to the convention. She voiced appreciation for the fine cooperation she had received and the following suggestions are made by her and her committee:

The committee has deliberated together through correspondence since March. We are now fairly well in agreement about the following suggestions:

We suggest:

1. That a Golden Jubilee Festival be held in each congregation on the anniversary date, Friday, June 13, 1958. If some congregations are so situated that it might be more festive to celebrate with close neighbors, we suggest one of these invite the sister church or churches in their immediate vicinity for the local festival.
2. That the Golden Anniversary be honored in a very special way in Seattle 1958 during the national synodical convention.
3. That the setting in Seattle be a banquet; in local groups a banquet luncheon or tea.
4. That Golden Mission Boxes be purchased by the national organization and distributed in January 1958 to every woman in every congregation of our synod and to be collected as a Thank-offering at the local Golden Jubilee Festival.
5. That all district conventions honor the event in some form.
6. A theme (We are still open to suggestions).
7. A special issue of LUTHERAN TIDINGS, or a booklet, which will contain historical sketches, songs composed for the occasion, president's message, etc.
8. A pageant adaptable for all groups.

Respectfully submitted,

THE GOLDEN JUBILEE COMMITTEE.

District I—Mrs. Fred Donsbrough.

District II—Mrs. Edwin Hansen.

District III—Mrs. Johannes Knudsen.

District IV—MRS. H. STRANDSKOV,
Chairman.

District V—Mrs. Alf Utoft.

District VI—Mrs. A. A. Bodaski.

District VII—Mrs. Chris Nelson.

District VIII—Mrs. Verner Hansen.

District IX—Mrs. Fred Madsen.

It was also announced that Mrs. Fylla Kildegaard had accepted the appointment to be publicity director as well as the editorship of our special LUTHERAN TIDINGS Jubilee issue.

Motion was made, seconded and carried to accept the above report. At the suggestion of Miss Stockholm the convention extended Mrs. Strandskov and her committee a rising vote of thanks.

Constitution Committee:

Mrs. Ida Egede and Miss Emilie Stockholm both expressed sincere appreciation to our constitution committee:

Mrs. Esther Petersen
Mrs. Marie Mortensen
Mrs. L. C. Pedersen
Mrs. Anker Eriksen
Mrs. Lillian Larimore

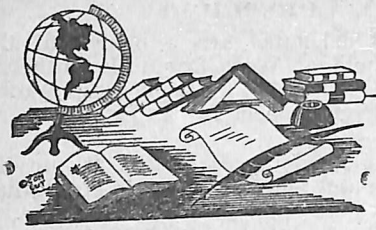
for the tremendous task they had done in formulating the newly adopted constitution for WMS. Our president, Miss Stockholm, was also a part of the committee.

Adjournment:

Upon motion the 1957 convention of WMS was adjourned.

Respectfully submitted,

Thyra R. Nussle, Secretary.



OPINION AND COMMENT

PREPARING THIS issue of LUTHERAN TIDINGS, we have a stack of mimeographed news releases on the desk before us numbering between 200 and 300 pages. They deal with such things as the Minneapolis Assembly, the Oberlin conference, even the Ringsted convention. Many of these, of course, are of little interest to readers of our paper and can quickly be discarded. But many of them are of extreme interest and should be printed. Pages in our paper have been devoted to the Minneapolis meeting already, and it would be easy to fill the next two or three issues with nothing else. We have written half of an article which we thought would be of interest dealing with nothing but the statistics of the meeting — attendance, finances, news wordage, photography, musicians and choirs — but it has gone into the wastebasket. Too specialized in interest, too space-consuming. We have another half-written article describing the Children's Pageant and the Youth Rally on Saturday, August 24. This, too, has been discarded. Another article is almost complete concerning the closing festival, where an estimated 100,000 persons gathered. We have been waiting for a promised picture of this throng, but it has not come, so now the article, or most of it, will be destroyed as no longer timely. Still to come are the delegates' reports on the 51 theses "received" (not **adopted** nor **passed**) by the meeting, and on other matters concerning the Assembly. Editing during times like this is a matter of selection, and one wonders how it would be to have, for once, the problem of not enough material, rather than the usual one of not enough room.

ON PAGE SEVEN you will find an interesting contribution from a Cedar Falls reader who is most unhappy over the Ringsted convention. At least, that is one's impression as he reads the article. While we disagree with most of the article, it seems a bit unfair to take issue with it point by point here. In one matter, however, we do wish to voice opinion and comment. We have always been proud of the part lay people play in AELC affairs. Where else do you find a church body where the most influential post, that of convention chairman, is held by a layman? In what other church body do you find as large a proportion of lay votes compared with clergy votes? In the largest Lutheran synod in the U.S., each lay vote is matched by one clergyman's vote. In others, the ratio is one lay vote for 100 church members. In our synod, every fifty church members are given one vote, which in some congregations means that there are six or seven laymen's votes for that one pastor's vote. On our synod board the lay persons are in the majority. On the board of directors for the College and Seminary, lay persons are far in the majority. We may be sure that in future merger discussions, one of the concessions we will have to make will be on this prepon-

derance of laymen's importance in handling church affairs. . . . There is no denying, on the other hand, that our lay people could be more influential. They are perhaps not as active as they have legal right to be, and this is undoubtedly our correspondent's main point. But in our opinion most of the representatives at our conventions are not unhappy over the decisions made. One might argue, in fact, that if the lay people are so easily swayed as our correspondent seems to think, then we may be happy that they do not actively wield the power which they possess.

AT MINNEAPOLIS, the most interesting thing on the schedule was the daily press conferences. It was especially interesting to watch the reaction and to note the questions of representatives of the secular press. Some of these were, of course, religiously trained persons specializing in religious news for daily papers. But some were not. One exciting moment occurred when Bishop Lilje revealed in a rather off-hand manner the LWF's plans for a new research institute for the purpose of studying Roman Catholic theology. The secular press immediately sensed that this was a subject with sensational implications. Bishop Lilje was forced into rather more detail than he intended in order to make the purpose of the institute unmistakable. Such an institute, coupled with the great theme of the Assembly (Christ Frees and Unites) could be interpreted by the careless to mean that Lutherans of the world are now seeking for a reconciliation with the Romans. This, obviously, would be leaping to a conclusion. The bishop carefully explained that the preliminary step would be to engage a research fellow who would investigate, first of all, the feasibility of this project. In this work, the specialist would have the help of an advisory committee consisting of Prof. K. E. Skydsgaard of Denmark (who has written a book on this subject recently translated by Prof. Axel Kildegaard of Grand View Seminary and published by Muhlenberg), plus Dr. Peter Brunner of Heidelberg and Bishop H. Dietzfelbinger of Bavaria. Two years from now the results of this study will be presented to the LWF executive committee, at which time a decision on the project will likely be made. (The Third Assembly was told by Dr. Carl Lund-Quist, executive secretary, that an institute "for the study of Roman Catholic theology which emphasizes the necessity for a thorough theological encounter with the Roman Catholic Church" was under consideration.) In such a land as Germany, where half the people are Roman and half are "Evangelical" (Lutheran) such a study would be helpful. And in North and in South America, Lutherans and Romans find themselves face to face continuously. Roman theologians little by little are beginning to see some merit in Protestant fundamentals, and some of the extremists shock their associates by daring the opinion that Martin Luther might have been another Augustine for the Roman Church if he had not been excommunicated. Probably not much can be hoped for in this association in our lifetime, but it might be a step toward getting the Romans interested in the World Council of Churches, where they could fit in and where their presence would be a tremendous boon to the world-wide cause of Christianity.

District I Convention

District I of the American Evangelical Lutheran Church will meet for its annual convention at Our Saviour's Lutheran Church in Bridgeport, Connecticut, September 27-29.

The opening meeting will be on Friday evening, the closing meeting Sunday afternoon.

All pastors should be in attendance and the congregations are reminded to send delegates, one for every 25 voting members of their membership.

Einar Anderson, District President.

In accordance with the announcement above, Our Saviour's Lutheran congregation invites pastors and members of our churches to be our guests during the District convention, September 27-29. Please send your reservation at least 10 days prior to the meeting, to LeRoy Sorensen, 338 Beechwood Avenue, Bridgeport 4, Connecticut.

Hans Hansen, President.
Viggo M. Hansen, Pastor.

District III Convention

District III of the American Evangelical Lutheran Church will have its annual convention in St. Stephen's Evangelical Lutheran Church, 8500 Maryland Avenue, Chicago, Illinois, September 27, 28 and 29, 1957. Members and friends of our churches are welcome to participate. Congregations are reminded that they are to elect delegates to the meeting on the basis of one delegate for every 25 voting members.

Ivan E. Nielsen, District President.

INVITATION

St. Stephen's Evangelical Lutheran congregation, 8500 Maryland Avenue, Chicago 19, hereby extends to members and friends of District III of the American Evangelical Lutheran Church a hearty welcome to all who may desire to share in the above meeting. Please send registrations to Mr. Chris Korsgaard, 1454 West 183 Street, Homewood, Illinois, by September 21, 1957.

Richard Iverson, President.
Paul E. Wikman, Pastor.

PROGRAM

THEME: "BLESSINGS ABOUND"

Friday, September 27

12:00 Noon—Dinner for pastors and family.

1:30 p. m.—Presentation of Paper by Dr. J. Knudsen.

8:00 p. m.—"Blessings of the Church," by Pastor Robert Heide.

Saturday, September 28

9:00 a. m.—Devotions, "Blessings of our Tasks," by Pastor Eilert Nielsen.

9:30 a. m.—Business session.

12:00 Noon—Dinner.

1:30 p. m.—Business session.

3:00 p. m.—Coffee.

3:30 p. m.—Women's Mission Society meeting.

6:00 p. m.—Supper.

8:00 p. m.—"Blessings of Forgiveness," by Dr. Alfred Jensen.

Sunday, September 29

10:45 a. m.—Worship service with communion. Sermon, "Blessings of Hope," by Pastor Ivan Nielsen.

12:00 Noon—Dinner.

2:00 p. m.—"Blessings of Salvation," by Pastor Erik Moller.

3:30 p. m.—Coffee and closing remarks.

YOUTH WORKSHOP AT DISTRICT III CONVENTION

The young people of District III are conducting a one-day workshop at St. Stephen's Ev. Lutheran Church, 8500 Maryland Ave., Chicago, during the district convention there.

Come and have your own sessions during the business meeting of the convention on Saturday, September 28. Saturday evening there will be special youth activities.

Send your registration to Miss Ginger Olson, 7541 Yale Ave., Chicago 20, Ill., who will take care of housing.

St. Stephen Youth Fellowship.

District V Convention

District V pastors and delegates are reminded of the annual convention to be held at West Denmark Lutheran Church, Luck, Wisconsin, October 11-13. Each congregation is entitled to one delegate for each 25 voting members, or fraction thereof.

Let us make plans for a good representation at our district convention; inspiration and fellowship should strengthen us in our common tasks.

W. Clayton Nielsen, District President.

INVITATION

The West Denmark Lutheran Church of Luck, Wisconsin, hereby extends an invitation to pastors, delegates and members of our district to attend the annual convention of District V to be held at West Denmark, October 11-13, 1957. The people of the congregation are preparing for your coming, and we will do whatever we can to make this week end a pleasant one for you.

All pastors, delegates and visitors, are asked to send their registrations to the secretary of our congregation, Mr. Norman-Pedersen, Route 3, Luck, Wisconsin. We will provide housing for our guests.

When you send in your registrations please give as many details as you are able, as to when you expect to come, how you expect to come and how many and who plans to come with you if you are coming by auto. And if you would want motel or hotel accommodations reserved let us know. We would like to know one week in advance how many are coming for the convention. It would also help if those who plan to come only for Sunday would notify us.

Ove Jensen, President.

Harald A. Petersen, Pastor.

TENTATIVE PROGRAM

Friday, October 11

2:00 p. m.—Devotional, Robert Hermansen.

2:30 p. m.—Reports from congregations.

8:15 p. m.—Panel discussion: "A Look at our Congregations," Vagn Duus, Harris Jespersen, Harald A. Petersen, W. Clayton Nielsen.

Saturday, October 12

9:00 a. m.—Devotional, Harold Petersen.

9:45 a. m.—Business meeting continued.

1:30 p. m.—Home aid association affairs, business continued. Elections (vice president-secretary).

4:30 p. m.—Women of District V.

8:15 p. m.—Lecture, Ottar Jorgensen.

Sunday, October 13

10:30 a. m.—Worship service with holy communion. Sermon by Dr. Alfred Jensen. Liturgy and communion by Harald A. Petersen.

2:30 p. m.—Lecture, Gordon Miller.

District VI Convention

District VI of the American Evangelical Lutheran Church will meet for the annual convention at Tyler, Minnesota, October 4-6. Congregations are reminded that they are entitled to one delegate for every 25 voting members or fraction thereof. Remember it is voting members not contributing members. Also remember to send your district dues, 25 cents for each contributing member, to the district treasurer, Jorgen Krog, Lake Benton, Minn., before the convention. Each congregation is to bring a report of the activities of their congregation during the past year.

Harald Ibsen, President.

INVITATION

Members and friends of District VI, American Evangelical Lutheran Church, are hereby invited to attend the annual district convention to be held at Danebod Lutheran Church, Tyler, Minnesota, October 4-6. We ask that you please register your intent as early as possible, including time of arrival, with Mr. Johan P. Johansen, Tyler, Minnesota.

Ludvig Petersen, President.

Paul Nussle, Associate Pastor.

The Old and New Adam

Aage Moller

In the classic story about Matilda Wrede from Finland, and Halonen, the convict, I find examples of the old and new Adam, imprinted on our minds by Paul the Apostle. Halonen had killed 10 people, terrorized several counties and robbed many travelers. He was finally captured by the police. They put chains on both his arms and legs, yet the guards were afraid of entering his cell, knowing how quickly and forcefully he could swing the chains. The warden was very hesitant in granting Matilda permission to enter the cell unaccompanied, but even a warden cannot stop a person who is chosen by God to do a certain job. She found him to be the tallest and most well proportioned man she had seen. He excelled the poets in the author's description, the forest with trees, animals, storms and mysteries. His love for freedom was so intense that he could not endure the chains. There were not sufficient proofs to sentence him to death, so he made an oath just before Matilda entered the cell that he would kill the first person who came in, in order to bring his captivity to an end.

Matilda was not the woman who could charm anyone, but she was the person who had passed over from the acme of the old Adam, namely preservation of the self, to a faith in the nature and reality of a new life called love. She came not as preacher or benefactor to the convict but as the child who gave her life into his hands. She could not leave him and let another person be the victim of his murder motive, for she did not possess herself anymore. She had given her very existence to him. It was that which broke down the stamina of Halonen's soul. I find in Halonen the old Adam who relies entirely on the innate power in his self, and I find in Matilda, the daughter of the aristocrat, the person who no longer lives his own life.

In Walt Disney's picture, "The Wagons" we meet the rustic doctor who had to disregard the advice and dictum of the migrating colony and go over into the enemy's camp in order to treat the young man who needed him. Here

again we find the person who entrusts his life entirely to the Dakotas, making them responsible for his existence. It was that which alleviated the ire in both camps.

Love is not rooted in the self. It is the child which nestles down in the arms of the irate, the stubborn, the conceited and the sophisticated adult, doing to him what all the moralism and intellect of the world could not do. Had Jesus of Nazareth with a gesture of His hand, a wink of the eye, or a sentence defended Himself, the officers of the Roman empire and the Jewish church could have held their posture over against Him, but He had given His life into their hands and it was that which defeated them. It was more than they could carry.

Love is not thine or mine, his or hers. It is not owned by any church, any state, or any dictatorship. It is creative and it creates in between you and me, between him and her, between this and that group. The newly created child or attitude cannot properly be called his or hers, yours or mine. Jesus Christ, the germinator of love in the world, is not my personal Saviour, nor is He yours, and whenever any Nazareth group tries to hold Him, He walks away from them amidst them all. Love is not a paper love interpreted by people who have been enamoured by paper certificates. It is life itself undeflated by the self-centered religions and organizations of men. It is the seed of new life finding its opportunity in the collapse of human life, in any form, rooted in the exertion of the self.

We are now experiencing the disintegration of civilization and we know that even a geophysical year will not efface it. We were entrusted with a burden which we could not carry while we at the same time preserved the splendor of achievement. We crucified the Lord of love all the time, but we were the ones whose knees buckled.

The Mountain Revisited

Sermon on the Mount as Translated in RSV

V

Salt has been defined as what makes the food taste bad if it is left out. Salt is found in the blood and tissues of the human body. Since it is being continually thrown off, it must be replaced. Cattle have to be pastured near a salt lick, or else that element must be otherwise provided for their diet. Salt has industrial uses. Compounded with other chemicals, it figures in manufacturing processes. There are said to be not less than 14,000 ways in which salt is used.

Because of its manifold importance, salt plays a large part in the economy of nations. The quest for it has been a significant factor in political life. Wars have been won by cutting off the enemy's salt supply, and revolutions fomented by unjust taxes on salt. Our English word "salary" is derived from the Latin word for salt. To the Romans, salary was salt money. Salt is still used as currency in some parts of the world.

To those who heard Him on the mountain Jesus said: "You are the salt of the earth." Because of its "purifying, sustaining and antiseptic qualities," salt became a symbol of friendship and hospitality among Eastern nations. Those who had eaten salt together pledged themselves to be forever at peace. At Numbers 18:19 and II Chronicles 13:5 the relationship between God and His people is described as "a covenant of salt."

All that salt means to mankind, that Christians are to be among their fellows. The Revised Standard Version helps us to sense the urgency that salt should remain true to itself: "if salt has lost its taste, how can its saltiness be restored?" (Matthew 5:13). A familiar translation reads: "if the salt have lost his savour, wherewith shall it be salted?" "Savour," apart from its archaic spelling, describes that which appeals to certain organs of perception: "flavor, relish, scent." Salt has no odor, and taste would seem to be the preferable word here. Christians make life palatable. They are a pledge of friendship. They destroy the evils that would destroy men. Their pervading influence is to be everywhere. What happens if the salt gets so mixed with dirt that it loses its taste; "how can its saltiness be restored,"

J. Carter Swaim.

District VII Convention

NYSTED (DANNEBROG) NEBRASKA, SEPT. 27-29, 1957

District VII of the American Evangelical Lutheran Church will meet in annual convention at St. Peter's Evangelical Lutheran Church, Nysted Community, Dannebrog, Nebraska, September 27, 28 and 29. Members and friends are invited to attend and share in the convention.

Congregations are reminded that they are entitled to one delegate for every ten voting members or major fraction thereof. Congregations are also reminded that their proportionate share of the district budget should be forwarded to the district treasurer six weeks prior to the convention.

Delegates are asked to bring a brief, written report of the activities of their congregations during the past year.

The tentative program for the convention is presented below. We invite all to come to share and serve together in the work of our district to the glory of God and to the future of His church.

Thorvald Hansen, Vice President, Secretary.

INVITATION

St. Peter's Evangelical Lutheran Church, Nysted Community, Dannebrog, Nebraska, hereby extends a cordial invitation to all pastors, delegates and friends of District VII to attend the district convention at Nysted.

Nysted is located about nine miles north of Cairo, Nebraska; five miles south of Farwell, Nebraska; and three miles west and one mile north of Dannebrog, Nebraska.

Those wishing to stay at Camp Nysted (Folk School) are asked to bring blankets, etc. Please state if you prefer to stay at Camp Nysted. Registrations may be sent to Mr. Anton Faaborg, Dannebrog, Nebraska.

Anders Nielsen, President.
Arnold Knudsen, Pastor.

OUR CHURCH

Hampton, Iowa. A farewell party was given by the congregation here for the pastor, Gudmund Petersen, and family, before they left for their new church in Michigan. A beautiful gift lamp and a generous purse were presented to them, during the evening meeting.

Sidney, Michigan. Pastor and Mrs. Beryl Knudsen have a new baby daughter, Sandra Lynn, born August 21. The building fund here now stands at \$6,000, at Settlement Lutheran Church.

Menominee, Michigan. Pastor Gudmund Petersen, (see above), has now taken up his work here and has sent us his first monthly bulletin in his new parish. In it we note that the recently acquired parsonage of the Menominee congregation must now be vacated, (no reason is mentioned) and so a special congregational meeting has been called to decide what to do.

Tyler, Minnesota. A farewell gathering was held September 15 here for Pastor and Mrs. Paul Nussle, who has served our largest church during the past year in the absence of the regular pastor, Enok Mortensen. The Nussles now leave Minnesota to take up work in California, where they have been called to serve our church in Salinas. Meanwhile the Mortensens have concluded a two-month automobile tour of Europe (Holland, Belgium, England, France, Switzerland, Austria, and Germany) together with the Harald Petersens. They left Denmark on September 8 on the "Stockholm" and expect to be in Tyler for morning worship services September 29. On September 15 Chaplain John Keller of the office of Lutheran Welfare of Minnesota preached here. Prof. K. E. Skydsgaard of Copenhagen U., spoke twice at the Harvest Festival recently.

Bridgeport, Connecticut: A new Conn organ has been purchased by the congregation here and was installed in time for the services September 15. The old organ was sold for \$100, but pipes were retained for decorative purposes.

Cedar Falls, (St. Paul's) Iowa. Pastor Alfred Sorensen and Mrs. Sorensen have left their home mission work here and are now in charge of Valborgsminde home for the aged in Des Moines. Pastor Harold Olsen will move here December 1. On September 22 services will be in charge of Mr. Jack Greenley, layman assistant to the pastor. The following Sunday, Pastor Svend Kjaer will preach.

Solvang, California. A new \$3,500 Baldwin organ has been installed in Bethania Church here. It replaces a Hammond electric instrument that has been used for over 20 years, and which was a memorial to the late Marcus Nielsen, given by his widow. Only

three months ago the quarterly meeting of the congregation agreed to let the choir and church board proceed with plans for another organ, and now it has already been installed. The Hammond organ provided the \$750 down payment, and monthly payments of about \$75 over a 3-year period will take care of the balance. The chimes from the old organ have been retained. The installment method of buying has the advantage that ingathering for the organ fund will not bog down, since the payments will be regular. The choir of the congregation, numbering about 25 voices, will sponsor the project, and this month a fund-raising concert was planned at the unique garden home of the Ferdinand Sorensens, with soloists and choir numbers, and the general public invited at \$1 each.

Lindsay, Nebraska (Rosenborg) Pastor and Mrs. Michael Mikkelsen were given a welcome home party after their vacation, with the congregation, the Sunday School, the Luther League, the Ladies' Aid, taking part. A beautiful new television set came as a complete surprise, an expression of the friendship and fellowship shared within the congregation with the pastor and his family. The Mikkelsens spent part of their vacation at the LWF Assembly in Minneapolis. Their son, Vern, lives there, where he is one of the stars on the Minneapolis Lakers professional basketball team, a position of prominence that he has held for some seven or eight years.

Contributions to the Pioneer Memorial Home, Inc., Askov, Minnesota

Memorial Gifts:

In memory of Jes Larsen, Sandstone, Minn., by Christ Mogensens, Mr. and Mrs. Jacob Christensen, Mrs. Alfred Larsen, Mrs. Kristine Kyhl, Mrs. Jorgen Petersen, Mr. and Mrs. Chris Sandahl, D. J. Adolphsen and Vivian, Mr. and Mrs. Christopher Nielsen, Mr. and Mrs. Niels Serritslev, Ellen Jorgensen, Mrs. Chr. Dixon, Mrs. Hans Abrahamsen and Mr. and Mrs. Arnold C. Sorensen, Askov, Minn. ----- \$ 8.00

In memory of Jes Larsen, Sandstone, by Mrs. Jes Larsen ---- 33.00

In memory of the Herluf Rasmussen Family, Askov, Minn. by Mr. and Mrs. Jacob Christensen, Mrs. Alfred Larsen, Mrs. Kristine Kyhl, Mr. and Mrs. Ted Bagge, Mr. and Mrs. Erwin Krogh, Mr. and Mrs. Hans Bagge, Mr. and Mrs. Albert Krogh, Mr. and Mrs. Alfred Nielsen, Mr. and Mrs. Frands Jensen, Mr. and Mrs. C. Richard Pedersen, Mr. and Mrs. Jacob Schmitz, Jens Bagge, Mrs. Jorgen Petersen, Mr.

and Mrs. Chris Sandahl, D. J. Adolphsen and Vivian, Mr. and Mrs. Jens Krogh, Mrs. Thora Breiland, Mr. and Mrs. Christopher Nielsen, Mr. and Mrs. M. L. Ambers, Mr. and Mrs. Andrew Jessen, Martin Jessen, Mr. and Mrs. Niels Serritslev, Ellen Jorgensen, Mrs. Chr. Dixon, Mrs. Marie Nedegaard, Mrs. Jens Nielsen, Mr. and Mrs. Arnold C. Sorensen, Mr. and Mrs. Roland Johansen, Mr. and Mrs. Enok Sorensen, Dr. and Mrs. H. Stokes, Mr. and Mrs. T. S. Jensen, Mr. and Mrs. Jens Lund, Barbara Krogh, Mr. and Mrs. Cletus Rausch, Mrs. Ruth Lundsten, Askov, Minn. ----- 37.75

In memory of the Herluf Rasmussen Family, Askov, Minn., by Mr. and Mrs. Aksel Skov, Alden, Minn. ----- 2.00

In memory of Margrethe Isaksen, Askov, Minn., by D. J. Adolphsen and Vivian, Mr. and Mrs. M. L. Ambers, Mr. and Mrs. Arnold C. Sorensen, Mr. and Mrs. C. R. Pedersen, Mrs. Jens Nielsen, Mr. and Mrs. Chris Sandahl, Mrs. C. P. Christensen, Askov, Minn. -- 4.50

In memory of Mrs. C. Svennevig, Racine, Wis., by Mr. and Mrs. Anker Ericksen, Racine 5.00

In memory of Lars Sorensen, Askov, Minn., by Christ Mogensens, D. Adolphsen, and Mrs. Jorgen Petersen, Askov, Minn. 2.00

In memory of Carl Mogensens, Askov, Minn., by Christ Mogensens, Askov, Minn. ----- 1.00

In memory of Hans Pedersen, Racine, Wis., by Mr. and Mrs. Anker Erickson, Racine, Wis. 2.00

In memory of J. R. Petersen, Askov, Minn., by Mr. and Mrs. Clifford Andreasen, St. Louis Park, Minn. ----- 5.00

In memory of Mrs. Marie Flint, Askov, Minn., by Chris and Valborg Flint, Askov, Minn. ---- 10.00

Agnete Fenger, Philadelphia, Pa. 5.00

In memory of Mr. and Mrs. Jorgen Paulsen, Askov, Minn., by Mr. and Mrs. Chris Nelsen, Exeter, Nebr. ----- 10.00

Bethania Lutheran Church, Racine, Wis., Lenten service offering ----- 34.90

With a sincere "thank you" to all givers.

Pioneer Memorial Home, Inc.
Vivian M. Adolphsen, Treas.

RUSKIN SAYS:

It is more difficult to be simple than to be complicated.

When love and skill work together, expect a masterpiece.

Never omit an opportunity of doing a kindness, speaking a true word or making a friend.

Books

THE PITIFUL AND THE PROUD
(424 pp.) — Carl T. Rowan — Random House, New York.

Of all the causes which conspire to blind

Man's erring judgment, and misguide the mind,

What the weak head with strongest bias rules,

Is Pride, the never failing vice of fools.

—Alexander Pope.

In these days when the Ku Klux Klan rides again in the Deep South, it must be extremely difficult for a colored American to keep faith in America. The author of this book is an American Negro. He loves the America of Thomas Jefferson, Abraham Lincoln and Marian Anderson. He writes about his country with charm and beauty. He does this in spite of the fact that his sensitive soul has experienced much cruelty at the hands of white folks.

Mr. Rowan is on the staff of the **Minneapolis Tribune**. He is the author of several books. He has done his work so well, as a writer and speaker, that the U. S. State Department asked him to go to India, Pakistan and Southeast Asia to lecture to students and journalists. It was the hope of the State Department that he could convince the intellectuals of Asia that they should keep faith in democracy. In this book he tells about his experience in Asia. It is an interesting and disturbing story.

He saw the incredible poverty and misery of the masses of India. Most of these people filled with ignorance, filth and disease are not much interested in freedom. They are interested in better food and better health. They are in great danger of falling for communist propaganda.

He met the intellectuals of India. He found them to be extremely critical of American foreign policy. They knew the worst about race relations in the United States. They could hardly believe that Rowan was honest. How could he with all the race prejudice there is in this country, speak for American democracy?

He went to Pakistan. One gets the impression that he wonders why we are arming that country and offending a much more important India. He was evidently not impressed with the leaders of Pakistan. He quotes the old saying: "A people gets the kind of government that it deserves."

He traveled to Burma, Thailand, Indo-China and Indonesia. Everywhere there is a contest for the souls of men. Everywhere he found communism all dressed up to appeal to the pitiful masses and the proud oriental intellectual. It is not at all certain that democracy and freedom will win in this contest.

He attended the Bandung Conference in Java. It was a meeting of the colored nations of Asia and Africa.

Mr. Dulles did not think it important enough to send an official greeting. Mr. Rowan found it most important. His heart was warmed by the great speech of John Kotelavala of Ceylon in which he told the audience that one of the worst forms of imperialism of our days is the Russian imperialism in east-central Europe.

It is my hope that many people will read this book. How I wish my friend, Harold Riber, would tell us his impressions of this good book in LUTHERAN TIDINGS. He knows more about India than any of us.

Alfred C. Nielsen.

Grand View College.

Acknowledgment of Receipts by the Synod Treasurer

For the month of August, 1957

Towards the Budget:

Unassigned:

Congregations:

Gayville, South Dakota	\$516.00
Dannebrog, Greenville, Mich.	100.00
Racine, Wis.	220.00
Askov, Minn.	90.00
Clinton, Iowa	500.00
Kimballton, Iowa	200.00
Bethlehem, Cedar Falls, Iowa	500.00
Omaha, Nebr.	300.00
First Luth. of Montcalm county, Greenville, Mich.	606.43
Omaha, Nebr.	300.00
St. Stephen's, Chicago, Ill.	200.00
Manistee, Mich.	100.00
Racine, Wis.	250.00

Pension Fund:

Congregation, First Luth. of Montcalm County, Greenville, Mich.	10.00
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Home Mission:

In memory of Carl Paulsen, by Willing Workers Society, Dwight, Ill.	3.00
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Seamen's Mission:

First Lutheran of Montcalm County, Greenville, Mich.	1.00
Messiah Lutheran Sr. Aid, Roscommon, Mich.	5.00

President's Travels:

Bethania Ev. Lutheran Church, Lucedale, Miss.	35.00
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Publications, Lutheran Tidings:

First Lutheran of Montcalm County, Greenville, Mich.	4.00
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Annual Reports:

Dagmar, Mont. (Nathanael)	15.00
Omaha, Neb.	15.00

Pastor's Pension Contributions:

Rev. Harold Olsen	10.00
Rev. Peter Thomsen	56.85

\$ 66.85

Total receipts for budget during

August, 1957	\$4,028.28
Previously acknowledged	\$36,224.91

Total to date \$40,253.19

Received for Items Outside of Budget:

Budget:

For Lutheran World Action:

Congregations:

Gayville, South Dakota	\$124.20
Tyler, Minn.	76.95
Racine, Wis.	44.55

Racine, Wis., by Pastor Heide	5.00
North Cedar Lutheran Mission Sunday School, Cedar Falls	3.28
First Lutheran of Montcalm County, Greenville, Mich.	145.00
Dwight, Ill., Sunday School	71.52
Victory Trinity Luth. Church, Ludington, Mich.	10.75
St. Stephen's, Chicago, Ill.	43.00
Racine, Wis.	50.74
Racine, Wis., by Pastor Heide	10.00

Total for month of August,

1957	\$584.99
Previously acknowledged	7,752.09

Total to date \$8,337.08

For Eben-Ezer Mercy Institute:

T. G. Jensen, Kimballton, Iowa	10.00
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For District IV Home Mission:

Received from district treas.	250.00
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For District V Home Mission

Building Fund:

Rev. Harold Petersen, Askov, Minn.	10.00
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For Faith and Life Advance:

Congregations:	
Racine, Wis.	79.75
First Lutheran of Montcalm County, Greenville, Mich.	3.00
Racine, Wis.	54.25

Total \$137.00

For Old People's Home, Des Moines, Iowa:

In memory of Carl Paulsen, from Mr. and Mrs. Elmer Eskildsen, Reddick, Ill.	3.00
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For General Fund:

AELC Convention Offering	335.23
AELC Convention Registration Fees	364.00

Total \$699.23

M. C. Miller, Treasurer.

P. O. Box 177,
Circle Pines, Minn.

Cultural Factors and Christian Unity

(Continued from Page 4)

has led many people in our churches to be less worried about varieties in worship and organization than the theological leaders who are preoccupied with the doctrinal approach to Christian unity. Thus our political, social, and economic experience as a nation has a historical and cultural impact upon our attitudes toward inter-church relations and Christian unity.

In the Oberlin discussions of the Nature of the Unity We Seek, the practical considerations of cooperation and the development of mutual understanding and a unity of spirit in Christ will be studied along with approaches to organic union. Theology and history will be combined in the attempt to discover what is sound in principle and what is at the same time practical.

Our commitment is to further Christ's purpose for His Church. Oberlin will not answer the basic questions, but it should make a substantial contribution. At least, the discussions will not be dull!

Santal Mission Contributions

For General Budget:

In memory of Mother by Pastor and Mrs. Ronald Jespersen, Danevang, Texas	\$ 2.00
In memory of Mrs. Jens Holst, Carl Nielsen, Seattle, Wash.	1.00
In memory of Pastor Andreasen, Ellis Walters, Indianapolis, Mrs. Andr. Thompson, Ethan, S. D., by Jens Jorgensens, Tyler, Minn.	5.00
Johannes Møller, Canada	5.00
In memory of Mrs. Jens Holst and Mrs. Sara Madsen, Palo Alto, Calif., Mr. and Mrs. Aksel Holst, Cedar Falls, Ia.	10.00
Annual Meeting of Santal Mission, Cedar Falls, Iowa	129.35
In memory of Anna Refshauge, Bethlehem, Cedar Falls, Ia.	50.00
St. John's Congr., Hampton, Ia.	36.35
In memory of Mrs. Emma Krogh Christensen, Lindsay, Nebr., by Erling Jensens and Everett, Axel Jensens and Douglas, and Mrs. Jensine Jensen	5.00
Ferd. Pearsons, Ernest Nygrens, Clarence Nelsons and Arlene	5.00
Miss Johanne Pedersen	10.00
Nazareth Cong., Withee, Wis.	16.41
In memory of Harry T. Hermansen, Harrisburg, Ore., Sidney Mission Group, Sidney, Mich.	10.00
Sidney Mission Group, Sidney, Mich.	10.00
Bethlehem Danish Ladies' Aid, Askov, Minn.	15.00
A Friend, South Dakota	50.00
In memory of Jens Gregersen, Hubbard, Ore., Otto Larsen family	5.00
Mrs. Anna White, Ludington,	

Mich.	15.00
Pastor John Christensen, Ludington, Mich.	15.00
St. Mark's Congr., Circle Pines, Minn.	25.00
Luther Memorial Congr., Des Moines, Iowa	32.50
Pentecost Offering, Luther Memorial, Des Moines, Iowa	103.85
Olaf Olsens, Detroit, Mich.	10.00
In memory of Mrs. Bos, by North Sidney L. Aid	5.00
West Denmark L. A. Birthday Bank, Luck, Wis.	12.13
St. John's S. S., Cordova, Nebr.	10.00
St. John's Congr., Cordova, Neb.	49.40
Bethania Congr., Racine, Wis.	50.60
Pastor Heide, Racine, Wis.	10.00
Dalum Congr., Wayne, Alta.	38.20
St. John's Congr., Seattle, Wash.	10.00
In memory of E. W. Bergstrom, Seattle, Al H. Johnson and family	5.00
Mr. and Mrs. Harry Gjelsteen, Menominee, Mich.	35.00
Settlement Mission Society, Greenville, Mich.	15.00
St. John's Congr., Marquette, Nebr.	57.10
For Leper Work:	
In memory of Catherine Clausen, Omaha, Nebr., by C. H. Frederiksen, Glendale, Calif.	5.00
For Muriel Nielsen and the Riber's Work:	
St. Peter's Jun. L. A., Detroit, Mich.	25.00
Mrs. S. P. Larsen, Solvang, Cal.	5.00
For Children in Schools:	
St. Ansgar's S. S., Portland, Me.	25.00
For Film Fund:	
St. John's D. V. Bible School, Cozad, Nebr.	3.50
Total for June	\$926.79
Total since January	\$6,875.43

July 1957

General Budget:

Ida Christensen, Cedar Falls	\$ 5.00
Pastor John Christensen, Ludington, Mich.	25.00
Mrs. Anna White, Ludington	25.00
Mrs. Olga Boesen, Des Moines, Iowa	2.00
Albert V. Olsens, Ruthton, Minn.	10.00
Martinus Larsens, Omaha, Neb.	5.00
In memory of Mrs. Jens Holst by P. Hemmingsens, Arnold Hemmingsens, and Glen Kislers, all of Marquette, Neb.	3.00
In memory of Mrs. Martha Simonsen, Los Angeles, Julius Petersens, Cordova, Neb.	2.00
Dagmar L. Aid, Dagmar, Mont.	25.00
Anonymous, Dagmar, Mont.	10.00
Hans J. Dixen Estate, Ellensburg, Wash.	278.86
In memory of Mrs. Bertha Larsen, Watertown, S. D., Ray Blymeners and Severt Andersen	2.00
In memory of "Marie" by Carl Carlsens, Lake Benton, Minn.	10.00
St. Ansgar's Congregation, Waterloo, Iowa	61.46
Trinity Congregation, Greenville, Mich.	10.00
St. Stephen's Luther League,	

Clinton, Iowa	10.00
In memory of Askov friends, by Dagmar Miller	4.43

Children in School:

Trinity D. V. Bible School, Greenville, Mich.	32.00
St. Paul's D. V. Bible School, Cedarloo, Iowa	56.02
Fredsville D. V. Bible School, Dike, Iowa	44.76
Oak Hill D. V. Bible School, Atlantic, Iowa	20.27
St. Paul's S. S., Cedarloo, Iowa	24.89
Nazareth S. S., Withee, Wis.	61.00

For Muriel Nielsen and The Riber's Work:

Church Women of St. John's Congregation, Ringsted, Iowa	29.65
Total for July	\$757.34
Total since January	\$7,002.81

N.B. In the June list the In Memoriam for Mrs. Sara Madsen given by Kimballton friends is a mistake. Instead of \$5.00 the amount donated was \$7.00

August 1957

General Budget:

Pastor Hasle, Junc. City, Ore.	\$ 1.00
In memory of Mrs. Katherine Clausen, Omaha, Julius Petersens	2.00
St. John's Danish Ladies' Aid Mission Meeting, Hampton, Iowa	11.10
Trinity Guild, Chicago	25.00
In memory of C. C. Muller by Enevold Jensen, Elk Horn, Ia.	1.00
In memory of Marinus Larsen, C. C. Muller and Sara Madsen, Palo Alto, Calif., by Fred Bonnesens	3.00
Oak Hill, Cong., Atlantic, Iowa	28.85
T. G. Jensen, Kimballton, Iowa	25.00
T. A. Ortegrens, Marquette, Neb.	10.00
Pastor Walter Browns, Seattle, Wash.	5.00
Collections in District 2 at Muriel Nielsen's meetings	210.18
So. Sidney Ladies' Aid, Greenville, Mich.	10.00
In memory of L. P. Larsen, Waterloo, Iowa, by Hans Nielsen, Danevang, Texas	5.00
Mrs. Knudstrup, Manistee, Mich.	10.00
In memory of Agnes Engelbreth by Valborg and Freda Engelbreth, Racine, Wis.	10.00
Messiah Sr. L. A., Roscommon, Mich.	5.00
Mrs. Anna White, Ludington, Mich.	15.00
Pastor John Christensen, Ludington, Mich.	15.00
Mrs. S. P. Larsen, Solvang, Cal.	4.00
The American Evangelical Lutheran Church Convention, 1957	390.56

For Children in School:

Mr. and Mrs. Harold Andersen, Westbrook, Me.	35.00
St. John's S. S., Seattle, Wash.	30.00
Total for August	\$851.69
Total since January	\$7,854.50
Thankfully acknowledged,	

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

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.

September 20, 1957

I am a member of the congregation at _____

Name _____

City _____

State _____

New Address _____

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