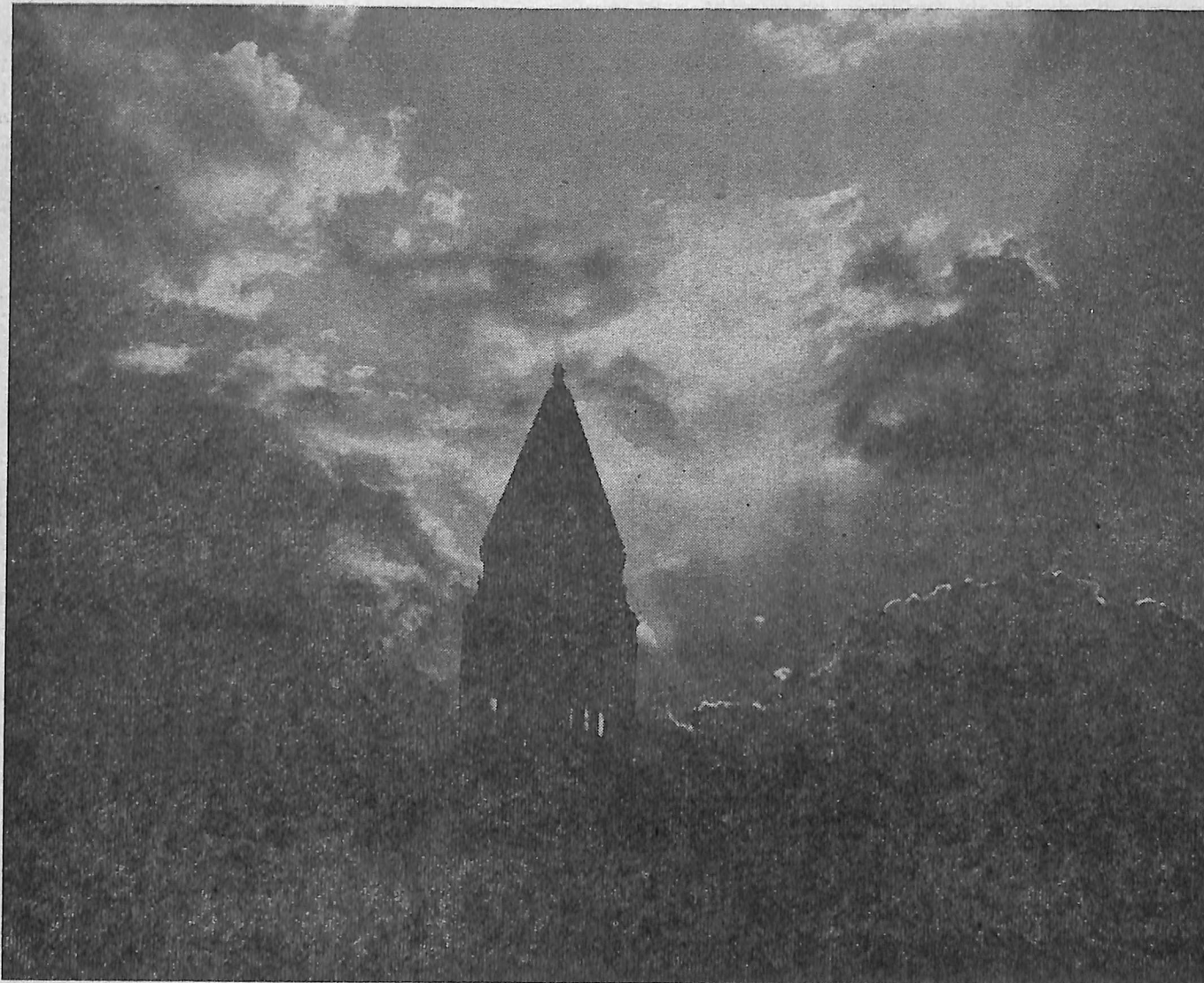


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



New Year comes on us like dawn, full of opportunity, full of promise, full of the unknown. It is another new gift from God which we cannot deserve nor earn. We can only seize each new opportunity, gratefully welcome each new promise, and strengthen our faith in God through each unknown. "O give thanks to Him who by wisdom made the heavens; for His mercy endureth forever." (Psalm 136:5)

Prayer for Peace

O chime for prayer,
Ring through the air
And calm the rush of people....
A whispered word
Is Heaven-heard,
Uplifted like a steeple.....
O let them know
A prayer can sow
The seed of peaceful living.

And in this hour
Man's greatest power
Goes forth in Christly giving.
O chime for prayer
Ring everywhere,
In every town and nation,
That love may start
In every heart
World peace for all creation!
— Constance Walker.

The Joint Commission Meets Again

The Joint Commission on Lutheran Unity met again for an important meeting in Chicago December 12-13. It received many reports, evidence of diligent work by committees, and took several important steps toward agreement upon the form and basis for union. It agreed that the constituent units of the new church should be called "synods," with "districts" as subdivisions. The head of the church should be called "President of the Church" (not bishop) and the heads of synods should be called "President of Synod." The name for the new church has not been decided, but several names found favor, such as "The Evangelical Lutheran Church in America" and "The Lutheran Church in America." Tentative agreement was reached on a majority of the areas which should form synods, but a few areas are yet under discussion.

Many of the areas of agreement involve technical decisions about such things as pensions, parish education, home missions, publications, etc., and they can not be reported in any brief manner. Let us suffice to state that good progress has been made, in some cases remarkable progress. In other areas there are still unresolved problems, but it is true also of these that progress in understanding has been made. The biggest problem is that of the training and control of the pastors. It is no secret that ULCA holds to synodical authority and that Augustana favors control by the general church body, but it is evident by now that we are on the way to finding a formula which satisfies both views. Nothing tangible can be made public as yet, however. A decision was made that men who are to be ordained in the new church must promise to refrain from membership in organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to His church.

The Committee on Doctrine and Living Tradition, of which Dean A. C. Kildegaard is a member, brought in a revised doctrinal statement on the Word and the Confessions, and it was adopted and released for publication. It is printed in full below, but it must be taken only as a preliminary statement in preparation of the constitution of the new church.

J. Knudsen, Reporting.

A PRELIMINARY DOCTRINAL STATEMENT ON THE WORD OF GOD AND THE CONFESSIONS

**Adopted by the Joint Commission on Lutheran Unity
in preparation of the doctrinal article
of the constitution**

(1) The church bodies represented by the Joint Commission on Lutheran Unity hold in common that the Holy Spirit creates and sustains the Church through Gospel and thereby unites men with Christ through faith and to one another in the fellowship of that faith.

(2) They further hold that the Word of God is essentially "the Gospel of God concerning His Son,"

i.e. the good news of God's creative and saving grace made manifest in Christ. The title "Word of God" belongs primarily to Christ Himself, the Word incarnate, for in Him God reveals and imparts Himself to men. It applies derivatively to the Christ-centered message of the Old and New Testaments, as well as to the proclamation of the Gospel in the Church.

(3) They treasure the Holy Scriptures, therefore, as the primary witness to God's redemptive act in Christ, for which the Old Testament prepared the way and which the new Testament proclaims. In the Church's continuing proclamation of this Gospel the Holy Scriptures fulfill their purpose as God's Word. As such they are normative for the faith and life of the Church.

(4) They accept the three ecumenical creeds, namely, the Apostles', the Nicene, and the Athanasian, as true declarations of the faith of the Church.

(5) They accept the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledge as one with them in faith and doctrine all churches that likewise accept the teachings of these symbols.

(6) They accept the other symbolical books of the Evangelical Lutheran Church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's large Catechism, and the Formula of Concord, as further valid interpretations of the confession of the Church.

(7) They affirm that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. Through His Holy Spirit God uses the Church's witness to the Gospel to create Christian faith and fellowship. When this occurs the Church fulfills its divine mission and purpose.

Unto You is Born a Savior

By these words the angel shows very clearly what the Gospel is, and that nothing else should be preached in Christendom than the Gospel. He does not merely say: "I preach to you," but "I make known a good news, a message of great joy."

The Gospel is indeed a blessed message. It tells us that unto us is born a Savior, who is Christ our Lord. So then the Gospel is the comforting revelation of Christ, our Redeemer. Whosoever preaches Christ preaches the Gospel, and with it true joy in our blessed Lord. What greater blessedness can there be than that Christ has been given to us to be our own

— Luther.

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The Santal Mission

The Stakes Are High in India

JAMES N. LUND

(Written for the Santal Mission Committee)

CHRISTMAS MADE US think of others. God thought of us and of our need. Therefore He gave His Son, to be born into our human race. Heaven has paid the utmost price for our redemption. Consciously or unconsciously, there was something about the Christmas season that prompted us to give. It was not just yielding to the pressure of Christmas gift advertising and going to the stores to buy gifts. We were moved to give something of ourselves — more of friendship and love, more of our time and effort, more of our thought and feeling, more of our prayers.

But many other influences are at work, impelling us to give. Also when it is giving to the Lord's Cause, at our own door, in our own community, or to the work of Christian missions in distant lands.

In a recent circular letter Mary and Harold Riber, our missionaries among the Santals, expressed some uneasiness and apprehension over the fact that one of the states of India had gone Communist in a recent election. And this was the state that has the largest percentage of Christians. Which does not mean that it was the Christians who had gone Communist. More recent events in India and other lands in the Orient, as well as in the Near East, give us added reasons for being apprehensive.

The white man represents only about one-third of the world's population. The other two-thirds are colored, yellow, brown, black. These races in Africa, Asia, and the islands of the Pacific, are throwing off the white man's yoke. They are making their voices heard in the United Nations Assembly. Communist agents are working hard at fanning the smoldering embers of hatred against the white man. They are in a position where they can say to these people: "Look at your history. It is the white man who has kept you in ignorance and poverty all these years; it is the white man who made slaves of your ancestors. It was not the Russian people who laid claim to your lands, and exploited you. Look at the map, and see who did it: England, France, Germany, Holland, Belgium, Spain, Portugal, Italy and the United States. They exploited you, and gathered your wealth to themselves."

These people are listening to the voice of these

agitators, for there is some truth in what they are saying. And they listen to the rosy promises of economic freedom which Communism offers them. The lesson of Hungary is being forgotten all too soon. This is the storm cloud on the horizon which our missionaries must reckon with today. Salvation from poverty and ignorance, through Communism! To two-thirds of the human race who go to bed hungry almost every night, the Christian missionary's offer of salvation of a different kind, doesn't seem to answer his immediate needs.

Which way will India go? Will it go the way of Red China? Will Christian missions be a determining factor?

We appeal for support of our Santal Mission, not primarily to stop the threat of Communism which is knocking so loudly on the door of India; Christianity is not primarily an "Anti" movement. It moves forward in its own strength, on its own feet. We appeal for support, so that more Santals may be brought into the Kingdom of God, and so that consecrated missionaries may continue to minister to them in body, mind and soul, as they need it.

This Epiphany season, following immediately after Christmas, is more and more becoming the time when we center our attention on Christian missions. It is a time for translating into deeds the joy and gratitude of Christmas. How can we express our gratitude to God for sending His Son to be our Savior? By words? Yes. Sing it out! But our deeds must match our words, or we are hypocrites. \$14,200 of our synodical budget is for the Santal Mission. A sizable sum — the price of four or five new automobiles. It will not be easy to raise that amount, unless we get an early start on it. Much of our Christmas giving rises little above the barter level. Let us respond joyfully and generously to God's great

gift to us. Let us throughout this Epiphany season lay aside something extra at home for God's Cause among the Santals, and bring it to church on "Santal Mission Sunday," February 16, as a special offering.

As white men, and as Christians, we owe a great debt to the other peoples of the world. We owe it to them to try to make amends for the white man's centuries of exploitation. And because we have received so much from Christ, we stand in greater debt to those who know Him not.

Kindness

The final wall of the wise man's thought is human kindness. If the road of disappointment, grief, pessimism is followed far enough, it will arrive there. Pessimism itself is only a little, little way, and moreover it is ridiculously cheap. The cynical mind is an uneducated thing. Therefore do I strive to be as kind and as just as may be to those about me, and in my meager success at it I find the solitary pleasure of my life.

— Stephen Crane.



Crops are painstakingly planted and harvested by hand in India.

The Official Document

A Message From the Fourth General Assembly

National Council of Churches of Christ

FROM ITS FOURTH general assembly in St. Louis, Missouri, the National Council of the Churches of Christ in the United States of America sends greetings to the people of our churches and our nation.

Our Oneness in Christ

We are becoming steadily more aware of the oneness that is ours in Jesus Christ. We recognize it beneath the forms of organization and cooperation of this Council. This oneness is not of our own making, but God's. It is by His will and through His grace that the barriers dividing mankind are breached and overcome. We gratefully affirm that in the Church God is drawing us ever more surely and profoundly together.

While ecumenical fellowship has thus far been realized chiefly among the leaders of the churches, we are convinced that now it must and can be experienced more widely by the members of each congregation. To support and strengthen all expressions of basic unity in Christ wherever His people work or worship, act or serve in His name and spirit, is a major objective of this Council.

Our Broken World

Yet the more we grow in essential solidarity with Christ, the greater is our discontent with our imperfect unity and with the disunited world in which we live — a disunity now made all the more vivid by the fearful competition in man's penetration of outer space. The plain truth is that ours is a tragically broken world. This brokenness infects the church's life and work. The world is in the church even as the church is in the world. Hence as Christians we are deeply enmeshed in that which we deplore.

It is hard to be a whole human being in today's broken world. Pressured, overstimulated, pulled this way and that by competing loyalties, fragmented by his varied roles and functions, menaced by the constant threat of war, contemporary man appears sometimes to be less than human. These hazards are increased by a society in which sheer bigness, rapid change, and the loss of control over the very means of control which scientific ingenuity has devised, spell moral ambiguity and spiritual despair.

There is a Christian word of warning and of promise to be spoken to such a man, "rich in things but poor in soul," who dwells in every one of us. All double-mindedness and undue self-concern must go. Our Lord says, "Do not be anxious... But seek first His kingdom." Wholeness of life springs from singleness of purpose; it is given to those who live day by day upon God's forgiveness and who make each decision in the light of His ultimate will. Only so can man find that true selfhood and final security which are in Jesus Christ our Lord.

Our Fullness and Emptiness

Our common life reveals a paradox of fullness yet emptiness which is critical and startling. We are thankful for the outward signs of resurgence of reli-

gious interest in our country. Many persons have been reached by various forms of evangelism. There is a heartening increase in lay participation and responsibility. Christian education has become more articulate and creative. Thirty-four communions comprising thirty-seven million people are now working together in this Council. All this gives us real cause for encouragement.

But there is still a most demanding task before us. The Christian church must deal more realistically and prophetically with the human situation in its preaching and teaching, in its work and worship, as befits the disciples of a Lord who knows what is in man.

Side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security. Why, in a nation of more than one hundred million church members, should moral confusion, cultural rootlessness, and spiritual lostness be so widespread? Is this contradiction inevitable? Or can it with God's help be overcome?

With questions like these Christians are called upon to wrestle in the days ahead. Man's very insecurity and bafflement may have promise in them, and the Church should baptize them with the power of the gospel. We cannot be sure how much time is left to us, planning and working as men and women to whom every day is a day of judgment.

Our Witness to Our Oneness

As judgment begins in the house of God, so also must reformation. Organizational complacency and self-assurance based on statistics must cease. The running of "successful programs" must not be equated with the achieving of a holy purpose.

The local church in fellowship with neighboring churches is basic to our witness. God's purposes for His children are thwarted or fulfilled within local communities. The important decisions and resolutions of this assembly will be futile unless considered and put into effect by congregations and councils. It is here that our oneness in Christ must become operative and the brokenness of persons made whole.

We are called also to become the proving ground of a fellowship that is universal because it is divine. As in missions we have been able to realize our membership in the body of Christ despite revolutionary nationalism and the renaissance of other religions, so within the international realm we must bear vigilant testimony to the reconciling gospel of our Lord. Until God's will for brotherhood is done on earth the Christian conscience cannot be at ease.

Racial discrimination and segregation, though repeatedly condemned, still prevail within the church. We must severely criticize such un-Christian attitudes and practices while recognizing at the same time our own failures. We are thankful for the leadership which the church gives when Christians stand up in

(Continued on Page 15)

Pooling Our Resources

REPORT FROM ST. LOUIS

— By the Editor —

II

LAST YEAR IN LUTHERAN TIDINGS there ran a series of articles under the general heading "The Living Word" authored by Dr. Luther A. Weigle. Dr. Weigle is chairman of the National Council's Standard Bible Committee, which translated the new version of the Bible. A high spot of the St. Louis Assembly of the NCCCUSA was the presentation of citations to 19 members of the Committee for their part in the preparation of the RSV. The distinguished chairman of the Committee, who is from New Haven, said that six million copies of the RSV have been sold in the first five years of publication. He stressed however, that the crucial test of the new version is not in the numbers sold, but in its use in worship. "If men, women and children are led by it to God, and they find its phrases naturally upon their lips and in their hearts when they pray, it will endure." He pointed out that in this test, too, the RSV was measuring up, and that over 10,000 copies of the pulpit Bibles have been sold, as many as could be published. The presentation of the citations by Dr. E. C. Blake, out-going president of the Council, was an historic moment, and brought to mind those memorable occasions when the Bible first was brought from Hebrew into Greek, and later, from Hebrew/Latin/Greek into English. The Council, at this particular session, had the feeling that it was dealing in momentous events. This high level could not continue throughout the Assembly, of course. But such peaks of dimension brought to delegates and visitors a sense of historic contribution. The Committee is studded with such eminent names as Goodspeed, Burrows, Bowie, Filson, Swaim, Wentz and Landers.

On the third floor of huge Kiel Auditorium was a secluded area reserved for the press. Daily, secular papers with an estimated readership of over 50 million, sent dozens of reporters, and the Protestant papers representing 13 million readers, sent dozens more of their editors and reporters, making a total of 100 persons present specifically to report on the happenings. The daily and weekly plodding work of the Council occasionally makes headlines, but the Assembly made headlines everywhere.

The Council does not, of course, represent all of Protestantism. There is an aggressive, growing group known as the National Association of Evangelicals, whose conservative theological position appeals to those who are not attracted by the liberal and social views of the Council. (This Association numbers such denominations as the Nazarenes, Assembly of God, Wesleyan and Free Methodists, Evangelical United Brethren, Friends and probably 20 or so separate Baptist groups, and a total of about ten million individuals.) Still other major denominations such as the Missouri Lutherans and Southern Baptists (totalling at least 12 million) hold themselves apart from any such cooperative organizations. The National Council

welcomes new member denominations, and at this Assembly added four new ones. Dr. Blake has often urged greater participation in the Council by non-member groups, and this is seen in such words as "I am concerned that of all the failures and weaknesses of the Christian church, there is none today more costly to our cause than lack of faith in one another." This is strong "union" talk, but not nearly so strong as the message delivered by Indian Lutheran Bishop Manikam. His speech at one of the public meetings was an indictment of the failures of denominationalism and its reception shows the progress that has been made in recent years by the Council. It seems to this reporter that this speech could never have been made at the earlier Assemblies in Cleveland and Boston. But such steps toward uniting the Christian church must eventually be taken, and will probably be taken first by some such organization as the National Council.

That there is room in the Council for variety of opinion and tradition is indicated by the texture of the four new member churches: Diocese of the Armenian Church in North America, (only 61 congregations, but each averaging a membership of almost 2,000); the Polish National Catholic Church of America, totaling a quarter of a million; the Free Magyar Reformed Church in America, about one-third the size of our synod; and the Serbian Eastern Orthodox Church, with fewer congregations than our synod, but with five times the membership.

The new president, Dr. Edwin T. Dahlberg, is something of a remarkable choice in that his parish in St. Louis is both Northern and Southern Baptist, and also in that he is a local pastor, not a bishop or denominational president. A sensitive, forceful speaker, he will make a notable contribution during his tenure. Already this Christmas, he was off to the Arctic to visit troops, continuing the tradition established by former presidents. In his major address, at the closing "President's Luncheon," he spoke on "The Task Before Us." His opening remark was to deplore the concept of **massive retaliation** so prevalent today, and call instead for **massive reconciliation**. This keynote echoed and re-echoed through his speech, relating to the problems of race, of denominations, of international peace, etc. Note this significant remark from that speech: "The church is charged with the responsibility of awakening public opinion to the utter folly and futility of spending 40



Dr. Dahlberg, new president of the NCCCUSA.

of denominations, of international peace, etc. Note this significant remark from that speech: "The church is charged with the responsibility of awakening public opinion to the utter folly and futility of spending 40

billion dollars on a system of defense that never in the world can defend us. It is not half so important that we send sputniks circling around the globe as that we should send more loaves of bread around the world. It is the hunger and misery of the vast populations of the earth, the unrestrained birthrates, the production of military hardware, the fanatical ignorance and illiteracy of oppressed peoples, that make for war." If this is the task before the churches, and before the Council, then Dr. Dahlberg has proposed for himself some difficult, unpopular duties. But in this area lie some of the main hopes, aims and purposes of the Council.

Bishop Rajah Manikam spoke as a visitor from abroad looking at the denominationalism of America in awe but not in contempt. His own church experience has not been untouched by national and creedal pride and its attendant difficulties. In his high-pitched, intense voice, Manikam gave a brief history of the developing Church in India, and told how Lutherans, in particular, brought their sectarianism into the mission fields, so that India's peoples found themselves sometimes members of the Swedish Lutheran Church of India, or as Danish Lutheran Americans of India, and he would not be surprised, he said, to find some members who had become American Indian Lutheran Indian Christians! Such cases point up how futile some divisions are, but they are also an over-simplification of differences which are very real. Manikam suggested that the power which will heal the divisions of the Church may come from mission fields, and proposed five steps by which Christians might hope to reach a higher level of "oneness in Christ." These steps are: Consultations, Comity, Cooperation, Federation and finally, Church Union.

There were many excellent addresses heard at St. Louis. For these alone it was worthwhile to make the sometimes long journey to the Assembly. The Christian Century says, "An extraordinary number of the speeches were absolutely top-drawer." This is high praise indeed coming from a journal which never hesitates to underplay commendation. The 21 full-length talks were mimeographed for the press, and permission was given to print them. LUTHERAN TIDINGS will possibly give space to one or two of them in coming issues.

In retrospect, this reporter's feeling is that the St. Louis Assembly was rushing things a bit, in its anxiety to prove to itself its cooperative willingness and its weariness with division. Key people, who usually are delegates to such meetings, are of such a nature as to be impatient with the dulling tenacity of lower echelon church people to traditions and self-identifications. The spirit of unity moves about freely in the upper administrative echelons. It bogs down in the areas of theology and of the grass roots. As one speaker related, a visitor to a small Scottish town asked how many churches there were in the community. The answer came, "We had two. Then there was a Church-Unity movement. Now there are four."

Is the goal of the NCCUSA complete unity? The goal is united effort, and most of the Assembly work was devoted to reviewing the various areas of united effort carried on between Assemblies. Complete unity might be achieved, but splintering off will undoubtedly take place, too. All merger efforts must face the fact

that differences of opinion will still continue. This is true within Lutheranism. It is as true within all Christendom. In mid-summer 1961, at the next Assembly in San Francisco, we will see still more clearly the progression of the Council, and will be in a better position to evaluate its ecumenical movement. No-one expects union in our lifetime, but after all, what's the hurry? Much growth is sturdier when it is not too rapid. We are dealing with a faith two thousand years old, and in such a frame of reference, a generation here or a generation there is not a discouragingly long period of time.

The Mountain Revisited

"Not to Abolish but to Fulfill"

(Sermon on the Mount as Translated in RSV)

IX

Around the middle of the second century, a ship-owner of Pontus, Marcion by name, came to Rome for the express purpose of trying to get the church to cut itself off from the Old Testament. Since that time, others have thought that the church could dispense with the larger half of the Hebrew-Christian book. Some indeed have ventured to suggest that the Sermon on the Mount was really all that was needed. The Sermon, of course, cannot be thought of apart from Him who spoke it — and He died on a Cross. New Testament writers see this as but one of innumerable links with the Old Covenant.

The relationship between the two is properly set forth in the Sermon. "Think not that I have come to abolish the law and the prophets," said Jesus, "I have come not to abolish them but to fulfill them" (Matthew 5:17). The King James Version here reads: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The Greek here means literally to "loosen thoroughly." As applied to authoritative regulations, "abolish" is a better term than "destroy." Revolutionists destroy buildings but they abolish laws.

Jesus did not come to play either role. He came rather to fulfill — and to fulfill both the law and the prophets. These two terms summed up the larger part of the Hebrew scriptures. There was still a third part, the writings, of which the Psalms were a significant portion. In Luke 24:44 we hear Jesus referring to all three sections: "everything written about me in the law of Moses and the prophets and the Psalms must be fulfilled."

On the question of Jesus' relation to the law, Paul has three striking comments: "love," he says (Romans 13:10), "is the fulfilling of the law." Again, "Christ is the end of the law, that everyone who has faith may be justified" (Romans 10:4). Finally, he comes clear circle and says: "Bear one another's burdens, and so fulfill the law of Christ." Although Jesus began His ministry by quoting Isaiah, the church has paid less attention to how He fulfilled the prophets. The New Testament has its roots in the Old and Jesus fulfilled both the law and the prophets.

J. Carter Swaim.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

ABC Radio Will Carry Special Youth Programs

From January 12 through February 16, 1958, the American Broadcasting Company (radio) will present a special series on PILGRIMAGE, focusing on the interests and needs of teen-agers. Dr. A. L. Roberts, Director of the Commission on General Christian Education for the National Council of Churches, will be the special guest, along with the program's regular host and narrator, Mr. Larry Lange.

The following topics will be discussed by Dr. Roberts and Mr. Lange during the series: GOING STEADY; PREPARATION FOR MARRIAGE; LORD, HELP MY UNBELIEF (This was the theme of our own National Workshop and Convention this year and will be presented as a special Youth Week program); CHOOSING YOUR LIFE WORK; BEING CHRISTIAN WHERE YOU ARE; THE CHRISTIAN AND MILITARY SERVICE.

Definite broadcast times of this program are not available, but you may obtain this information by consulting your local newspaper listings. It is thought that the program will originate from New York at 1:35 to 2:00 p. m.

The young people of AELFY are urged to listen to these programs. They can be of definite benefit both to you and your fellow students.

Recreation - With A Purpose

At the National Workshop in Newell, Iowa, Mrs. Harris Jespersen presented some ideas concerning recreation. She is well versed in the subject, having attended recreational laboratories nearly every year for many years. The following is a summary of some of the ideas presented.

In recreation, one cannot aim at the whole world. That is, one must know his limitations. Recreation is what one does when he is free to do as he pleases. That is, it is "choosing time."

Recreation is a personal response. Recreation is really more emotion than motion. It is more than just playing football, tennis or golf. It is more than a hen party or a bull session. Yet, recreation includes activity of the body and the mind.

Recreation is really very complicated. And, it is very important. Leisure time activity is recreation. Stop and think. . . . what all do you do in your leisure time, Do you read novels, or comic books, Do you bowl or fish? Do you think or paint? Do you discuss world problems or take a nap?

Recreation is always positive, never negative. That is, recreation enriches life and is spiritual, or it is not really recreation. It is possible to find meaning for

life in most any activity, but to be recreation, that meaning must be recognized.

There are four basic human needs according to psychologists. They are security, recognition, response and adventure. Most people have four basic desires. They are relaxation, escape from, release of, and fulfillment.

In an individual, there are many complex parts. Work, play, worship and love are four big parts. Recreation fits into these needs, desires and parts. Recreation builds character into each of these things. Recreation is big. What we do when we re-create reveals what we really are!

This may all sound very confusing and complex. Recreation is complex. And my presentation of Mrs. Jespersen's ideas may be confusing to you. But if one idea here strikes you and has meaning for you, its purpose will not have been in vain. When you consider recreation, think in terms of real life value in a spiritual sense. Think of it as a chance to build character and give meaning to your life. Recreation is the re-creation of yourself. You are making yourself over in what you do in your leisure time.

Everett Nielsen.

Race Relations and You

Governor Orville Faubus has settled down to watch television, the Federal troops have returned to their K.P. routines, and Northerners have stopped making nasty remarks about integration in the South. But racial tensions continue. There is still more conflict between white and black than most people want to admit.

February 9, 1958, is Race Relations Sunday. Underprivileged peoples of the world are crying out for justice and brotherhood. On this Sunday, the churches and youth organizations are urged to observe this occasion as a focal point for community emphasis on better race relations.

In your own youth groups you can make plans for such an observance. Materials can be obtained from the Department of Racial and Cultural Relations, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

AELFY Doin's

Tyler, Minnesota: The young people here enjoyed singing Christmas carols and making candy during December. They visited the hospital as well, making the patients there feel the spirit of Christmas in a nice sense. A hay rack ride in near zero weather was the center of attraction at the Christmas party.

Hartford, Connecticut: A new idea for entertainment is on tap here for Saturday, January 18. A combination bowling and swimming party at the local Y.M.C.A. is being planned.

Other areas: Christmas caroling seemed to be the order of the month for many youth groups. Traditional Christmas and Holiday parties rounded out the festive season and the sale of YULE will soon be reported on.

Send in your YULE reports now. I hope the new year is treating you fine. Do not forget to treat it with respect and ambition!

Meetings of Synod Board, GVC Endowment Trustees and Home Mission Council

November 4-7, 1957, Des Moines, Iowa

All nine of the synod board members were present. John Lund, Waterloo, Iowa, was welcomed as a new member. He took office right after his election, as he replaced Jens Sorensen, whose office as trustee was left vacant by his death in April 1957. Messages of condolence were sent to Mrs. Jens M. Sorensen by the synod board in May, and by the synod convention.

Pastor A. E. Farstrup was also present at the meeting. He takes office January 1, 1958, as vice president.

Rules for the Executive Committee and the Finance Committee were adopted by the synod in August. At this board meeting, these committees were organized. The Executive Committee consists of the four officers and two trustees. Charles Lauritzen and Erling V. Jensen were elected to this committee.

The Finance Committee consists of the synod treasurer as chairman, the synod secretary as secretary, and two trustees. The two trustees elected were C. S. Fynboe and John Lund.

The sale of the Luther Memorial Church property by the synod to the local congregation is gradually being effected. A sales contract has been made whereby the property is to be sold for \$26,000 at the rate of \$1,000 a year with 5 per cent interest on the diminishing balance. Actually, the congregation plans to pay for the church within a much shorter time. This money will be placed in the synod Church Extension Fund.

Date of 1958 convention. The synod board and the host congregation, St. John's Church, Seattle, Washington, have agreed on August 12-17, 1958, as the dates of the synod convention. In this connection, it was voted by the synod board to propose to the 1958 convention that synod By-Law VI:1b be deleted. This would mean that the convention does not necessarily have to begin on Wednesday morning and end on Sunday evening. The editor of LUTHERAN TIDINGS suggested a while back that the convention might begin on Thursday night and end on Tuesday night. This would enable most pastors to be absent only one Sunday from their congregation.

A committee of five was appointed to revise the Synod's By-Laws, as decided by the convention. This is, in part, to bring the By-Laws into line with the new synod constitution. This committee consists of Pastor H. O. Nielsen as chairman, Pastors Harold Petersen (Askov) and Charles Terrell, Mr. Eilif Johansen, Tyler, and Mr. Bert Vium, Racine.

Another committee was appointed as a result of convention action, namely a committee of three to "devise the procedure whereby the Office of Director of Youth and Parish Education can be created, and to draft a set of rules for its function." Those appointed, with the chairman listed first: Pastor Beryl Knudsen, Pastor Ivan Nielsen and Mr. Omar Lett, Waterloo.

As a result of convention discussion about the meaning of a certain sentence in the Synod's Model Con-

stitution on the pastor's vote in the congregation and the church council, the board voted to propose to change the wording of Article V:4 (of model const.) so that it will read that the pastor may not vote at the council meeting.

Axel Thomsen, former synod treasurer, has given the synod \$5,000 under the rules of the Gift Fund (Art. XIV of Synod By-Laws). These rules were found, however, not to be specific enough, and will now be clarified.

At all of its meetings, the board considers vacant congregations and pastoral supply, and hears reports of what local congregations and/or districts are doing to fill vacant pulpits. We have 10 vacant congregations (eight pastoral charges as of now) and four seniors in the seminary. This is, unfortunately, the usual story of a shortage of pastoral supply. This pastoral supply exists in spite of the fact that the synod lost, or is in the process of losing five congregations, namely: Trufant, Mich.; Flaxton, N. D.; Moorhead, Iowa; Canwood, Canada; and Brooklyn, N. Y. Canwood is joining the West Canada Synod of the LUCA. Brooklyn is joining the Augustana Synod after merging with an Augustana congregation, and as for the three first the synod convention voted favorably upon the recommendation that "we regret to acknowledge the fact that under the circumstances it seems the best policy to advise the members remaining in these congregations to join with other Lutheran churches nearby." President Jensen will visit these congregations to try to conclude our relationship with them in a proper manner.

The synod board is charged with the investment and management of the synod's various funds, and at each meeting a good deal of time is spent on financial matters. The Finance Committee studies these matters and brings recommendations to the full board.

The services of the synod auditor, Kenneth Kjolhede, and the statistician, Vernon Nelson, were recognized with \$100 honorarium to each for the year 1957.

President Jensen expressed the feeling of appreciation of the board to Vice President H. O. Nielsen for his 12 years of good service to the synod as secretary and vice president.

The trustees of the Grand View College Endowment Fund met during one afternoon of the synod board meeting days. This board consists of the synod board members and three members from the Grand View College Board.

At the meeting financial reports were received from the synod treasurer, who is also treasurer of this board of trustees; from the manager of the Osage Farm, Jens Thuesen; from the manager of the synod's apartment houses in Des Moines, Joseph Chamberlain.

In addition to these properties, two dwelling houses, namely one occupied by the president of the college and another occupied by the business manager of the college, are managed by this board. At our meetings, reports are received and acted upon relating to the upkeep of these properties.

Willard R. Garred, Sec.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska

New Year's Greeting

I said to a man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown," and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way." So I went forth and finding the Hand of God trod gladly into the night.

(Miss Haskins, in "Gate of the Year")

We wish all our readers a Happy and Blessed New Year.

The Editors.

1908

Golden Jubilee

1958

WOMEN'S MISSION SOCIETY

With this issue of "Our Women's Work" we are ushering in the Golden Jubilee year of our Women's Mission Society. Our Golden Jubilee Committee has made extensive plans for a festive year. A special Jubilee issue of LUTHERAN TIDINGS will be published in May. Festive observances will be held by the local groups, at our district conventions and at the national convention at Seattle, Washington. A Golden Jubilee thank-offering will be raised by the women of our church. The Jubilee theme and many other details of these events will be announced by our Jubilee chairman, Mrs. Holger Strandskov.

Our committee has given evidence of capable planning and leadership, but responsibility for the success of these plans depends equally on the individual members of WMS. Let us now join one another in offering praise to our Heavenly Father for the blessings that WMS has brought to others, in offering of our blessings to build for the future and in giving ourselves in the service of God and our fellowmen.

As we reflect on the first fifty years of WMS we thank God for the vision and service of the dedicated women who organized and led our church women in their efforts to bring the Kingdom of God to the hearts of others. But we, too, must have vision to carry our responsibility as the church women of the American Evangelical Lutheran Church.

During the past two years we have worked to lay the foundation for a broader field of service by reorganizing on the national and district levels. We must continue to build on this foundation. We are being challenged to grow in fellowship and service. In this Golden Jubilee year of WMS, let us pray that we will all "Rise up and build" to the glory of God and our Savior, Jesus Christ.

Emilie Stockholm.

A Lay Woman Looks at the Revised Standard Version

MARJORIE S. TERRELL

One of the early recollections of my childhood was my grandmother's big well-worn Bible "Containing the Old and New Testaments translated out of the original tongues: being the Authorized Version arranged in parallel columns with the Revised Version. Printed for the Universities of Oxford and Cambridge." Underneath were the fascinating addresses of the London Publishers, "Oxford Warehouse: Amen Corner," and "Cambridge Warehouse: Ave Maria Lane."

I did not know then that there had been at least ten English translations of the Bible preceding the familiar King

James "authorized version" of 1611, nor could my childish mind grasp the fact of the "Septuagint," a Greek translation of the Hebrew Old Testament dating back to 250-100 B. C., or the "Vulgate," a Latin translation of the 4th century A. D. Certainly I got the idea that the Bible wasn't written in English!

It was from the King James Version that we memorized whole Psalms and chapters from the Gospels, and on Christmas mornings recited as a family Luke 2:1-20. It was the American Revision of 1901 that I took to college. In "Freshman English" I came to evaluate the Bible as literature and to appreciate the format of my father's set of Moulton's "Modern Reader's Bible."

It was Moffat's translation of I Corinthians 13 that my husband and I read together on our honeymoon and that years later our son and his bride incorporated into their marriage service: "Love is very patient, very kind . . . never rude . . . never resentful."

As a mature woman I have found J. B. Phillips' LETTERS TO YOUNG CHURCHES stimulating, but it has been the Revised Standard Version that has really made the Bible as a whole "come alive" for me.

The Revised Standard Version is not only much easier to understand because it uses words in the meaning that they have today, but much more interesting to me. Its more direct sentence structure, punctuation and paragraphing give such a sense of sequence and flow that instead of reading one or two chapters as I had intended I find I have read an entire book!

Adherents of the King James Version cling to it because of its "beauty of diction," but in rereading the Bible in the Revised Standard Version I have been amazed to find how much more pure poetry there is in it than I had realized, and I marvel at the skill with which the translators have preserved that "beauty" (Isaiah 1:2-3, 18-20, 27-30).

Women will be intrigued by the greater inclusiveness of the RSV. In drafting the Universal Declaration of Human Rights, the UN Commission experienced great difficulty because in a number of languages there was no word for "human." The nearest substitute was the word "man," which left much to be desired in interpreting "universal," and failed to touch wide areas of rights of particular significance for women. The Epistles and the Gospels in the King James Version are full of instances where the word "man" is similarly used. The RSV substitutes the more inclusive "anyone," "everyone," "any person," "no one," for "a man" or "no man," or as in Ephesians 4:22, "Put off your old nature" (KJV "man"), and in I John 3:2, "Beloved, we are God's children now" (KJV "sons").

The RSV even lets women in on the mending! "No one" (KJV "no man") puts a piece of unshrunk cloth on an old garment" (Matthew 6:24). Perhaps the most amusing instance is in I Peter 3, which deals with the relationship of husbands and wives. "Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person" (KJV "man") of the heart, with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious" (I Peter 3:3-4).

Interestingly enough, the Standard Bible Committee also translated I Timothy 3:1. "If anyone (KJV "a man") aspires to the office of bishop he desires a noble task." Let no one think, however, that the RSV has tampered with the historic Pauline attitude towards women! I Timothy 2:11-12 lays down the law in no uncertain terms. "Let a woman learn in silence with all submissiveness. I permit no woman to

(Continued on Page 15)

Kaj Munk Movie Acclaimed

— Editorial Note —

Carl Dreyer has made a motion picture of Kaj Munk's disturbing and provocative play "Ordet" (The Word). This is an event of unusual interest to readers of LUTHERAN TIDINGS, and so we hurry into print with news of the film, even though we have not yet seen it, and this cannot be considered a review. Other papers have reported widely on "Ordet" and relying on their reports, we can pass on some information.

The difficult play has been performed in Danish in this country, and we remember seeing a rendering by Dana College some twenty years ago. The story deals with a farmer, an influential patriarch of a Danish village, and the leading Christian of the area. But he is a Job in that afflictions paralyze his family life. His one son is an atheist. Another son has gone mad, and believes himself to be Jesus. Yet another son wants to marry a girl whose family forbids the match because of a differing faith. Tragedy comes, and then the strikingly dramatic miracle when "Jesus" recalls to life the stricken daughter-in-law.

One can imagine the story in the medieval setting of the "morality plays" and the "miracle plays" of the Middle Ages. It has taken daring and care to produce such a story on the modern screen. Carl Dreyer has never steered clear of the daring, and many will remember the somber tragedy about witchcraft "Day of Wrath" which won awards and acclaim all over the world. (Another of his artistic films was "The Passion of Joan of Arc.") The unfolding of "Ordet" takes the audience out of the perversions of religion into its deepest substance, and Dreyer seems to have made this transition devoutly, according to such reports as these:

New York Post: "It is not really comparable with the world of cinema entertainment. This is religion. It is incantation carrying you to the living center of religious faith... translated into the faces of Rembrandt portraits, the interiors of Flemish artists... I do believe that this is one of the most powerful, simple and emotionally moving pictures ever made in the service of religious faith. Its artistry is beyond criticism... The performances, one is told, are those of professionals. They show no marks of the trade. They seem only to be the people they represent, forever and ever, amen."

New York Times: "This... is an experience, not a show, and certainly no entertainment — a visual sermon of scalding, spiritual intensity. It uncoils, when it moves at all, like a majestic snail... Photographically, the canvas suggests a stained-glass window, with graying daylight, more often lamp glow, washing over a few cottage interiors... Both emotionally and intellectually the picture is a hypnotic, and some portions will nail the spectator to his seat."

New York Herald Tribune: "'Ordet'... is a drama of astonishing purity. It has an austere strength that is rarely found on the screen... Compelling is the extended sequence at the end — the long night's vigil over a dying woman, as the doctor and parson come and go, the father doubts a lifetime of faith, the three sons react in varying ways but with compassion for each other, and the wall clock ticks eternally on."

This production has won prizes at film expositions in Venice, Edinburgh and Stratford. The play by martyred Kaj Munk (murdered by the Nazis in the early days of the occupation) was written in 1932.

The film has been made in the West Jutland village of Vederse where Munk had his church.

Dr. Arild Olsen, who sent these reviews to LUTHERAN TIDINGS, suggests that Danish communities might want to sponsor a local showing of this film. So-called "art films" never receive wide distribution. But often special arrangements can be made where special demand indicates unusual interest. Information can be had from Kingsley International Pictures Corporation, 37 W. 57th St., New York City. The film is in Danish, but has English sub-titles.

New Church School Papers

During January two new publications will begin coming into many of the homes in our church. The synodical convention at Ringsted, Iowa, last August, gave the green light for publication of a paper for Church School teachers and a paper for the children of the Church School.

The teacher's paper, to be called TEACHER'S TIDINGS is to be edited by Pastor Howard Christensen, of Detroit, Michigan. Pastor Christensen is Director of Religious Education for our synod. This paper is to be a monthly publication, mailed to Church School Superintendents, for distribution to the members of their Church School staff.

The second paper, and the larger in both size and circulation, will be called JUNIOR TIDINGS. This paper is to be mailed directly to all homes from which there are children enrolled in the Church School. JUNIOR TIDINGS replaces CHILD'S FRIEND, the current subscription paper, which began many years ago in the Danish language as "Børnevennen." The new paper for children will be divided into two sections, one for children under eight years of age and the other for children over that age. The purpose of the paper is to help the children to a better understanding of the faith and work of the church and to a greater familiarity with our church in particular. Pastor Harald Knudsen, of Grayling, Michigan, will be the editor of the paper. He will be assisted by Mrs. Viggo Nielsen, who will have charge of the primary department of the paper. Mrs. Nielsen, whose home is at Askov, Minnesota, has for many years been editor of CHILD'S FRIEND. JUNIOR TIDINGS will be issued every two weeks.

Committee on Publications, AELC.

Board of Parish Education, AELC.

Bartimaeus

"What is the dreadful tumult that I hear?"

Blind Bartimaeus queried anxiously.

His heart grew strong with hope when he was told That Jesus from the little nearby town Of Nazareth, was passing by—the One Who healed the lepers and the sick and lame; Caused blindness to depart! The Master must Give heed to urgent pleading! So he cried, "Have mercy, Son of David!" though men sought To silence him. But, he who never saw The flush of dawn, nor rainbow-arch, nor rose With fragrance, petaled sheen, beheld the Lord, More wonderful by far than these, upon The dusty, crowded road to Jericho!

Thelma Allinder.

A Protest

As a member of the committee which — at the request of the convention at Muskegon — “framed” Article II of our new constitution I must protest against the tone and content of the article by Rev. V. S. Jensen in the December 5th issue of LUTHERAN TIDINGS.

Rev. Jensen states that by saying that the Bible is the Word of God and not meaning this literally, we have questioned the integrity of the Bible and detracted from its usefulness.

He claims that “our learned men” (a term apparently synonymous with the “framers of Article II”) would turn us away from God-given enlightenment upon the Word and would make the integrity of the Bible doubtful.

He implies that we substitute the Bible for Christ.

He implies that we have abandoned our belief in the forgiveness of sin at baptism.

He states this not only as his interpretation of Article II but as an attack upon individuals whose identity is obvious.

This attack is based on an interpretation of Article II not intended by us nor accepted by us. It is therefore a perversion, which is deliberate or based on misunderstanding.

The attack is made by the official ordainer of our church. It has been read by many outside of our church. Incidentally, it is incredible that the editor has permitted it in our official paper.

Such an attack deserves only silence if not contempt. It is a disagreeable thing to be forced to assert one's own integrity, and it is unfortunate that our ordainer and our editor have placed us in such a position. But I am compelled to protest the article and to denounce such tactics. This is not a true representation of my faith, of my understanding of our church's doctrine, nor of my interpretation of this doctrine.

J. Knudsen.

Maywood, Illinois
December 31, 1957.

Danish Book Stirs Doctrinal Dispute

Copenhagen, Denmark — (NLC) — Publication of a new book here has touched off a spirited discussion in the Danish Parliament (Folketing) on the rights of a Bishop of the Danish Lutheran Church to take action against a clergyman whose preaching seems to him essentially contrary to the confession of the Church.

Principles in the controversy are Bishop Halfdan Høgsbro and the Rev. Poul Kalmeyer, author of “Religion and Morality” in which he refutes the idea of Jesus' vicarious suffering on the ground that it is contrary to Jesus' own teaching and leaves no room for any “real moral effort.”

Bishop Høgsbro called upon Mr. Kalmeyer either to revoke his views as stated in the book or resign from the pastorate because of the conflict between his statements and the position of the Church.

In his book, Mr. Kalmeyer terms the concept of salvation through grace by faith alone, a basic doctrine of Lutheranism, as “wrong,” “irresponsible” and “nothing short of a crime.”

“We are saved by achieving real ethical quality,” he writes.

During discussion in parliamentary sessions here, the Minister of Church Affairs supported Bishop Høgsbro as having “both the right and the duty to examine and refute views that do not agree with the doctrine of the national church.”

He noted that “the clergy are not bound to the letter of the symbolic books, but the liberty of preaching must be limited somehow by the spirit of the symbolic books....”

Bishop Høgsbro has not yet instituted proceedings against Mr. Kalmeyer, who still holds his office. Such disciplinary action was reported as expected momentarily, however.

Most Significant Religious News Stories of Year Picked

Evangelist Billy Graham's New York crusade was the outstanding religious news story of the year, a religious newscaster declared recently.

In his “Church World News” radio program, Sunday, December 29, over nearly 100 stations in the United States, Canada, Alaska, Hawaii, Puerto Rico and the Virgin Islands, Richard T. Sutcliffe announced his fourth annual list of the ten most significant religious news stories of the year.

Sutcliffe is associate director of the Department of Press, Radio and Television of the United Lutheran Church in America and producer-commentator of “Church World News,” award-winning weekly religious newscast.

His selections:

1. Billy Graham's New York Crusade.
2. Hildy-McCoy Adoption Case.
3. Atlanta Clergymen Call for Moderation on Integration Issue.
4. “Life” article calls Sunday School “the most wasted hour of the week.”
5. Lutheran World Federation undertakes extensive study of Roman Catholicism.
6. Church Benevolences top \$2,000,000,000 for first time in history.
7. Pope Pius' encyclical on films, radio and television.
8. Protestant Merger Moves in America.
9. Communist Oppression of Churches in East Europe.
10. Roman Catholic stand against “Steady dating.”

“Never before in history has religious news received a bigger play or wider coverage,” Sutcliffe said in his selection of the Graham crusade in Manhattan as No. 1 religious news story of 1957. “There must have been literally millions of column lines in newspapers and magazines around the world. Radio broadcasts and weekly television programs gave millions the chance to see and hear him in person.

“One way or another, the crusade made an impression, one strong enough for future historians to include in the significant happenings of 1957....the year Billy Graham crusaded in New York.”



OPINION AND COMMENT

YEAR END seems to be the time for taking stock; news releases these days are filled with statistics. We pass some of these on with the hope that they will be of more than mild interest. Statistics lie, it has been said, in that they do not tell "the whole truth." But they do give a pencilled outline, which can then be inked in by more careful examination later. Among Lutherans, Pennsylvania is the "keystone state" and the home of 861,643 members of our Lutheran denomination. (Our own Synod has no congregations in Pennsylvania, however.) About ninety per cent of these Lutherans are members of the ULCA. The major strength of our Synod is, of course, Iowa, where we have our headquarters. An interesting statistic about Iowa is that 46 per cent of the state is unchurched! About forty per cent of the people are Protestant and 14 per cent are Roman Catholic. Sixty-three different church bodies are found in the state, eight of them Lutheran, and 31 per cent of the total are Lutheran, with Methodists a close second at 28 per cent. Despite the large ULCA membership of Pennsylvania, it is Des Moines which has the largest congregation of that synod, St. John's church having over 6,000 members. . . . Before many weeks have passed, our Synod statistician will be sending out new blanks for us to fill out. Our Synod will have difficulty showing even a modest over-all increase in membership because of the loss of several congregations during the year. The average Lutheran church in the whole of America during the year 1956 increased by 14 new members. Most of our congregations have done as well, and some can rejoice in having far surpassed this modest evangelistic success. But our hat is off to the missionary zeal of one of the smallest Lutheran bodies in existence, the Lutheran Brethren. Almost 1,000 new members were added, an increase of 28 per cent. (Total membership is 4,220.) During 1956, our Synod registered a modest 2.5 per cent increase. It is true that God is probably not impressed as we are by numerical totals, but it is likewise true that God rejoices over each new individual brought into closer fellowship with Him. We feel that the church is the best means of accomplishing this, and so we pledge every effort to widen its influence everywhere, with the help of Holy Spirit.

BEFORE LEAVING the subject of numbers, we would like to comment very briefly on an interesting little statistic which caught our eye recently. It deals with the portion of New York City known as "Chinatown," one of the most densely populated areas,

with eight persons often living in three rooms. Sociologists say such conditions make for delinquency. Yet of the thousands of young people arrested in New York only SEVEN were Chinese, and most of these did not live in Chinatown. Authorities believe that this strange fact is due to the family ties of the Chinese. The greatest personal sin for a Chinese is to bring dishonor to the family name. Well, this oddity can be thrown into the hopper with all statistics, but it did interest us tremendously.

A TAPE RECORDING of highlights of the Minneapolis meeting of the Lutheran World Federation is available. It takes 60 minutes to play, and costs only \$6.00 if cash is paid with the order. Edited by Rev. Ross F. Hidy, the tape presents some of the finest music heard at the Assembly, as well as excerpts from speeches, plenary sessions, smaller meetings, rallies, etc. Tapes are also available of complete speeches and public events, and all of these can be ordered from Donald Rossin Co., 413 South 4th Street, Minneapolis 15, Minnesota.

THIS TIME OF YEAR seems an appropriate place to pass on to LUTHERAN TIDINGS readers a brief statement of policy regarding the absorbing and difficult task of editing our official church paper. As will have been noted in the past, not everything that appears in these pages is "official." In fact, we publish many articles and sermons by leading churchmen of non-Lutheran affiliation, — for example, the December 20 Christmas article by a prominent Methodist. When such articles appear, they must not be taken as statements of official policy of our paper, our synod, or our editor. They are the opinions of the writers who sign them. If they happen to deal with controversial matters, they must be qualified and screened before they are printed. (Many are rejected.) On a controversial subject, such articles must contribute new ideas on the matter, and must not be mere statements of opinion, such as "I don't agree with this" or "He is mistaken about this." If they are substantiated by evidence of research, or Scriptural quotation, or other documentation, so much the better. They certainly can disagree with official policy, and can be minority opinions, and can disagree with synod officials or the editor, even with doctrine, provided that they stimulate thought and investigation. This is one of the joys and freedoms of our church. LUTHERAN TIDINGS is closed to bickering, but is open to free discussion, when it appears likely that something worthwhile may ensue from the presentation of a variety of opinions. And in all matters, LUTHERAN TIDINGS is edited with its eyes squarely on our own people. It cannot, it seems to us, be edited with one eye on our people, and with the other on others who may read it and misunderstand it. Others may read it and in it discover what we are like, but we can hardly be responsible for any misinterpretation or misunderstandings which may occur. When others read our paper, they are reading over our shoulders, and while we do not object to them, and even welcome them, we cannot be too conscious of them. If we are, we will tend to be something other than ourselves.

Negotiations in 4-Way Merger Pick Up Momentum

Chicago, Dec. 16 — With new evidences of a determination to achieve organic union, commissioners representing four Lutheran church bodies moved swiftly ahead in their plans to form a new 3,000,000-member church at a two-day negotiating meeting here (December 12 and 13).

The Joint Commission on Lutheran Unity scheduled its next meeting in Chicago March 20, 21 and 22.

The commissioners, holding their fourth meeting in Chicago within a year, decided that the church they hope to form will not bear the name of any of the four negotiating bodies. Instead, **the commission voted preference for "The Evangelical Lutheran Church in America" as the name of the proposed new united church.**

The 46 commissioners, representing the United Lutheran Church in America (2,335,000), the Augustana Lutheran Church (557,000), the Finnish Evangelical Lutheran Church (36,000), and the **American Evangelical Lutheran Church (22,000)**, also gave a sub-committee on nomenclature three other possible names for the new church. They are "The Evangelical Lutheran Church of North America," "The Lutheran Church of America," and "The Lutheran Church-United Synods." However, final selections among the four suggested names will be left to the sub-committee, after a restudy.

(Three other American Lutheran church bodies — the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church — are considering merger into a new 2,000,000-member church, which will bear the name "The American Lutheran Church.")

The negotiators of the Joint Commission on Lutheran Unity also made it plain to its sub-committee on nomenclature that it favors titles in the new church to be more in the American tradition than European.

By overwhelming vote, **the commission preferred that the spiritual and temporal leader of the new church be called "president,"** rather than "president-bishop" or "archbishop."

With that decision, the negotiators knocked down a whole list of names proposed by the sub-committee.

They decided to call constituent units of the new church synods, rather than dioceses; synodical leaders presidents, instead of bishops, and subdivisions of synods districts, rather than conferences.

The sub-committee said its proposal for the use of "ancient and historic titles for function and leadership in the Church" would "most effectively communicate the nature of such functions and leadership to the world at large."

The commissioners favored "execu-

tive council" as the name of the executive group of the new church, over church council, general council, board of directors, executive board, consistory or board of directors.

Broadened powers for the president of the new church — along the lines approved by the United Lutheran Church in America in 1954 — were approved overwhelmingly.

A report on the sub-committee on Functions and Powers of Officers and the Executive Body was amended to define the chief officer of the church as its "leader and counsellor in things spiritual and temporal." Also approved was another amendment giving the president "oversight over the offices of secretary and treasurer."

The commissioners approved recommendations that the church secretary be a minister, elected by the general church body and serving full-time, with provisions similar to those for the president, on filling a vacancy in the event of death, resignation or incapacity.

Qualifications for the treasurer of the church were amended. The commissioners decided that he could be either a pastor or layman, and would not necessarily need to serve full-time.

Increased powers over those recommended by the sub-committee were voted by the commissioners for the executive council. The council will be told to "exercise responsibility for long-range planning" and was given the "power of review over the actions of the several boards, agencies and auxiliaries" of the new church.

One of the major issues confronting the merging bodies is a final decision on the control over theological seminaries.

In March, JCLU adopted a statement on the ownership and control of theological seminaries, with shared responsibility and powers between the central church body and the constituent synods.

Augustana commissioners, led by President Oscar Benson, Minneapolis, proposed a substitute plan placing theological seminaries under the control of a Board of Directors for Theological Education. The substitute plan was rejected, but Dr. Benson placed the minority report before the joint commission.

Indications that Augustana's proposal for more centralized control of theological education would be approved was a motion drafted by Dr. Franklin Clark Fry, New York, president of the United Lutheran Church, in the report of the sub-committee on functions and powers, and offered to the commission by Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill.

The motion, approved by JCLU, read: "That if the action of this committee is supported by JCLU, the committee records its readiness to con-

tinue restudy of the former plan for theological education (approved March 9, 1957) **with the intention of strengthening it in the direction of increased influence and control of theological education on the part of the general body."**

Dr. Karl Mattson, president of Augustana Seminary, Rock Island, Ill., told the commissioners that Augustana believed that there should be a close relationship with the church in the matter of education, ordination and the discipline of pastors. Dr. Bergendoff stressed Augustana's feelings that as for the ministry, it should be regarded as "the ministry of the whole church."

Dr. P. O. Bersell, Minneapolis, Augustana's president-emeritus, expressed the view that the matter of theological education "is the most important issue to be settled" by the joint commission.

The commissioners spent considerable time discussing qualifications of candidates for the ministry, **especially concerning membership in secret societies**, and referred the matter back to a sub-committee for report at its March meeting.

As the commission continued writing the documentary basis for the new church structure, it heard reports from its sub-committee on functions and powers and gave tentative approval to the following recommendations:

1. That "congregational evangelism shall be primarily the concern of constituent units," but with a Board of Evangelism within the general church structure.

2. A Department of Stewardship, operating under the executive council of the church.

3. A Lutheran Laymen's Movement for Stewardship (United Lutheran Church in America) shall be "continued and expanded in general in its present type of organization and functioning."

4. A common investing fund, "for the investment of permanent capital funds of the general body, its constituent units, boards, congregations, and institutions."

JCLU previously had approved statements on inner missions, higher education and church vocations, women's church vocations, Lutheran student work, the military chaplaincy, social action, architecture, worship and public relations.

Preliminary approval was given to a report of a sub-committee on pensions. The plan would provide minimum pensions of \$1,500 for ministers and missionaries of the four merging church bodies, who were retired as of June 30, 1956, and a minimum annual pension of \$750 for eligible widows.

Ministers and missionaries retiring subsequently to June 30, 1956, would be granted a minimum annual pension of \$900, and \$450 for widows. An annual disability pension of \$1200 for ministers and missionaries under 65

was approved, along with recommendations of the sub-committee for a lay pension plan and health insurance.

A new report was presented by the sub-committee on geographical boundaries. It proposed that the new church have 30 constituent units, but two more synods were suggested by JCLU for the sub-committee's consideration.

While approval was given to most geographical boundaries, generally along state lines, the commission referred back for restudy the sub-committee's proposals for synods in Pennsylvania, Illinois, Maryland, Delaware and the District of Columbia, Iowa, Missouri, Nebraska, Kansas and western Canada.

Two constituent synods in eastern Canada, rather than one, were proposed. Commissioners indicated a preference for one constituent unit embracing Lutheran congregations in Ontario and Quebec and another for the Canadian maritime provinces.

Preliminary reports also were received from sub-committees on a merged Board of Publication, doctrine and living tradition, conventions and a judiciary.

The report of Birger Swenson, general manager of the Augustana Book Concern, Rock Island, Ill., and H. Torrey Walker, executive secretary of the ULCA Board of Publication, Philadelphia, indicated there would be no obstacles to the formation of a new united publication board.

The joint commission favored biennial — rather than annual or triennial — conventions of the church, and approved tentative proposals for election of officers and rules and procedures.

A preliminary doctrinal statement on "The Word of God and the Confessions" which had been revised by a sub-committee of JCLU, was approved by the commission.

It also gave preliminary approval to a proposed commission or board of adjudication, consisting of six clergymen and three laymen.

Presidents of the four merging church bodies led the commissions of their respective denominations, Dr. Fry, United Lutheran Church; Dr. Benson, Augustana Lutheran Church; Dr. Alfred Jensen, Des Moines, American Evangelical Lutheran Church, and Dr. Raymond W. Wargelin, Hancock, Michigan, Finnish Evangelical Lutheran Church (Suomi Synod).

Dr. Malvin H. Lundeen, La Grange, Ill., vice president of the Augustana Lutheran Church and chairman of the Joint Commission on Lutheran Unity, presided over its fourth session.

Dr. Charles M. Cooper, Philadelphia, president of the ULCA's Ministerium of Pennsylvania, paid tribute to the memory of a member of the ULCA commission, Dr. Frederick R. Knubel, president of the United Lutheran Synod of New York and New England, who died October 22.

Regarding our Santal Mission

At the American Evangelical Lutheran Church convention, Ringsted, Iowa, we decided to place the Santal Mission on the budget. Our share in the Santal Mission budget is found to be \$14,200.00 per year. May we all gratefully take note of this fact.

Up to January 1, 1958, all donations to the Mission were channeled, as hitherto through me, Dagmar Miller, 1517 Guthrie Avenue, Des Moines 16, Iowa. Beginning January 1, 1958 these are all to be sent to our Synod Treasurer, Mr. M. C. Miller, Circle Pines, Minnesota.

The many kind letters accompanying these gifts have been a source of very real encouragement and joy. I am not at all reluctant in admitting I shall miss this contact with you, our friends of the Santals, cooperating in this work of the Kingdom. To each one a hearty Thank You.

In 1916, the convention at Newell, Iowa, was a great day to me. It was then our church accepted me as your missionary to the Santals. Beginning that time and continuing up to this day, it has been my good fortune to work with you in this great cause. We do thank God for our share in it.

Throughout the years in India where my service began at Dumka in the hospital with Dr. and Mrs. Bodding, you have faithfully upheld me in this service. The work was your responsibility, as it still is, as much as it is mine. However, it was I that was called to go to the Santals, bringing the "Glad Tidings of great Joy" to them in the Master's name.

You, the American Evangelical Lutheran Church, have supplied my support as needed. To dissolve the debt thus incurred I contribute only my sincere thanks and the years of service. It is needful to remember and rejoice because "Underneath Are The Everlasting Arms."

To me was afforded the blessed opportunity given missionaries. I saw Santal heathens formerly in constant fear of the evil spirits changed into truly joyful Christians. You share as these folks witness to their brethren of the peace which is God's gift of grace. How thankful we have reason to be for each such life of witness in faith in Christ Jesus, the Savior of all peoples. Would that each one of you was able to fathom the sublime satisfaction and gratitude this experience gives. Might we here think of Gora Tudu.

In some of our congregations a representative has been appointed. She orders Santal tea, sends in subscriptions to the paper, The Santal Missionary, orders books on the Mission, and, if possible, gives information generally. If you have no such representative, your order for these items are sent to the Minneapolis office, Pastor M. C.

Dixen, 803 Phoenix Building, Minneapolis, Minn.

As previously, I trust you will feel free to enquire about matters pertaining to the Mission. Permit me to state, I have been favorably impressed by the intelligent questionnaires sent me from time to time. With sincere pleasure I have gladly answered them.

My Indian dress, the sari, is yours to borrow for the asking.

May our gratitude for God's gift through Christ Jesus constrain us to give to also this cause as needed.

Will pastors and others be ever alert to interest folks in giving for better living to Santals.

Dagmar Miller.

OUR CHURCH

Enumclaw, Wash. The congregation here which recently completed construction of a new church building, with a view of snow-capped Mt. Ranier framed in a picture-window over the altar, also dedicated a new Wurlitzer electric organ recently, complete with chimes and carillon system. These items were a memorial to Karl and Ane Jensen and two sons, Nels and Philip, and were used for the first time on Christmas Day.

Danevang, Texas. Agerskov-Petersen, one of the last original pioneers of the Danevang colony, passed away December 13 at the age of 87. A minister writes to inform of this event, and comments "And so another home which has meant so much to Danish culture and church life among us is no more."

Minneapolis, Minnesota. Pastor and Mrs. Sedoris McCartney, formerly of our Oak Hill-Exira, Iowa, churches, are now living at 2408 Elliott Ave. here. Early this spring they leave for Japan, where they will resume their missionary work.

Cedar Falls, Iowa. Over 225 adults and children attended the installation services for the Rev. Harold E. Olsen on December 1, with Pastor Richard Sorensen officiating. Pastor Olsen takes up his work at the home mission church known as St. Paul's, having left his former charge in Junction City, Oregon. In the afternoon on installation day, 150 people were present at an informal potluck supper to welcome the Olson family.

Perth Amboy, N. J. Cash and pledges have poured into the building fund drive here and now total \$60,293.67. The congregation plans to build in the town of Edison. Ove Nielsen, of LWR, will speak here on January 10th, reporting on his recent Far East trip.

Bridgeport, Conn. Pastor and Mrs. Viggo Hansen are presently on a winter vacation in California, visiting their two sons, Alfred and Verner. In their absence, Mr. Herluf Jensen will preach twice at Bridgeport, and Pastor Ove

Nielsen once. Mr. Nielsen will also report at an evening meeting, January 12, on his trip to Korea. Pastor Hansen preached at the January "Fellowship Meeting" in Los Angeles on January 5, one of the monthly series of worship, supper, and program meetings scheduled by the congregation during the fall, winter and spring months.

Nysted, Nebraska. A "Fellowship Week end" will be held again this year, with churches of District VII invited to participate. The dates will be March 7-9, 1958.

Quincy, Mass. A former Grand View teacher and friend to many G.V.C. and G.V.S. alumni, passed away recently as the result of a tragic accident. Herluf Nelson was delivering some equipment to the top of an unfinished auto garage structure and fell five stories. He failed to respond to an operation and many transfusions.... A memorial service was held in his home town of Ringsted, Iowa. He left a wife and two young children.

Alden, Minnesota. Pastor Vagn Duus was recently granted a salary increase of \$250 by our congregation here.

Dwight, Illinois. The second Annual Seminar on Alcoholism will be held January 28-29 here. The previous seminar attracted ministers from Illinois, Iowa, Indiana and Nebraska. Prof. A. C. Nielsen of Grand View College, will be guest speaker at the annual "University of Life" program sponsored here by the Dwight Ministerial Association. His topic: "The U.N. as an Instrument of Peace."

Revised Standard Version

(Continued from Page 9)

teach or have authority over men." We are quite sure the possibility of a woman's becoming a bishop would never have entered St. Paul's head, and we rather doubt if the august body who translated I Timothy 3:1 as "anyone" is quite ready to give the idea 100 per cent approval.

In the last analysis, however, my zeal for the RSV rises from a deep concern for spiritual and moral values in an age of secularism oddly coupled with a revival in church membership and attendance, a revival apparently not as yet accompanied by a renewal of religious vitality or an increase in spiritual perception. Dr. Ralph Sockman has said there can never be a revival of religion without a revival of Bible study. Whatever is conducive to a better understanding of the Bible by our generation or gives its message fresh significance either in public or private worship seems to me of utmost importance.

I believe the Revised Standard Version does this, and as a lay-woman I am grateful for the consecrated scholarship which has made this translation available. Its use by mothers and teachers of children and young people should be especially fruitful. They

will be setting moral and spiritual standards for generations to come, and familiarity with a clear and vital translation is a long-term investment in civic righteousness. I wish that every young man entering military service could have as part of his equipment not only the RSV New Testament and Psalms but a copy of Proverbs. Consistent use of the RSV in women's societies and meetings of United Church Women can bring new insights even to well-loved and familiar passages.

Comparative readings of chapters in the Revised Standard Version, the American Revision of 1901, and the King James Version will prove a fascinating study. Sunday School teachers may have as hard a time giving up Joseph's "coat of many colors" for "a long robe with sleeves," (Genesis 37:3, 23, 32), as some of us have substituting "vindication" for "righteousness" (Isaiah 62:1-2), and "steadfast love" for "loving kindness" and "mercy" (Psalms 103:4, 6, 8, 17), but when the phraseology of the RSV becomes as much a part of our heritage as the KJV, and we understand that back of every change there is a valid reason, we are confident the Revised Standard Version will become equally precious.

Armstrong Hunter, in his tribute to the late Ruth Seabury, tells of an interview she had with Gandhi. "Gandhi told her the Bible was full of dynamite 'but you Christians read it as though it was good literature and nothing else'." God grant the Revised Standard Version may contribute to a rediscovery of the Bible and an increased release of the power inherent in its pages.

Seeing Jesus Only

When Leonardo da Vinci had finished painting "The Last Supper," he invited his friends to view it. All were charmed with the exquisite lace tablecloth, the product of the great painter's genius. All they talked of was the artistic lacework. Suddenly Leonardo reached for his brush, dipped it into the paint and with one bold stroke wiped out the lacework. To the astonishment of his friends he said: "Look at the Master's face." They missed the real purpose of the painting by concentrating their attention on the lacework. At Christmas, in the presence of Christ, God's wonderful Gift, we, too, must look away from the lacework of commercial accidentals and behold the Master's face. — **The Expositor.**

Dansk Nytaar 1958

"DANSK NYTAAR 1958," the popular Danish-American annual, this year printed in a larger edition than ever before, was sold out already December 10. So many additional orders were received that a new edition was printed of which some copies are still available. Write Grand View College Bookstore, Des Moines, Iowa, enclosing one dollar.

Reception for LWR Official On His Visit to Quemoy

New York — (NLC) — A "red carpet" reception greeted the first Lutheran relief leader to visit the Island of Quemoy since Communist occupation of the Chinese mainland in 1949.

Nationalist government officials headquartered on the Island arranged the program for the **Rev. Ove R. Nielsen**, New York, assistant executive secretary of Lutheran World Relief, in appreciation for LWR shipments of food and clothing received in Quemoy.

Nielsen made the one-day visit to the Island, which lies within view of the Mainland, during a recent six-weeks tour of the Far East. He was accompanied on the special plane flight from Taiwan by the Rev. Walter C. Tong, director of Taiwan Church World Service, which supervises distribution of LWR supplies in Taiwan and Quemoy, and by officials of the Free China Relief Association.

The program arranged for the two church leaders included a visit to Nationalist military headquarters and the statue of Sun Yat Sen. They also went to one of the food distribution points in an out-lying district, where they saw LWR supplies given to needy of four villages. Later they were guests of honor at a tea given by the Quemoy Relief Committee, a voluntary citizens relief group, established by FCRA. During the day's program they were escorted by a General of the Nationalist Army.

Lutheran World Relief supplies sent into Quemoy are diverted from supplies sent to Taiwan. LWR is the overseas relief agency for the eight-member church bodies of the National Lutheran Council and for the Board of World Relief of the Lutheran Church-Missouri Synod.

A Message from the Fourth General Assembly

(Continued from Page 4)

the midst of strife to be counted on the side of a more just and brotherly America. May God grant us the forbearance of those who understand, and the courage of those who love.

Unity of Faith and Hope

Our oneness in Christ gives us hope. We need not wait until complete unity is reached before we begin to realize the wholeness of life which God offers us. God requires us to serve him within this broken world. That which makes unity difficult also makes it imperative. We know that unity is of God, who in Jesus Christ has disclosed his will and poured out his Spirit. We are called to show forth the coming of the Lord who even now is gathering all things to himself by the power of God's love. In this assurance we move forward together. May God perfect our unity and grant to each of us his blessing and his peace!

Contributions Toward Santal Mission

September and October 1957

General Budget:

Claus Tostrup, Des Moines, Ia.	\$ 4.00
Ida Christensen, Cedar Falls, Ia.	5.00
Rural Luth. L. A., Flaxton, N. D.	5.00
In memory of Hanna Knudsen, Viborg, S. D., by Friends	12.00
Dagmar L. A., for Cradle Roll, Dagmar, Mont.	10.00
Danish Mission Circle, Atlantic, Iowa	5.00
Central Luth. Congregation, Muskegon, Mich.	55.00
Jens Juhl, Andr. Rosenberg and Agnes Clausen, Clinton, Iowa	4.00
Pastor Heide, Racine	30.00
United Women, Trinity, Chicago	50.00
Anna Miller, Chicago	5.00
A Tither, Solvang, Calif.	5.00
Johannes Møller, Canada	50.00
District III Convention, St. Stephen's, Chicago	59.80
In memory of Fred Miller, Withee, Wis., by Mrs. J. L. J. Dixen	1.00
In memory of Ragna Bennedsen Sørensen and Niels Henriksen by West Denmark L. A., Luck	6.00
In memory of Marie Schachtele, Greenville, Mich., by N. Sidney L. A.	5.00
In memory of Mrs. J. Holst, Fred Miller, Pastors Dixen and Bundgaard by C. B. Andersens of Withee, Wis.	4.00
In memory of Jacob Christensen by Emil H. Hansen, Withee	1.00
In memory of Theo. Mogensen by Mrs. Mogensen, Withee	5.00
In memory of Fred Hansen by Sena Petersen, Owen, Wis.	2.00
Dannevang Congregation	15.00
In memory of Fred Miller, Withee, Wis., by Mrs. Andrew	

Jorgensen, Mrs. P. L. Lund, A. B. P. Millers, Ezra Millers, Folmer Jorgensens, Hans Egedes and Dagmar Miller	6.50
St. John's Mission Meeting, Hampton, Iowa	58.30
Ida Christensen, Cedar Falls, Ia.	5.00
In memory of sister, Sophie Olesen, by Anna M. Olesen, Cedar Falls, Iowa	5.00
Dagmar Miller, Des Moines	2.00
Canwood Sask. L. Aid	10.00
In memory of Johannes Pedersen, Alden, Minn., by First Luth. S. S., Alden, Minn.	25.00
Nathanael S. S., Dagmar, Mont.	28.50
St. Ansgar and Bethany S. S., Lindsay, Nebr.	15.39
Danish L. A. Mission Circle, Manistee, Mich.	35.00
St. John's Congr., Ringsted, Ia.	88.50
Mrs. Anna White, Ludington, Mich.	15.00
Pastor John Christensen, Ludington, Mich.	15.00
St. John's S. S., Exira, Iowa	17.00
For a Child in School:	
Germania D. V. Bible School, Marlette, Mich.	15.75
Danebod Congr., Tyler, Minn.	50.00
St. Stephen's D. V. Bible School, Chicago	30.00
St. Peter's S. S., Dwight, Ill.	104.69
Settlement Lutheran, Sidney, Mich.	10.00
Danish L. A. Mission Circle, Manistee, Mich.	17.50
Bethania L. A., Ringsted, Iowa	10.00
For Muriel Nielsen and the Ribers' Work:	
Perth Amboy Santal Mission Group	77.97
Bethania Evening Circle, Racine	21.50
For Leper Work:	
Anonymous	12.50

Total for Sept. and Oct. \$1,014.90

Total since January 1 \$8,869.40

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa
N. B. Are we reaching the \$14,200 by December 31?—D. M.

November 1957

General Budget:

In memory of Peter Madsen, Grayling, and Peter Sorensen, Boston, by Mrs. H. Juhl	\$ 2.00
In memory of Sam Petersen, Kent, by Mrs. Emma Nielsen, Lake Norden, S. D.	1.00
Mrs. Knud Hansen, Des Moines	2.00
Danish L. A. Mission Meeting, St. John's, Hampton, Iowa	10.15
In memory of Poul Mouritsen, Dagmar, Mont., by Mrs. Mathilde Nielsen, Mikkel Poulsens and Pastor Ove Nielsens	12.00
Mrs. Mary O. Jensen, Cedar Falls, Iowa	5.00
District IX Convention	40.00
Bethlehem Congregation, Askov	44.00
In memory of Sofie Jensen, Chicago, by Langhaug Agency of Luth. Brotherhood and Chas. J. Kadows, Elmhurst, Ill.	35.00

Danish L. A., Grayling, Mich.	13.00
Danebod Danish L. A., Tyler	50.00
Nazareth S. S., Withee, Wis.	40.00
Canwood L. A., Canada	10.00
In memory of Niels Henriksen, West Denmark, by Ernest Madsen, Tyler, Minn., and Dagmar Miller	2.00
Luther Memorial Sunday School, Des Moines, Iowa	60.00
Mrs. Ernest Bender, Minneapolis	5.00
St. Ansgar's Congregation, Waterloo, Iowa	25.00
Volmer L. A., Dagmar, Mont.	15.00
Jens Jorgensens, Tyler, Minn.	5.00
Trinity Church Circle, Greenville, Mich.	25.00

For East Pakistan:

Mrs. Minnie Mathisen, Des Moines, Iowa	5.00
Dagmar Miller	10.00

For Children:

St. John's Danish L. A., Hampton, Iowa	25.00
St. Peter's Junior L. A., Detroit	35.00

For Muriel Nielsen's and Ribers' Work:

Perth Amboy Santal Mission Group	5.81
Bethania S. S., Racine, Wis.	25.00

Total for November \$506.96

Total since January 1 \$9,376.36

Anticipating Christmas donations throughout December, I acknowledge each gift with a hearty thank you.

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa

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January 5, 1958

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

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