

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



New Science Building at Grand View College

Pictured above is the recently completed science building at Grand View College, Des Moines, Iowa, made possible by "Faith and Life Advance." The "Advance" was over-subscribed by \$50,000. Plans are to add gymnasium and administration facilities next, and preliminary plans have started for a new men's dormitory as well. The above science building is a one-story building of 7,500 square feet, and is situated at the corner of Grand View Avenue and East 9th Street. One old faculty house was demolished to make room for it. Physics, chemistry and biology laboratories are included, as well as an auditorium-type lecture room, a class room, faculty offices, a lobby and storage space. The exterior is of steel panels, glass and brick. Opaque plastic "sky domes" provide indirect natural lighting. The old science labs and rooms will now be used for library and student union areas.

An "open house" celebration occurred on January 26, when friends of the college and residents of the city were invited to tour the new building. Formal dedication will take place in early May. (See Grand View Column inside.)

Man's Incredible Dilemma

For 12 years now we've sought to stave off the ultimate threat of disaster by devising arms which would be both ultimate and disastrous. This irony can probably be compounded a few more years, or perhaps even a few decades.

Missiles will bring anti-missiles, and anti-missiles will bring anti-anti-missiles. But inevitably, this whole electronics house of cards will reach a point where it can be constructed no higher.

At that point we shall have come to the peak of this whole incredible dilemma into which the world is shoving itself. And when that time comes there will be little we can do other than to settle down uneasily, smother our fears, and attempt to live in a thickening shadow of death.

We reason that no government, no single group of men — indeed, not even one willful individual — would be so foolhardy, so reckless, as to precipitate a war which would most surely end in mutual destruction.

This reasoning may have the benefit of logic. But even logic sometimes goes awry. How can we assume that reason will prevail in a crisis when there is ordinarily so little reason among men?

To those who would take comfort in the likelihood of an atomic peace to be secured solely by rationale and reason, I would recall the lapse of reason in a bunker under the Reich Chancellery in Berlin. It failed before, it can fail again.

(From an address by General of the Army, Omar N. Bradley at St. Albans, a private school in Washington, D. C.)

The Cry of an Anguished Mother

O Christ, I come to the foot of Your cross
where once stood Mary Your mother.
Mary's Son was nailed to the arms of the cross,
in the arms of mother my son is slumbering
while my anguished heart yearns for strength and faith
good will on earth, and among men peace.

Mad men, cruel, cunning and foolish men
and hissing women crucified You,
while Pilate washed his hands.
The lightning struck, the earth quaked
and the veil of the temple was rent in two.
But through the noise and din a voice was heard:
"Father forgive them, they know not what they do."

Lord have mercy upon us.

I come to the cross, for I must know the answer
which burdens the heart of mothers.
Everywhere men talk, and talk, and talk
but they never give the answer.
Children are asking:
"Why do men want to tear asunder Your heaven
and earth
with hurtling, death-dealing missiles?"

Christ have mercy upon us.

God's lightning flashes across the sky
and the thunder rolls over mountain and prairie.
Next day the air is cool and fresh,
the sky clear and clean.
But why do clever, confused and foolish men
create storms and earth quakes
with H-bombs and missiles,
knowing full well the "fallout" will kill,
and pollute heaven's pure air?

Lord have mercy upon us.

While skylarks sing my child smiles
and watches the butterfly.
My child's eyes grow bright
as he sees light and living things.
It is not right that men plan destruction
and in Godless ways covet power
over earth, sky and sea.

Christ have mercy upon us.

I wait and weep at the foot of the cross.
But suddenly, I know He is here.
Scales fall from my eyes,
the sin of the world I see.
Save us, Lord, from our own wisdom,
we know everything but the one thing needful —
The love of God and neighbor.

Lord have mercy upon us.

Come, Christ, touch my eyes
that I again may see.
Come, Christ, open my ears
that I again Your Word can hear.
Stretch forth Your mighty arm,
as You did to Simon Peter on the Sea of Galilee
when he as a helpless child cried:
"Lord, save me."

Holger O. Nielsen.

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*The Church's Program Often Aims at a Healthy Average.
This Can Mean an Area of Neglect, For*

Exceptional Persons Need the Church, Too

VIRGIL E. FOSTER

NO ONE IS harder to find, or duller when he is found, than the "average man." Most persons are "exceptional" in that they digress from the "average" or "norm," have unique problems as individuals, and fail at some points to fit into the blur of normalcy that everyone expects everyone but himself to fit. It is when a person's "exceptionality" causes him to break aggressively with the social patterns or makes it difficult for him to conform to them that he becomes the object of concern as an "exceptional person." His need for special attention may result from unusual mental gifts; from frustration bringing on emotional disturbance and rebellion; or from a physical or mental impairment. Whatever the condition, such an individual must be understood and appreciated first of all as a person if he is to be understood as one who needs special attention to his exceptional needs.

Centuries ago handicapped persons were rejected and put to death. Later there was a time when they were made sport of. Slowly through the years, their worth as persons has come to be appreciated. The right of persons who have handicaps or exceptional gifts to fill a respected and valued role in society without being a problem is at last coming to be recognized. Increasingly they are being given education or special training, vocational opportunity, and a place of recognition in the community.

The Christian church has helped to bring about this change in attitude, through its emphasis on the worth of persons. Yet, the church is still failing at many points in its program to act in accord with its own historic conscience in the matter.

There is a growing restlessness about this failure; and a consultation on the church's responsibility to exceptional persons was held on October 4 and 5, 1957. The consultation was called by the National Council of Churches and was attended by about fifty representatives of denominational departments of Christian education, councils of churches, and agencies working with exceptional persons.

It was recognized that the need for a better ministry to exceptional persons is universal. Nearly every church and community include persons who have weak hearts or are hard of hearing, blind, or crippled, and others who are mentally retarded.

It was felt, especially by representatives of the agencies, that churches are doing more than is usually recognized in serving exceptional persons, and that a better reporting of these efforts, in itself, would be of great value. Yet, there are many ways in which churches could make a more effective adaptation of their activities to special needs.

It became increasingly clear at the consultation that neither the churches nor the specialized agencies alone can serve exceptional persons adequately. The

work of each is incomplete without that of the other. It was hoped that the consultation could be a step in the direction of much closer cooperation.

In presentations and discussions in the plenary sessions and in the work groups, attention was first given to understanding the needs to be met, then to preparing recommendations for members of the consultation and all who share their concern.

Principles to remember

The insights shared concerning exceptional persons may be summarized in six principles which were lifted up.

1. Exceptional persons are more like than unlike other persons. Their personal needs are essentially the same as those of all other persons except that in many cases these needs have become increased through society's failure to meet them or through physical or mental impairment of the individual. Exceptional persons need to love and be loved, to have acceptance and respect from their fellows, to have education suited to their needs, to have opportunity to use their talents to fullest possible capacity in the interest of themselves and of others, to have opportunity for spiritual development, and to be identified with a church. These and other needs they have in common with all persons.

2. The psychological handicaps imposed upon exceptional persons are often more serious than the physical or mental impairments. The barriers to communication and fellowship raised by those who fail to understand and accept them bring to exceptional persons a sense of frustration which in itself is damaging and which may aggravate the basic impairment.

3. Physically and mentally impaired persons have capacities for useful living far beyond what is usually understood. Many of them, with proper training and education, can fill significant occupational, social and religious roles.

4. Though the basic needs of exceptional persons are the same as those of all persons, the meeting of their needs is usually more difficult and calls for special effort on the part of churches, schools and other agencies. Though one of the greatest needs is for the respect and acceptance of everyone, special training and skill are called for in those who work with exceptional persons in Christian education, as well as in secular education.

5. When abnormal behavior develops on the part of an exceptional person it is to be understood not as an inevitable factor of the handicap but as a way of life being worked out in the struggle for normal satisfactions. It is likely to be a response to the

Note: Mr. Foster is Editor of International Journal of Religious Education and wrote this for his own magazine.

psychological barriers confronting the persons, fully as much as a response to his basic handicap.

6. One of the embarrassing barriers with which many churches confront physically handicapped persons is the inaccessibility of their buildings. Long flights of steps in front and stairs within prevent many persons not ordinarily thought of as exceptional (those with weak hearts, for instance) from participation in church activities. This is being overcome in many new buildings, but many churches with older buildings have not yet made the necessary adaptations to handicapped persons.

Recommendations to the churches

The consultation of last October opened with plenary sessions at which the programs carried on by agencies working with exceptional persons were interpreted. Then the delegates divided into several groups for intensive work in specified areas of the church's work with exceptional persons. The results of this intensive work were shared with all and discussed in further plenary sessions. From these discussions certain recommendations were lifted for special emphasis. Important among them were the following:

1. It is important that a church establish communication with the families in its community that have members with physical or mental handicaps. Often such a family has a sense of embarrassment, fears that the handicapped member will be subjected to ridicule if he attempts to participate in church activities, and is uninformed as to how to secure the special help needed. Parents may even fear that their child's handicap is punishment for some sin they may have committed. A church can often be of great service to a family by extending understanding, friendship and assistance.

2. In extending this friendly counseling it is important that church leaders have a clear understanding of what are the responsibilities of society to exceptional persons. Families are sometimes unaware of the services they have every right to expect from the community or state. An informed church can help families avail themselves of these services.

3. It is suggested that churches consider as one of their most important responsibilities that of public interpretation. Great progress has been made in the understanding and serving of exceptional persons. Yet there is a constant need for interpretation that will help people achieve an understanding of the handicapped as real persons, with more normal than abnormal characteristics, and needing acceptance and respect as persons most of all. It is important, also, that the public be informed as to its responsibilities toward exceptional persons. Churches are in a unique position to do the interpreting.

4. Whenever possible it is recommended that exceptional persons be assimilated into regular groups in the church. Adaptations of program need to be made when an attempt to participate without these special provisions would bring threat of failure or embarrassment. Except for these necessary adaptations, excep-

tional persons should be encouraged to participate normally.

5. It must be recognized that in individual cases an exceptional person is not ready for assimilation. An attempt to participate in an active group life would be dangerous or would expose the person to inevitable failure and embarrassment. Yet, in a protected environment the person may develop rapidly. For these persons, it is recommended that a church, or churches working in cooperation, provide the special groups needed, so that spiritual and social opportunities may be available to all.

6. Churches are urged to take advantage of the consultation services available from state and private agencies working with exceptional persons. These services are much more readily available than is commonly understood. In many instances it is unwise for a church to attempt to minister to an exceptional person or his family without the consultation of the specialist. Often the person is already known to the agency and counsel is immediately available.

7. It is strongly recommended that churches make serious study of their buildings and equipment to discover what special provisions need to be made so that handicapped persons will not face physical barriers to participation.

8. It is recommended that exceptional persons be assimilated in regular church camps whenever possible, but also that churches be sure that their camps conform to the highest standards of health and safety. Churches are urged **not** to develop special camps for exceptional persons, but to leave that responsibility upon the agencies that specialize in services to those persons.

9. It is recommended that churches take seriously the training of leaders for work with exceptional persons. There are two facets of this need. Inasmuch as basic human needs are the same with all persons, and most persons are exceptional to some degree, all leaders should be given more thorough training in the understanding of persons and their needs. There is also need for leaders trained for special responsibilities with exceptional persons, to work with them either within regular groups or in special groups.

10. It is suggested that many more consultations such as this one be held, nationally, in areas, and locally. Specialists are available to most communities from agencies located within a short distance, who could meet with church leaders to plan for more effective service to exceptional persons. In local communities these consultations might be either short in length and frequent, or for two or three days. In larger areas the longer consultations would be advisable.

11. Exceptional persons need a sense of being a part of a church, even if they are unable to participate in its regular activities. The church's responsibility goes beyond "service to" exceptional persons. Relationships should be made possible in which the individual can be a vital part of the church and its fellowship, however complete or limited may be his physical partici-

(Continued on Page 13)

Oneness of Man in American Inter-Group Relations

Rev. Dr. Martin Luther King



HERE IS A pressing question on the lips of people all over this nation. It is the question of whether there has been any real progress toward the goal of the oneness of man in American inter-group relations. It is a question of the distance to be travelled before the ideal of brotherhood can become a reality in our nation.

There are three basic attitudes that one can take toward this question of progress in the area of race relations.

The first is the attitude of the extreme optimist. The optimist would contend that we have come a long, long way in the area of race relations. He would point proudly to the marvelous strides that have been made in the area of civil rights over the last few decades. From this he would conclude that the problem is just about solved and that we can sit comfortably by the wayside and wait for the coming of the inevitable.

The second attitude that one can take toward the question of progress in the area of race relations is that of the extreme pessimist. The pessimist would argue that we have made only minor strides in the area of race relations. He would contend that the rhythmic beat of the deep rumblings of discontent from the Southland, the presence of Federal troops in Little Rock, Ark., the tragic reign of violence and terror, the resurgence of the Ku Klux Klan and the stentorian outcry of "interposition" and "nullification" are all indicative of the fact that we have created many more problems than we have solved. He would turn to the realm of theology and seek to show that hovering over every man is the tragic taint of original sin. He would conclude through misinterpretation of this doctrine that at bottom human culture cannot be changed.

He would turn to the realm of psychology and seek to show the deterministic effects of habit structure and the inflexibility of certain attitudes once they have been instilled. From all of this the pessimist would conclude that there can be no progress in race relations.

Now it is interesting to notice that the extreme pessimist and the extreme optimist agree on at least one point: They both agree that we must sit down and do nothing in the area of race relations. The optimist says do nothing because integration is inevitable. The pessimist says do nothing because integration is impossible.

The third attitude that one can take toward the question of progress in race relations is the realistic attitude. Like the synthesis in Hegelian philosophy, the realistic attitude seeks to reconcile the truths of the two opposites while avoiding the extremes of both. So the realist in race relations would agree with the optimist in saying we have come a long, long way, but he would balance that by agreeing with the pessimist that we have a long, long, way to go.

It is this realistic position that I would like to set

forth as the basis of our thinking on the question of progress toward the goal of oneness of man. We have come a long, long way but we have a long, long way to go.

Let us notice that we have come a long, long way. In mentioning the distance that we have already come it is necessary to observe that the Negro himself has come a long, long way in gaining a new self respect and sense of dignity.

With this new self respect and new sense of dignity on the part of the Negro, the South's negative peace was rapidly undermined. The tension which we are witnessing in race relations today can be explained in part by the revolutionary change in the Negro's evaluation of himself and his determination to struggle and sacrifice until the walls of segregation are crushed by the battering rams of the forces of justice.

But not only has the Negro come a long, long way in re-evaluating his own intrinsic worth, he has come a long, long way in achieving civil rights.

In our generation we have noticed a gradual crumbling of the system of segregation. As a result of the Supreme Court May 17 Decision, we have broken loose from an Egypt of segregation, and we are now moving through a wilderness of adjustment towards the Promised Land of integration.

Segregation is still a reality. We confront it in the South in its glaring and conspicuous forms. It is confronted in the north in its hidden and subtle forms. If democracy is to live, segregation must die.

The underlying philosophy of democracy and Christianity is diametrically opposed to the underlying philosophy of segregation. And all the dialectics of logicians cannot make them lie down together.

The Negro must continue to realize that unearned suffering is redemption.

We must say to our white brothers over the South that we will match your capacity to inflict suffering with our capacity to endure suffering. We will match your physical force with our soul force. We will not hate you and yet we cannot obey your evil laws. Do to us what you will, and we will wear you down by our capacity to suffer and in earning our freedom we will so appeal to your hearts and consciences that we will win you in the process.

Note: This article is composed of excerpts from an address by Dr. King before the Division of Christian Life and Work Visitors' Program (at the St. Louis Opera House in early December) as part of the NCCCUSA meeting. Dr. King is a Baptist minister in Montgomery, Alabama. It is published here in the interest of Race Relations Sunday observed each year in the month of Lincoln's birthday.

*Grateful Greetings From
Abroad in These Two*

Letters from Young German Friends

DEAR FRIENDS,

Before we left the United States we promised that after our return to Germany we would write an article to be published in the LUTHERAN TIDINGS. Almost three months have passed since we are back now, and we have not written that article yet. But you may imagine what an awfully busy time we had after coming back from the United States giving talks, showing slides, writing articles, etc. And we are still continuing doing so. But now we feel that we will no longer have a good conscience if we do not finally write this article.

When we unpacked our suitcases at home at the end of our long trip we found quite a lot of nice souvenirs such as books, pictures, addresses, etc. And we like these souvenirs so much because they are a visible remembrance of so many nice folks we have met, and of their country. But there is still another kind of souvenir we have got and brought back with us. Perhaps you are wondering what kind of souvenir this might be. Well, we are thinking of our experiences which we have in our mind and thoughts and hearts. And although these are not visible — maybe some of them, in our diaries — we regard them the most valuable ones.

Traveling through a foreign country is always a rich experience provided that people traveling are willing to see and to learn. But even then you can find different ways to make a trip, maybe just traveling around sight-seeing, or doing business, or studying languages.

We think it was a completely different kind of trip we could make. We came to a foreign country, that's right, and there was quite a lot of things which seemed strange to us at first and which we probably criticized sometimes, but we did not come to strange people, although we had not seen one of them ever before. We so often mentioned that we felt quite at home when we stayed in your homes. Perhaps you thought we were just complimenting. But you may be sure this was more than only a compliment, we really meant what we said. And we think what made all the difference to these other trips we mentioned was that in every place where we came we found people we belonged to. What's the reason? Of course you are Americans and we are Germans. But that is only a slight difference compared with the unity we think of. We all belong to the church which our Lord Jesus Christ is building on this earth. And having three months to experience His church in your country and His people over there was the best purpose such a trip can be used for.

Often people are asking us: "Well, what have you really learned over there?" and you may be surprised to hear that we are not able to give them a definite answer in just one sentence. It seems that this would

be really impossible. Our visit to your church has given us more than what we could say just in a few words. We have got so many impressions and have seen and experienced so much during these three months that it will take us some more time to think over so many things. And a good occasion to think things over is the preparation of all these talks we have to give and reports we have to write.

Nevertheless there are two things among so many others we should like to mention for which we are grateful above all. We experienced a wonderful Christian fellowship from your side and an overwhelming hospitality in all the homes we came to. And we think that this is something that makes you feel that Christian faith is a reality. And you may be assured that each family which we were lucky to stay with helped us to realize this. If there were space enough here we almost should like to start just mentioning names and names and names of all the people we became acquainted with and whom we should like to thank again. But we feel this is not the place here, and is not so essential. However, each time when thinking of the United States — before remembering wonderful countrysides, mighty factories, beautiful cars and highways, hot summer weather and so many other things — we will remember this feeling of friendship you gave us. And we hope that this friendship will last also now after we had to leave your country again. Above all, however, we think we should be thankful to God, our common Lord, for everything, and we pray Him that He may bless you and us in the future as He has done when we were together.

Yours,

Martin.

DEAR FRIENDS,

Martin has already written such a perfect article, which makes it difficult for me to add some important sentences. But a few personal words — I cannot help doing it like we did it so many times before in talking with you. Talking in a couple of sentences means incompleteness, but it doesn't bother me.

Five weeks after coming home, the German Youth Delegation had a meeting with our friends from Eastern Germany who were planning to go to the States but who were not permitted to join us. This meeting took place at Berlin, part of which is belonging to the Eastern (Communist) Zone. There we reported our impressions to them and also to us, (it meant for us an inter-synodical exchange).

What was most impressive and what is lasting? I will tell you without regard for your reaction. Our greatest impression, which covers all other things over, was how you actually **practice** layman-activity in the church. It is very different from our "pastor's church" and we like to learn it. We really know this need, but



Martin and Hans on either side of Gora Tudu, of India, during their United States visit last year.

we will live in a congregation. We don't want to imitate your methods; nevertheless we will realize the idea of stewardship. How we are always speaking of the gift we got by Our Lord not only for our egoistic welfare but also to the best of this congregation.

We published at Berlin a brief summation of "What we have learned." We wrote reports for newspapers and church papers about the operation and the active congregation or about your leadership training schools. In our greatest magazine for youth leaders, I published an evening's program entitled, "Christ Frees From Emptied Forms For New Action". As you can imagine it deals with the permanent reformation of the church and it emphasizes the young people to make their talents, time and treasure more useful for the congregations. Inspired by our experiences in America.

We also like the responsibility of you, young friends, for your own youth-fellowship groups. It is coming more and more in Germany, too. It is just good. Nevertheless, I didn't expect that this activity, especially of the girls in the camps, is directed mainly to the boys, and less to serious questions of a Christian life. Don't forget, it was called "Bible Camps." Quite different at Minneapolis. These beautiful girls as angels and "Miss Minnesota" in the youth parade were strange pictures to us. Sometimes it made us laughing. At home it was not an easy task to explain to our old and often traditional-minded people that one can be beautiful and attractive and work for Christ. At this time it is your turn to laugh. But in my opinion, it is only important if we serve Christ. The other facts are secondary.

Our trip through your congregation (and we visited a lot of them) which we had ahead of the Minneapolis meeting gave us a better understanding of this unique event. I would like to put out two facts: The ex-

Fellowship Week End

A pastor's wife and a seminary professor will be the principal speakers at this year's District VII fellowship week end, to be held at Nysted, Nebr., March 7-9.

Mrs. Enok Mortensen, who with her husband has recently spent a year in Europe, will give two lectures of an interesting and informative nature as well as an illustrated talk. Dr. LeRoy Norquist, of the Grand View Seminary, will also present two lectures as well as preach at the Sunday morning service.

Others on the week-end program will be a University of Nebraska professor and pastors of the district. A film, singing, discussions, good fellowship and good food, will round out the three-day meeting.

The cost for the full week end remains at \$7 per person, with a proportionate charge for a shorter stay.

Complete details of the program will appear in the February 20th issue of LUTHERAN TIDINGS.

Though this event is sponsored by District VII, a hearty invitation is extended to any and all others who may wish to attend.

Board of Ordination Meeting

The next meeting of the Board of Ordination will be held at Grand View College, Des Moines 16, Iowa, on Monday, February 17, at 9:30 a. m.

Alfred E. Sorensen,
Chairman.

perience of the colorful and world-wide Christianity. You cannot tell about ecumenical togetherness — you only can live it. On the other hand, there were fruitful discussions between church-leaders and laymen. Problems which meet us all. The unification of churches and a lasting reformation of the Lutheran Church. It was a big and great event.

Now we are back in our daily life. I am at Munich studying at the university and the clinics but still bound to you by your hospitality, by our common souvenirs. and by the unity we have in Christ.

Greeting all of you, dear friends, I will ask you for your prayers. The Christians in the Eastern Zone of Germany are at this time in the worst situation. The pastor of the university congregation of Leipzig was sentenced to be imprisoned for five years, and the trial against members of the "studentengemeinde" is still lasting only because of their witness for Christ. It can be a part of ecumenicity thinking of them. I am grateful to you all for a wonderful time. My best wishes for a happy New Year! We would like to hear from you.

Yours,

Hans.

Editor's Note: The addresses of the two young men are:

Martin Junginger, Garten str. 26, Ludwigsburg, Germany; and Hans Mayerl, Bad Aibling (Bayern), Germany.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

The More the Merrier ??

All physical factors which create an ideal winter camp were available this year...except a reasonable number of campers to add to the fellowship.

This well-qualified camp staff (almost more staff members than campers) included:

Camp Director: Rev. Charles Terrell (District Advisor) who conducted Sunday communion services.

Bible Study Leader: Rev. Don Zinger of Grand View Seminary.

Morning Worship Leader: Rev. Holger Nielsen of Cedar Falls.

Song Leader: Rev. Carlo Petersen of Ringsted.

Discussion Leaders: Dean Axel Kildegaard of Grand View Seminary; Ronald Hansen and Donald Holm, Seniors at Grand View Seminary.

Evening Devotions Leader: John Johansen, District President, now at Drake University.

Folk dancing Leader: Lavern Larkowski, National AELYP President.

All activities and topics of study seemed to fit together as well as the jig saw puzzles that were completed in spare moments.

Of course, the outdoor activities were ideal, as we received six inches of snow that was "ordered." Hikes and games, snowball "fights" and toboggan rides will never be forgotten. The aching muscles were really a pleasure because of the exhilaration of being in the great out of doors.

Since we have reported the staff and snow fall in a statistical manner, we feel a similar report concerning campers is in order: Newell had 12 campers; Hampton, three; Des Moines, two; Ringsted, one and Grand View College was represented by five for the entire period and four who came on Saturday. As you can see, this is a small percentage of the 230 young people who were informed and invited to this camp by their district officers.

Parents and pastors must not have shown enough interest in their young people to ask them about their camp program which was mailed long before camp. If our churches will not create an interest in the three district youth activities of the year, perhaps our young people that are interested in district and national activities should "merge" with other Lutheran camps that do have "camper" support. This idea has, and is being considered. Any comment or suggestions...or excuses...concerning the small attendance of our youth at district activities is welcomed.

John L. Johansen
1329 23rd Street
Des Moines, Iowa.

Attention: High School Seniors

If you are a member of AELYP and are graduating in June, 1958, you are eligible for a very valuable scholarship. The Lutheran Brotherhood Insurance Company has offered such a scholarship for several years.

This year, two are available to members of AELYP. The \$150 awards are good at any Lutheran college in the United States. These Lutheran Youth Leadership Awards are based on leadership in church and school activities. Application blanks can be obtained by writing to Lavern Larkowski, 1100 Boyd Avenue, Des Moines 16, Iowa. Do it now!

Over the Typewriter

A reminder: Send in your Youth Sunday offerings to your district and national treasurers. One-fourth of the offering should be sent to the district, one-fourth to the national, and one-half remains in the local fellowship. These offerings should be used to send delegates to district and national meetings. Also, send in reports to PAGING YOUTH complete with names of those participating and what was done.

AELYP Doin's

Tyler, Minnesota: A "pizza" party is being planned in the near future. The Diamond Lake and Ruthton groups are invited with Rev. Calvin Rossman the guest speaker. Do you like pizza?

Roscommon, Michigan: Roscommon is only about a year old, but it has been very active. They have cleaned the church yard, painted back drops for the Sunday school Christmas play, gave a basket of food to a needy family there and are planning for good times in the months to come.

Grayling, Michigan: The LYF here entertained the Roscommon group for a Christmas party and divided a bundle of 50 YULE with them. All of them were sold, too.

Gowen-Sidney, Michigan: Winter sports are the order of the day there just now. They were tobogganing and skiing near Newago recently.....some Muskegon LYFers were there, too.

Juhl-Germania, Michigan: Together with the winter sports, the LYF there is studying and discussing the topic: "Getting the most out of the service in the Christian Growth Series."

Greenville, Michigan: The group there, together with Sidney-Gowen, attended the Oberammergau Passion Play from Bavaria. The reports indicate that it was very worthwhile. During the Christmas season, they held a progressive dinner combined with carolling at their County Old People's Home. YULE sales were slow this year. New officers have been elected and Youth Sunday is planned soon.

Withee, Wisconsin: A youth work questionnaire was sent out and has been tabulated there. Youth and parents responded very well. Indications are that the

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Golden Jubilee Year

A Message to the Women of our Synod:

Fiftieth anniversaries are occasions for festivity and rejoicing. Our national president has not overlooked the opportunity for making 1958 a memorable year for WMS. The jubilee committee appointed almost a year ago will soon reveal plans for festivities adaptable to local groups. We will rejoice as we look back, and we will rejoice as we look ahead, and we will be thankful for the privilege of being a part of this united Christian work in our church.

The jubilee year will begin in January with the distribution of Jubilee Thank-offering envelopes. Every woman in our synod will be invited to share in a special Jubilee Thank-offering. She will be asked to place this envelope on her dressing table and to deposit a coin daily with the following prayer:

"Thank you God for all the material blessings You have given me; for the privilege of living in a Christian nation and a Christian home, and for Christ my Savior. Use my gift to the honor and glory of Thy name."

Thank-offerings are the second-mile gifts, the beyond-benevolence gifts. A Thank-offering is a daily act of Christian worship.

JUBILEE COMMITTEE,
by Agnes Holst.

A Golden Anniversary is a Golden Opportunity

The golden anniversary of our Women's Mission Society is a golden opportunity for all of us to honor the founders of WMS and all the devoted women who were the pioneers of the church work which has become the special concern of the women.

They were only a handful who gathered in Humboldt Park, Chicago, in 1908, but their devotion and

program should be expanded for more variety and greater participation. Most popular items were lunch, filmstrips, movies, singing and worship and folk dancing. Least popular were lectures, square dancing, worship committee and volleyball. Junior high youth indicated an appreciation for the presence of older youth at the meetings. How does this compare with your youth group? Perhaps you could use such a questionnaire in your area. If so, write to Rev. W. Clayton Nielsen, Withee, Wisconsin.

their love were as true and fervent as their staunch immigrant hearts. The hardships and disappointments of those early years bound them together; their prayers and their love dictated the work which now is Our Heritage and Our Challenge.

This heritage has been a blessing to the women of the American Evangelical Lutheran Church. It has given us roots and ties and vision. It has given meaning to our work through fifty years. It is for this, then, that we now are celebrating. It is for this we are planning a thank-offering as a tribute to those who have gone before us that the work begun may be carried on and expanded as needs arise.

It has fallen to me to give a brief explanation of what the jubilee committee has in mind concerning the thank-offering. To keep the cost at a minimum it was decided to use thank-offering envelopes, rather than boxes. These are about three by five inches in size with a slit near the top. They have been ordered and will be sent to the district presidents who in turn will distribute them in their districts. They should be in the hands of the local committees by February 10-15. Mrs. Holger Strandskov, chairman of the jubilee committee, suggests that the distribution of the thank-offering envelopes take place at a special meeting of all the women in the local church. A Lenten service (Ash Wednesday, February 19) or a Sunday evening candlelight service have been suggested. By making this a festive occasion it can serve as the beginning of our jubilee year. It can also bring the fiftieth anniversary into focus for the younger and newer members. This is a first suggestion and more will follow in the letters which will be sent to the district presidents.

The WMS board and the jubilee committee have discussed the thank-offering and they have agreed on the following: "That the WMS Golden Jubilee Thank-offering be used to create a scholarship fund for students wishing to take up full-time Christian service in fields served by AELC." What could be more appropriate than a scholarship in our effort to meet the challenge of the future!

As we look forward to our local jubilee celebrations in June and our national festival in Seattle, we pray that the dedicated devotion of those few, who so long ago gave us our start, may be renewed in us and that our gifts will be given with gladness and with gratitude for the opportunity to serve.

Ellen Knudsen.

Article II of Our New Constitution

Valdemar S. Jensen

II

(Part I appeared December 5)

When Jesus had spoken the parable of the sower and the four kinds of soil, he called out: "He who has ears to hear, let him hear!"

There must, then, be something very important, something fundamental, in what Jesus here has said. What this is, we probably are told in the explanation of the parable, which the disciples asked for, and Jesus gave. For He begins His explanation by saying, "The seed is the Word of God" (Luke 8:11). That this is fundamental is seen by the fact that even today the question is agitated in Christendom: What is Christianity? i.e., What is the Word of God? These two questions are almost synonymous: for if we were agreed upon what is the Word of God, we would easily agree upon what is Christianity. But there is the rub: What is the Word of God?

The framers of our present article on confession say that the Bible is the Word of God. That they are not in agreement with Jesus on this definition is seen as soon as we remember that that part of the Bible which means most to Christians: i.e., the book which we call the New Testament, was not in existence when Jesus made His statement on the Word of God. And that Jesus by the words "the seed is the Word of God" did not mean any part of the Bible whatever becomes still more evident where Jesus is explaining the parable of the weeds in the field (Matt. 13:27). For there he says, "He who sows the good seed is the Son of man." Would the framers of our constitution's Article II want to maintain that Jesus is sowing Bibles in the hearts of mankind, even as Bible societies now are sowing Bibles on every shore? Is that what they mean by their statement, "The Bible is the Word of God?"

The Bible is a collection of 66 books, 1,139 chapters, treating of subjects as varied as dietetic laws and the ways and means of salvation. How can the words of the Bible be sown in the hearts of men, where Jesus does His sowing?

That there is a Word of God outside of the Bible and not derived from the Bible is testified to by the Apostle Peter and by Jesus. When Jesus had spoken of His body and blood as the true meat and the true drink (John 6) many disciples drew back and walked no longer with Him. Jesus, turning to the twelve, said, "Would you also go away?" Peter said, "Lord, where should we go? You have the words of eternal life." Peter had realized that Jesus had Words from God, which no one else had. And Jesus agrees with him. For when Jesus had gotten so far that he could see the end, He said to His disciples (John 14:24) "The Word which you hear is not mine, but the Father's who sent me." And to the Father He said that same evening about His disciples, after Judas had gone into the night: "They have kept thy Word" — "I have given them the Words which thou gavest me, and they have

received them — I have given them thy Word — thy Word is truth." (John 17)

Let us remind ourselves once more that when Jesus spoke these words, the books of the New Testament had not yet been written. Jesus cannot here mean that He has given His disciples the Bible, or for that matter, any part of the Bible. He has given them words which are Words of eternal life. And they have received and kept the Words so given. Are we far afield when we say, The Word that Jesus here is speaking of is the same as the Word that He indicates when He says to His disciples, "Already you are clean because of the Word that I have spoken to you?" (John 15) Will we be much mistaken when we say that the Word which the disciples had received and kept and by which they had been made clean is the same as the Word by which every person baptized today is made clean?

But that Word is not the Bible. Every church-going Christian knows that the covenant Word at the font is the Word of Faith, which the apostles preached (Rom. 10:8 and I Cor. 15:11) and which we confess at every service in our churches.

Our learned men say, "No, the Word of Faith is not a Word from God through the mouth of Jesus Christ to each baptized person. The Word of Faith was made up, put together, by men in the Church during the first centuries as expression of the Church's Faith against the heretics. This view has now become almost universal in the Church which Jesus founded. But why do the scripture-learned men close their eyes to what scripture so manifestly says? What will they do with the testimony of Peter (I Peter 1:28)?

You have been born anew, not of perishable seed, but of imperishable, through the living and abiding Word of God.

Or the testimony of James (1:18 and 21)?

Of his own will he brought us forth by the Word of truth — receive with meekness the implanted Word which is able to save your souls.

Does not the expression "the implanted Word" awaken memories in their minds of what Jesus said about himself as the sower of the Word of God in the souls of man? Their evident blindness awakens memories of what Jesus said, Matt. 11:25-26.

There is a short and simple Word, the Word of renunciation and faith, which the Son of Man sows in the soul of man through question and answer (epitoma, I Peter 3:21) at the font. The congregation of Jesus Christ has always believed, and we believe today, that through this Word at baptism we receive forgiveness of sins, the powers of resurrection and life eternal. Therefore this Word must be from God through Jesus Christ; for who can give forgiveness of sins from God other than He who has been given authority to forgive sins on earth? Who can endow us with the powers of resurrection other than He who, by rising from the dead, proved that He had the powers of resurrection? Who can give us to live eternally other than He who had life in Himself even as the Father has life in Himself.

It seems to me that we here are confronted with an either/or: Either the Word of Faith in baptism is a Word of God through the mouth of Him who said, "I and the Father are one." If so, then man may

Opinion and Comment

It was a dreary, moist day (we have them in California) and Carl, our morose church custodian, added to the morbidity.

"Pastor," he began, looming over me at my desk, "I talked to my neighbor down the street, but he won't come to church with me. Says there are too many hypocrites in the church."

"Why didn't you tell him there is always room for one more?"

"I should of....It's pretty hard to get someone interested in church when they've never set foot in one before."

"That's why it is so important to catch them while they are young, as children."

"Catch 'em? You sound like you want to trap 'em somehow."

"Well, Carl, I didn't invent the phrase. Jesus did. He said he would make us fishers of men, and that involves catching them, doesn't it? Some preachers use the 'fishnet' principle in their fishing, and I agree with you that such wholesale envelopment can not be what Jesus had in mind. He made his message and his example and his attitude so captivating that people were drawn to it, like fish to bait. This is the better way of fishing, and must be what he meant."

"You mean men have to want to be caught?" Carl asked.

"That's it."

"Well, the method works well enough for Sunday School. I sure don't know very many kids who don't like Sunday School."

"And it works as they get older, too. That is one of the reasons why church-related schools are so valuable in developing the Christian life."

"Well, pastor, I didn't send my kids way out there to Grand View, if that's what you mean."

"I know. And they have turned out all right anyway. But I still think they had one less advantage than they could have had."

"That's a pretty small school. They had some other advantages at the big University."

"True, Carl. But University can come later. Grand View helps bridge the gap between high school and higher education. It's a pretty big gap."

"I see they got a new science building down there. What's that got to do with Christianity?"

"You asked me that once before. Science is measurement, and it is the application of facts and skills. Any school has to teach these. Not only do students

demand it, but the very idea of education demands it. If you teach only a cluster of facts and skills, you have nothing more than a trade school. But if you teach no facts and skills, your student graduates half blind."

"From your picture of it there, it's a nice looking building."

"You bet it is, Carl. And for a while it will be true to say that no school in the U.S. has a more 'modern' science building than Grand View."

"What about this men's dormitory there's all this talk about? Do we need that?"

"Well, some of the men's rooms are fifty years old. The girls live in roomy, light modern rooms. It's not only a matter of needing more rooms, it's a matter of equal rights. Don't you believe in the principle of equal rights?"

"Sure I do. But I don't think men are ever going to get 'em."

After a moment, the conversation got serious again, and Carl said, "Just how can Grand View help young folks in bein' Christian?"

"People are always asking that, and I've got some answers all ready. If we believe in our Synod, then I think it is an important point that right across the street from the main building of the college is one of our synod churches."

"Isn't the synod selling that?"

"Well, yes....but the building is a reminder that there is a synod congregation there, too, and that is the important thing. If we like our synod, we want our young people to continue in contact with it."

"You're probably right.....but aren't there some more basic reasons?"

"Sure, Carl. To me it seems important that right in the student body at Grand View there is a live nucleus of Christians — the cream of our communities in most cases. These are young people with whom one can't come in contact without wishing to be like them."

"There are Christian young people at all schools."

"Well, yes, Carl. But they are not an obvious part of the scene. Those who go to especially Christian colleges, one can assume, have a special Christian emphasis in their philosophy of life, wouldn't you think?"

"Yeah, I guess so."

"One more thing, now. In key positions at Grand View on the faculty and on the School Board, we have men who exemplify the Christian life. In mind and spirit, in habit and character, they are intelligent and obvious Christians. They are not necessarily those who teach religion. They may be chemists, philosophers, biologists, or experts in any other subject, but their learning is committed to the God of truth and love who revealed himself in Jesus Christ."

"This sounds like your best reason, pastor. A lot of money goes to our school and we better have some real good reasons for spending it."

"I can't think of many better causes for the church's money. You are just being your old pessimistic self, aren't you? I am glad I'm not gloomy all the time."

"I'm not really gloomy, myself, pastor. Things just look gloomy to me."

"Same thing. Well, cheer up, Carl. Things could be worse."

"That's what you told me last week. So I cheered up. And sure enough, things got worse."

through the covenant Word at the font receive the gifts which only God can give; Forgiveness, Resurrection, Life Eternal. Or the covenant Word in baptism is a word of man; and then no one on earth has ever received the gifts which only God through His Word can give.

Which horn of this dilemma do the framers of our present article on confession prefer?

P.S. Johannes Knudsens' article, (LUTHERAN TIDINGS No. 11) was written on the last day of the old year; may the new year have brought him change of mind. James 1:20.

LWA Appeal Tops Two Goals, \$3,400,401 Raised in 1957

Atlantic City, N. J.—(NLC)—Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council over the past 19 years to support an international program of emergency activities, reached both its regular and special goals in 1957, with receipts totaling \$3,400,401.

Successful completion of the campaign, known as "Love's Working Arm," was announced by the Rev. Rollin G. Shaffer, promotional secretary for the appeal, at the concluding session of the Council's 40th annual meeting here.

It marked the sixth consecutive year that the amount sought has been attained, he said, and brought to nearly \$50 million the amount American Lutherans have contributed to LWA since the first appeal in 1939.

LWA's regular goal was set at \$3,250,000 last year and an extra \$150,000 was asked to provide funds for distribution of government-surplus commodities through Lutheran World Relief, material aid agency of the Council.

All eight of the Church bodies participating in the NLC surpassed their quotas on the regular goal and five bodies met their proportionate share of the special goal, which was not accepted by all. The remainder of the \$150,000 was realized through undesignated gifts of \$20,416.

On a percentage basis, the **American Evangelical Lutheran Church**, smallest of the Council's member bodies, topped the contributors with \$18,522 or 113.2 per cent, thus exceeding both goals.

The second highest percentage was compiled by the Augustana Lutheran Church with \$388,184 or 105.7 per cent, followed by the American Lutheran Church with \$609,080 or 104.9 per cent, the United Evangelical Lutheran Church with \$37,196 or 104.6 per cent and the Suomi Synod with \$25,276 or 104.6 per cent. These bodies also reached or surpassed both goals.

The United Lutheran Church in America, which as the largest of the church bodies had the task of raising nearly half the goal, contributed \$1,582,229 or 103.7 per cent, the Evangelical Lutheran Church raised

United Lutheran Church in America	
Evangelical Lutheran Church	
American Lutheran Church	
Augustana Lutheran Church	
Lutheran Free Church	
United Evangelical Lutheran Church	
Suomi Synod	
American Evangelical Lutheran Church	
Undesignated	

TOTALS

* Upon short advance notice, the participating bodies were asked to contribute in addition their proportionate share of the sum of \$150,000 needed for the distribution of U.S. Government Surplus Commodities through Lutheran World Relief. Some bodies accepted

The Controversy

The J. Knudsen little blast directed toward V. S. Jensen puzzles me, (January 5, LT). I did not know that a preacher is supposed to adjust a timeless gospel to a time limited office, and V. S. J. is a preacher. I know that without freedom to express what has become sustaining truth in his life a preacher cannot preach.

Preaching of the gospel requires freedom not only to proclaim the newness and the strangeness of the gospel but also to offend so deeply that there is no human way of healing the wound. I know that had Luther not used that freedom in preaching and stabbing there would be no church today. I know that had Grundtvig not used freedom in defiance of church officials and regardless of his office we would not sing his hymns now. I did not know that an editor of a church publication was hired to exclude the enterprise of free expression on basic controversial matters.... the relationship between the good news and the established order is always controversial.

We have come a long way in adjusting ourselves to fatal insurance policies since we closed the windows and barred the doors in order to have what so sanctimoniously was called "Arbejdsro." For every mile we moved toward more protection we dampened the preaching of the gospel.

Aage Moller.

\$670,729 or 102.7 per cent, and the Lutheran Free Church gave \$48,767 or 101.1 per cent.

This year's LWA goal has been set at \$3,610,000 and goals of \$3,900,000 for 1959 and \$3,980,000 for 1960 were recommended for approval during the Council's four-day meeting here.

The funds raised during the past year are being allocated to inter-church aid in Europe, resettlement in the U.S. and service to refugees in other countries, world missions, material aid, ministry to armed forces, Latin American missions, ministry in temporary communities in the U.S., and cooperative work with other Protestant agencies. A large share of the funds will be administered through the Lutheran World Federation.

The final report of the 1957 LWA appeal follows:

Goal	Cash Received	Per Cent
\$1,525,574	\$1,582,229.44	103.7
652,771	670,729.58	102.7
580,424	609,080.07	104.9
366,948	388,184.12	105.7
48,207	48,767.00	101.1
35,555	37,196.00	104.6
24,161	25,276.00	104.6
16,360	18,522.73	113.2
	20,416.45	
\$3,250,000*	\$3,400,401.39	104.6

their shares and incorporated them with their regular LWA goals; others did not. A percentage of 104.6 indicates that a church body has contributed in full its share of the additional amount suggested for this purpose.

Grand View College

We're Hearing Things

Yes, we are!!! But please don't expect us to keep quiet about it all. "It is beautiful. Have you ever seen anything quite as terrific? Modernistic, and a wonderful place to work in. Other than the fact that the seats in the large lecture hall were not designed for comfort, the building is a real winner." Permit me to explain that the lines preceding this sentence are quotes from some of the students' remarks after having seen the science building at GVC. Light, airy, and a thing of beauty! For the benefit of our friends who are members of the synod, we want very much to urge you to make early plans to come for Studentfest in May (first week end). We are told that the building will be dedicated at that time. Last Sunday we held open house for our friends in Des Moines. At last count there were over 500 visitors who accepted the invitation to "drop in." Let's tell you about it.

Flowers everywhere! Large baskets, "live" plants, floral arrangements . . . The buildings were spotless, and many willing hands had helped to make the event a joy to experience. After being greeted in the lobby (foyer is a nicer word, though, so let's use that), our guests were given a conducted tour of the science building, and any questions they had were answered by H.J. From there, those who had time and wished to do so, were taken through the women's dorm. Following the path of least resistance, they finally arrived in Old Main, and were greeted once again and invited to have a cup of coffee, (mmm, was it good!) and cookies, pastry, mints and salted nuts. The table was lovely. Mrs. Noyes and Mrs. Williamson were in charge here. Everything was done up in style — gleaming silver, crystal (?) cups and plates, lovely trays, oh, yes, and bus boys in spotless white coats carried out the dishes, waited on our guests and made themselves generally useful. (Did you count the cups of coffee you served, Ole? No? You really should have.) Perhaps we should sum it all up by saying that a good time was had by all. The Danes are smart people. They have long since learned that a cup of good coffee can do a lot to show hospitality to one's friends.

Basketball claims our attention once more, but this time it does come second. Four wins out of five. Can't complain about that, now, can we? February 12-15 is the time we will really be excited! State tournament starts in Webster City on the 12th,

and here our Car Club will go into action. The Car Club, whose president is John Mortensen, has as its goal to provide rides to ball games and other college functions as well. So there's no excuse for poor attendance at games and such like.

Time and space do not permit more than casual mention of the Student Union. It might not be what you think it is (has absolutely nothing to do with that Dave Beck sort of business as if you didn't know!!!), but we hope it will be ready for use about February 13 or thereabouts. Progress is being made on the campus. This is one of those first-of-its-kind-on-our-campus things.

Time to go now. So long.

WHO-o-o-o-o?

OUR CHURCH

Salinas, Calif. Pastor Paul Nussle's salary has been adjusted to give him a car allowance of \$900 and a utilities allowance of \$300. Young people of the church conducted services here on the recent Youth Sunday.

Nysted, Nebr. Pastor Arne Knudsen has resigned as pastor here in order to accept a call from our church in Junction City, Oregon. He plans to move west in May.

Waterloo, Iowa. We have a report that Pastor Richard Sorensen was seriously ill for a period of about ten days, but is now recovered.

Exceptional Persons Need the Church, Too

(Continued from Page 4)

pation. Through private or family devotions, study, pastoral calls, and in many cases actual church work that can be done at home, many handicapped persons have had meaningful identification with a church.

12. It is strongly recommended that the needs of exceptional persons be faced by churches working together and working in cooperation with the specialized agencies. When special groups are needed it is often best for one church to serve the whole community with one type of group, while some other church does the same with another type of group. Public interpretation should be planned cooperatively. Relationships with agencies need to be established by the churches together. Leadership training is best approached cooperatively. Vocational counseling and service can usually be provided best through a pooling of effort. These and many other concerns call for the combined effort of churches and agencies working in close cooperation.

Notice from India

You good people who responded to our appeal for old Christmas cards did such a thorough job that the Indian customs authorities took the matter up with the government. We were receiving so many cards, literally thousands, from all over U.S., that the Calcutta office called me in for an interview to explain what was going on. I told them how we were using the pictures (in our schools, etc.) and they were quite satisfied with that explanation. The matter was discussed at some length in my presence, and in the end they requested us not to import more of them, as the growing greeting card industry of India is able to supply this type of thing. They ask us to support Indian industry, and in a very nice way requested me to write friends in America not to send more. We of course are much disappointed, as lovely pictures which will in most cases be thrown in the fire could have been used effectively again. Our present supply will however be sufficient for 1958 (at least), so our Sunday Schools will have some time to find ways and means to supply themselves with what they need along this line.

Thanks to all the individuals and groups who helped us so faithfully, it was good while it lasted.

Harold and Mary Riber.

Note: The oldest Riber children, Kris and Emmy, left home at the start of the year for school in South India; it is Emmy's first time away from home. Mary Riber took them to Calcutta and put them on a train there. She expects to join them around Easter time.

—Editor.

Acknowledgment of Receipts by the Synod Treasurer

**For the Month of December, 1957
Towards the Budget:**

Unassigned: (by congregation)	
Alden, Minn.	\$ 314.00
Waterloo, Iowa	1,032.25
Racine, Wis.	241.54
Los Angeles, Calif.	57.75
Menominee, Mich.	37.20
Manistee, Mich.	200.00
Askov, Minn.	590.00
Ruthton, Minn.	400.00
Kimballton, Iowa	800.00
Dannebrog, Greenville, Mich.	100.00
Ringsted, Iowa	341.35
Brush, Colo.	103.00
Des Moines, Iowa	399.50
Marlette, Mich., Zion ELC ..	362.39
Tacoma, Wash.	63.82
Waterloo, Iowa	300.00
Hampton, Iowa	375.00
Hartford, Conn.	465.25
Exira, Iowa (St. John's)	151.25
Lake Norden, S. D.	408.50
Dannebrog, Nebr.	179.00
Parlier, Calif.	50.25
Diamond Lake, Lake Benton, Minnesota	326.80
Our Savior's, Bridgeport, Conn.	95.97
Granly, Lucedale, Miss.	51.00

Sidney, Mich., Dannebrog Lu.	123.57
Grayling, Mich.	70.00
Dwight, Ill.	497.00
Grant, Mich.	181.23
Cedar Falls, Iowa (St. Paul ELC)	108.68
Newell, Iowa	1,479.50
Marquette, Nebr.	429.00
Seattle, Wash.	213.00
Salinas, Calif.	380.25
Solvang, Calif.	467.25
Tyler, Minn.	1,857.11
Detroit, Mich.	646.59
West Denmark, Luck, Wis.	391.20
Perth Amboy, N. J.	610.27
Troy, N. Y.	312.58
Clinton, Iowa	64.75
Oak Hill, Exira, Iowa	409.05
Omaha, Nebr.	150.00
Fresno, Calif.	154.75
Newark, N. J.	132.95
Viborg, S. D.	800.00
Davey, Nebr.	133.00
Cedar Falls, Iowa, Bethlehem	524.50
Junction City, Ore.	829.80
Kimballton, Iowa	804.20
Circle Pines, Minn.	273.00
Racine, Wis.	141.24
Cozad, Nebr.	272.00
Minneapolis, Minn.	260.25
Ruthton, Minn.	69.50
Hay Springs, Nebr.	469.00
Brooklyn, N. Y.	870.75
Juhl Community ELC, Marlette, Mich.	261.58
Watsonville, Calif.	118.11
Waterloo, Iowa	679.02
Hartford, Conn.	60.53
Pension Fund:	
(by congregation)	
Tacoma, Wash.	36.18
Ringsted, Iowa	58.15
Racine, Wis.	115.69
Minneapolis, Minn.	124.50
Ruthton, Minn., harvest offering, Ladies' Aid	40.83
Chicago, Ill., St. Stephen's	135.11
Diamond Lake, Lake Benton	15.00
Oak Hill, Iowa, Ladies' Aid	10.00
Our Savior's, Bridgeport, Conn.	100.00
Detroit, Mich., Ladies' Aid	15.00
Marquette, Nebr., St. John's Lutheran Church Women	35.00
Wilbur, Wash.	25.00
Dwight, Ill.	22.00
Chicago, Ill., United Women of Trinity	50.00
Seattle, Wash.	220.00
Perth Amboy, N. J.	175.00
Clinton, Iowa	113.25
Omaha, Nebr.	7.00
Menominee, Mich.	32.00
Cedar Falls, Iowa, Bethlehem	34.50
Omaha, Nebr.	1.00
Kimballton, Iowa	125.80
Racine, Wis.	24.50
Minneapolis, Minn.	74.00
Hay Springs, Nebr.	7.00
Fresno, Calif.	23.00
Home Mission:	
(by congregation)	
St. Stephen's Ladies' Aid, Clinton, Iowa	10.00
Dwight, Ill., Gardner, Ill., Ladies' Aid	15.00
Viborg, S. D., in memory of John Matsen	1.00
Minneapolis, Minn.	1.00

Children's Home:	
(by congregation)	
Fredsville, Iowa, Ladies' Aid	10.00
Waterloo, Iowa	10.00
Ruthton, Minn.	30.00
Harvest offering	10.83
Ladies' Aid	10.00
Kimballton, Iowa, Sunday School	10.00
Des Moines, Iowa, Laides' Aid	20.00
Waterloo, Iowa	10.98
Clinton, Iowa, St. Stephen's Ladies' Aid	10.00
Parlier, Calif., Ladies' Aid	15.00
Newell, Iowa, Ladies' Aid	10.00
Marquette, Nebr., St. John's Lutheran Church Women	35.00
Viborg, S. D., Sunday School	5.00
Kimballton, Iowa, Immanuel Lutheran Women	30.00
Racine, Wis., Ladies' Aid	15.00
Minneapolis, Minn., Ladies' Aid	10.00
Lake Amelia Ladies' Aid	10.00
Ruthton, Minn., in memory of Mrs. Selma Johnson from friends	10.00
Hay Springs, Nebr.	3.00
Old People's Home, Tyler:	
(by congregation)	
Ruthton, Minn., harvest offering	10.84
Des Moines, Iowa, Ladies' Aid	10.00
Clinton, Iowa, St. Stephen's Ladies' Aid	10.00
Newell, Iowa, Ladies' Aid	10.00
Kimballton, Iowa, Immanuel Lutheran Women	15.00
Hay Springs, Nebr.	2.00
Seamen's Mission:	
(by congregation)	
Fredsville, Iowa, Ladies' Aid	15.00
Ruthton, Minn., Ladies' Aid	10.00
Marquette, Nebr., Ladies' Aid (Marquette Lutheran)	15.00
Des Moines, Iowa, Ladies' Aid	10.00
Tyler, Minn., Danish Ladies' Aid	10.00
Alden, Minn., Ladies' Aid	15.00
Clinton, Iowa, St. Stephen's Ladies' Aid	10.00
Diamond Lake, Lake Benton, Minn.	14.50
Bridgeport, Conn.	10.00
Marquette, Nebr., St. John's Lutheran Church Women	35.00
Wilbur, Wash.	10.00
Dwight, Ill., Ladies' Aid	10.00
Exira, Iowa, St. John's Ladies' Aid	10.00
Brush, Colo., Bethlehem Lutheran Church Mission Group	11.00
Racine, Wis., Ladies' Aid	15.00
Evening Circle	10.00
Bethania Guild	10.00
Minneapolis, Minn., Ladies' Aid	10.00
Lake Amelia Ladies' Aid	10.00
Guild	5.00
Hay Springs, Nebr.	5.00
Annual Reports:	
(by congregation)	
Alden, Minn.	9.00
Waterloo, Iowa	10.00
Fredsville, Iowa	15.00
Los Angeles, Calif.	10.00
Wayne, Alberta, Canada	7.50
Ruthton, Minn.	4.00
Kimballton, Iowa	12.50

Brush, Colo.	5.00
Hartford, Conn.	6.00
Dannebrog, Nebr.	3.00
Diamond Lake, Lake Benton, Minn.	4.00
Grayling, Mich.	3.00
Bridgeport, Conn.	7.50
Gayville, S. D.	2.00
Lucedale, Miss.	2.00
Dwight, Ill.	10.00
Cedar Falls, Iowa, St. Paul (ELC)	10.00
Seattle, Wash.	12.50
West Denmark, Luck, Wis.	17.00
Perth Amboy, N. J.	12.50
Troy, N. Y.	7.50
Clinton, Iowa	4.00
Oak Hill, Exira, Iowa	7.50
Fresno, Calif.	5.00
Viborg, S. D.	3.00
Junction City, Ore.	6.00
Manistee, Mich.	3.00
Cozad, Nebr.	6.00
Hay Springs, Nebr.	7.50
Juhl Community ELC, Marlette, Mich.	19.00
Pastor's Pension Contributions:	
Rev. Holger Strandkov	62.07
Rev. Harris Jespersen	57.60
Rev. Holger P. Jorgensen	63.05
Rev. Ernest Nielsen	86.28
Rev. Axel Kildegaard	65.50
Rev. Paul Wikman	60.00
Rev. J. Knudsen	77.00
Rev. A. E. Farstrup	60.00
Rev. Gordon Miller	24.00
Rev. Harold Ibsen	50.00
Rev. Harry Andersen	30.00
Grand View College:	
(by congregation)	
Ruthton, Minn., Ladies' Aid	10.00
Oak Hill, Exira, Iowa	30.70
Cedar Falls, Iowa, Bethlehem	3.00
Child's Friend:	
Alden, Minn., Ladies' Aid	10.00
Total receipts for budget during December, 1957	
\$26,330.89	
Previously acknowledged	
\$62,056.95	
Deduct, adjustment, Trinity, Chicago	
129.60	
\$61,927.35	
Total direct budget receipts	
\$88,258.24	
RECEIVED FOR ITEMS OUTSIDE OF THE BUDGET:	
For Lutheran World Action:	
(by congregation)	
Alden, Minn., LWR gift from joint service on Thanksgiving day, Alden Methodist church, Grace Lutheran and First Lutheran church	\$ 73.20
Fredsville, Dike, Iowa	213.75
Flaxton, N. D.	23.00
Racine, Wis.	51.34
Pastor Heide	5.00
Menominee, Mich.	12.20
Askov, Minn.	64.00
Fredsville, Dike, Iowa	5.00
Ruthton, Minn.	200.10
Ladies' Aid	10.00
Dannebrog, Greenville, Mich.	71.30
Ringsted, Iowa	40.52
Brush, Colo.	33.70
Tacoma, Wash., Danish Ladies' Aid	15.00

Dalum, Alberta, Ladies' Aid	20.00
Des Moines, Iowa	68.70
Tacoma, Wash.	100.00
Seattle, Wash., Ladies' Aid for LWR	10.00
Waterloo, Iowa	122.00
Hampton, Iowa	207.00
Hartford, Conn.	266.80
Exira, Iowa (St. John's)	89.70
Lake Norden, S. D.	92.00
Diamond Lake, Lake Benton, Minn.	177.05
Newark, N. J.	61.30
Bridgeport, Conn.	169.10
Granly, Lucedale, Miss.	43.70
Grayling, Mich.	70.15
Dwight, Ill.	53.48
Gardner, Ill., Ladies' Aid	10.00
Grant, Mich.	31.05
Los Angeles, Calif.	267.95
Newell, Iowa	219.75
Brooklyn, N. Y.	263.35
Dagmar, Mont.	20.00
Tyler, Minn.	372.70
West Denmark, Luck, Wis.	246.10
Perth Amboy, N. J.	97.20
Troy, N. Y.	181.70
Clinton, Iowa	443.75
Oak Hill, Exira, Iowa	232.30
Omaha, Nebr.	144.40
Dannebrog, Nebr.	136.30
Fresno, Calif.	52.00
Viborg, S. D.	241.50
Davey, Nebr.	32.20
Cedar Falls, Iowa, Bethlehem	539.40
Kimballton, Iowa	462.45
Immanuel Sunday School	58.50
Cedar Falls, Iowa, St. Paul ELC	9.12
Racine, Wis.	20.00
Cozad, Nebr.	116.75
Minneapolis, Minn.	117.88
Hay Springs, Nebr.	173.90
Juhl Community ELC, Marlette, Mich.	44.20
Watsonville, Calif.	18.06
Chicago, Ill., St. Stephen's	45.00

Total receipts for LWA, December, 1957 \$6,966.60
Previously acknowledged \$11,556.13

Total for year 1957 \$18,522.73

Eben Ezer:

(by congregation)

Fredsville, Iowa, Ladies' Aid	\$ 15.00
Waterloo, Iowa	10.00
Ruthton, Minn.	30.00
Ladies' Aid	10.00
Clinton, Iowa, Ladies' Aid	10.00
Wolters Corner, Withee, Wis.	50.00
Diamond Lake, Lake Benton, Minn.	14.50
Dwight, Ill.	1.00
Cedar Falls, Iowa, Bethlehem	74.50
Racine, Wis., Evening Circle	25.00
Joint Danish Christmas Eve, Gethsemane, Emmaus Immanuel, St. Mary's in Kenosha and Bethania	107.11
Hay Springs, Nebr.	25.00

Women's Mission Society:

(by congregation)

Waterloo, Iowa	50.00
Cordova, Nebr.	28.00
Marquette, Nebr., St. John's Lutheran Church Woman	35.00
Brush, Colo., Bethlehem Mission Study Group	25.00

Racine, Wis., for Home Mission, Ladies' Aid	15.00
Evening Circle	25.00
for General Fund, Ladies' Aid	15.00

Contributions to the Solvang Lutheran Home

Memorial Gifts:

In memory of Mrs. Sina Christensen, Cedar Falls, Iowa, by Mr. and Mrs. John M. Petersen, Watsonville, Calif.	\$ 5.00
In memory of Carl Christiansen, Buellton, by Mr. and Mrs. Chris Roth	2.00
Mr. and Mrs. Jens Rasmussen	4.00
Mr. and Mrs. Martin Jacobsen, all of Solvang	3.50
Mr. and Mrs. Chris Scheye, Santa Barbara	5.00
Mr. and Mrs. Niels Petersen, Solvang	3.00
Mr. and Mrs. Holger Pohls	2.50
Mr. and Mrs. N. J. Nielsen	2.00
Iowa and Wisconsin friends	14.00
In memory of William Labaree by Mr. and Mrs. Geo. Petersen	3.50
Mr. and Mrs. Chris Roth	2.00
Mr. and Mrs. Geo. Schnell	2.00
Dr. and Mrs. Homer Walker	2.00
Mr. and Mrs. John Larsen	3.00
Mrs. Sorine Jensen	2.00
Mr. and Mrs. C. V. Nielsen	3.00
Mr. and Mrs. Axel Nielsen	5.00
Mr. and Mrs. Martin Jacobsen	3.50
Mr. and Mrs. Chris Nygaard	3.00
Mrs. Svend U. Hansen, Trudy and Rikke	10.00
In memory of Andy Jensen by Mr. and Mrs. Geo. Petersen	3.50
Mr. and Mrs. J. P. Jensen	5.00
Mr. and Mrs. C. V. Nielsen	3.00
Hans Mosbaek, Santa Barbara	5.00
Mrs. Sorine Jensen, Solvang	2.00
Ketty Petersen	5.00
Mr. and Mrs. N. J. Nielsen, Ballard	2.00
In memory of Mrs. Anna Christiansen, Ballard, by Mr. and Mrs. Chris Scheye, Santa Barbara	5.00
In memory of Esther Andersen by Mr. and Mrs. Wm. Jensen	5.00
Anton Eliason	5.00
Charles Johnson	5.00
Mr. and Mrs. Axel Lindvang	5.00
Charles Johnson	5.00
In memory of H. C. V. Hansen, Pacific Grove by Mr. and Mrs. Cedarquist	5.00
In memory of Allison Andrews, by Jacob Boysen, SLH	5.00
Past Chiefs club of Pythian Sisters	5.00
Mr. and Mrs. C. V. Nielsen	3.00
Mr. and Mrs. Martin Jacobsen	3.50
In memory of Chris Pilegaard, Fresno, by Mrs. Bertha Jensen and Mr. and Mrs. Lynn Davis	5.00
In memory of Mrs. Carrie Holle Past President club of Princess Marie Lodge No. 68, L.A.	5.00
Mr. and Mrs. N. P. Hansen, Muskegon, Mich.	2.00
Mrs. Anna Nielsen, Grand	

Rapids, Mich.	2.00
I. L. Hansen, Portland, from friends	32.00
Dronning Dagmar Lodge No. 12 of Dania, L.A.	7.50
Nora Nyberg	2.00
Minnie Rasmussen	1.00
Marie Rasmussen	1.00
Danish Sisterhood, Muskegon, Mich.	5.00
In memory of Alfreda Rasmussen, Grant, Mich., by Rev. and Mrs. Niel Nielsen, Fresno	2.00
Mrs. Aage Andersen, Solvang	5.00
In memory of J. H. Forsyth, Solvang, by Mr. and Mrs. Geo. Petersen	3.50
In memory of Mr. Pelley, Aberdeen, Texas, by Mr. and Mrs. Ivan Sorensen	3.00
(To be continued)	

Tyler Old People's Home

Building Fund

In memory of Jorgen B. Jorgensen, Lake Benton, Minn., by relatives and friends	\$ 10.00
From district convention offering at Tyler, Minn., by Jorgen Krogh, Lake Benton, Treas.	138.50
Bethlehem Lutheran Ladies' Aid, Brush, Colo.	5.00
Hope Lutheran Ladies' Aid, Ruthton, Minn.	10.00
In memory of Mrs. Jens Petersen, Tyler, Minn., by relatives and friends	25.00

For Use at Home

Annex Club, St. John's Lutheran church, Seattle, Wash.	10.00
Gayville, S. D., Ladies' Aid	25.00
D. S. S., Victoria Lodge No. 5, Racine, Wis.	5.00
Dagmar Ladies' Aid, Dagmar, Mont.	15.00
First Lutheran Ladies' Aid, Alden, Minn.	25.00
Ladies' Aid, St. Peter's Church, Detroit, Mich.	20.00
Betania Ladies' Aid, St. John's Church, Ringsted, Iowa	10.00
Anonymous	75.00
Mr. and Mrs. C. C. Sorensen	Food
Mr. Jim Jensen, Arco, Minn.	Food
Hope Afternoon Club, Tyler	Food
Johannes P. Johansen, Tyler	Books
Mr. and Mrs. Fred Bisballe, Detroit, Mich.	Candy
D. S. S., Tyler, Minn.	Fruit
Mrs. Peter Melby, Tyler, Minn.	Chair
Dr. and Mrs. A. L. Vadheim, Tyler, Minn.	Fruit
Miss Martha Holm, Tyler, Minn.	Candy
Danebod Ladies' Aid, Tyler, Minn.	Chair
Grandmothers' Club, Ruthton	Candy
English Ladies' Aid at Danebod, Tyler, Minn.	Plant
Mrs. Esther Crosby, Akley, Minn.	10.00
Mrs. Art Reinke, Tyler, Minn.	Food
Thanks for the gifts of food and cash brought for the Annual Pound Party.	

A sincere thank you to all for these fine gifts in behalf of the Tyler Old People's Home Board of Directors.

Hans C. Svendsen, Treas.

Contributions Toward the Santal Mission

December 1957

General Budget:

St. John's L. A., Cordova, Neb.	\$ 25.00
In memory of Mrs. Geo. Dohrman, Latimer, Iowa, by Ed. Hansens, Mrs. Andrew Jorgensen and Dagmar Miller	2.00
In memory of parents, sisters, and brother by Sina Petersen, Owen, Wis.	15.00
Ida Christensen, Cedar Falls, Ia.	10.00
Bethlehem Danish L. A., Askov, Minn.	10.00
Lutheran Guild, Fredsville, Ia.	20.00
Mrs. K. Knudsen, Des Moines, Iowa	1.00
Marquette L. A.	40.00
Immanuel L. A., Lake Norden, South Dakota	10.00
St. Ansgar's Congregation, Portland, Maine	75.00
Immanuel Sunday School, Kimballton, Iowa	25.00
Bethlehem L. A., Brush, Colo.	25.00
Oak Hill L. A., Atlantic, Iowa	10.00
Pastor John Christensen, Ludington, Mich.	20.00
Mrs. White, Ludington, Mich.	20.00
Trinity Cong., Greenville, Mich.	24.84
Mrs. Emma Nielsen, Lake Norden, South Dakota	10.00
Bethania Vesper Guild, Solvang, Calif.	10.00
Bethania Danish Ladies' Aid, Solvang, Calif.	25.00
Bethania Guild, Solvang, Calif.	25.00
Erling V. Jensens, Des Moines, Iowa	5.00
Sigrid Ostergaard, Des Moines, Iowa	5.00
Luther Memorial L. A., Des Moines, Iowa	50.00
Elsie and Otto Nissen, Hampton, Neb.	30.00
Nathaniel L. A., Dagmar, Mont.	20.00
St. John's L. A., Seattle, Wash.	50.00
Diamond Lake L. A., Lake Benton, Minn.	30.30
Central Lutheran Congregation, Muskegon, Mich.	42.00
St. Peter's L. A., Detroit, Mich.	55.10
Juhl L. A., Marlette, Mich.	25.00
In memory of dear ones departed by Mrs. Chr. Feddersen	5.00
Mr. and Mrs. Bidstrup, Des Moines, Iowa	5.00
In memory of Mrs. J. M. Jensen by J. M. Jensen, Chicago, Ill.	16.50
St. John's Church Women, Marquette, Nebraska	35.00
In memory of Aage Larsen by Mrs. Aage Larsen, Montana	5.00
United Women of Trinity, Chicago, Ill.	100.00
Trinity Guild, Chicago, Ill.	25.00
Pastor J. C. Aaberg, Minneapolis, Minn.	10.00
Nain L. A., Newell, Iowa	50.00
Karen and Hans Clausen, Chicago, Ill.	3.00
St. John's L. A., Exira, Iowa	10.00
St. Ansgar's Cong., Waterloo, Iowa	110.56
St. John's Congregation, Ringsted, Iowa	27.94
Nain S. S., Newell, Iowa	25.00
Jorgen Juhl, Belle Plaine	5.00
St. John's Cong., Hampton, Ia.	185.00
Marie G. Petersen, Solvang, Calif.	5.00
Immanuel Cong., Kimballton, Ia.	59.00
Oak Hill Congregation, Atlantic, Iowa	64.98
St. Paul's Cong., Cedar Falls, Ia.	34.70
Bethesda S. S., Newark, N. J.	50.00
Bethesda L. A., Newark, N. J.	10.00
West Denmark L. A., Luck, Wis.	15.00
Mr. and Mrs. A. P. Junker, Junction City, Ore.	10.00
Blanche V. Madsen, Dagmar, Mont.	2.00
A friend, Ludington, Mich.	5.00
Mrs. A. Chr. Jorgensen, Kimballton, Iowa	3.00
Granly S. S., Granly, Miss.	10.00
First Luth. L. A., Alden, Minn.	30.30
St. John's S. S., Ringsted, Iowa	6.64

For Children in School:

South Lutheran Society, Viborg, South Dakota	25.00
First Luth. Cong., Alden, Minn.	25.00
Mrs. O. Olsen, Omaha, Neb.	15.00
Johanne Pedersen, Omaha, Neb.	7.00
In memory of Roy and Marinus by Mrs. Mathilde Thorup, Omaha, Neb.	10.00
Martin Grobecks, Niels Jensens, The Kjeldgaards, Tage Laursons, Fritz Petersens, Metha Petersen in memory of her parents, Agnes Sorensen, and R. A. Rasmussens	40.00
Carl Olsens and Morris Petersens, Chris Christensens, Malvin Hermans, J. P. Petersens, R. M. Petersens and Geo. Schmidts	16.00
Carl Andersens, Ernest Andersens, Worley Bunches, Chris Bundgaards, Einar Christen-	

Reminder

All contributions to the Santal Mission must now be sent to Michael Miller, Treasurer, Circle Pines, Minnesota.

sens, Mrs. Ella Corner, Chris Cramers, Carl Hansens, Gert-rude Hansen, Richard S. Hansen, Karl Henrichsens, Anna B. Jensen, E. G. Jensen, Jim Jensens, Marie Jensen, Mrs. J. M. Jensen, Mrs. O. E. Jensen, Pete Jensens, Chris Jepsens, Chris Jessens, Chris Juels, Helen Krogh, Niels Larsens, Oscar Lawsons, Van Melbys, Jim Nielsens, Carl Mortensens, Catherine Nielsen, Edith Olsen, Chris Olsens, Helen Pallesen, Jens Petersens, Niels Rasmussens, Jerry Reeves, Magnus Christensens, Howard Petersens	36.00
Women's Circle	10.00
Children of the Sunday School, all of Omaha, Neb.	5.00
Juhl S. S., Marlette, Mich.	15.00
Peter Nielsens, Tyler, Minn.	5.00
For Leper Work:	
Mikkil Poulsens, Plentywood, Mont.	10.00

For Muriel Nielsen's and the Ribers' Work:

Danish Ladies' Aid, Gayville, South Dakota	25.00
Total for December	\$1,892.86
TOTAL for 1957	\$11,269.22
Acknowledged with most sincere thanks.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines 16, Iowa.
And henceforth all donations are sent to Mr. M. C. Miller, Circle Pines, Minnesota.

Contributions to the Porto Novo Mission

Olav Pedersen, Lindsay, Nebr.	\$ 25.00
Peter Molby, Seattle, Wash.	10.00
Johanne Pedersen, Council Bluffs, Iowa	10.00
Danish L. A., Askov, Minn.	8.00
Nanna Goodhope, Viborg, S. D.	10.00
Mrs. A. T. Larsen, Missoula, Montana	5.00
Johannes Jepsen, Brooklyn, New York	7.00
Used Stamps by J. J., Brooklyn, New York	3.00
Peter Rasmussen, Marquette, Nebraska	1.00
Hans Jensen, Marquette, Nebr.	1.00
J. P. Christensen, Iowa City, Iowa	1.00

TOTAL \$ 81.00

My sincere thanks to all contributors in behalf of the Porto Novo Mission.

Nanna Goodhope.

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.

I am a member of the congregation at _____

February 5, 1958

Name _____

New Address _____

City _____ State _____

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