

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Cutting the ribbon to open the Lutheran Service Center in Olongapo, Philippines, is Rear Admiral R. T. S. Keith, commander of the Subic Bay Naval Base. Left to right, The Rev. R. P. Canis, service pastor for the center; Architect Jesse A. MacKay; Rear Admiral Keith; and Navy Chaplain David R. Kabele.

Lutheran Service Commission Opens New Center

After two years of planning, a new center for Lutheran and other service people has been opened (January 19) in the Philippines. Even before the chapel was completed over 250 servicemen entered to visit, and 50 attended Christmas Eve services in the uncompleted center. Funds for this and similar projects are furnished by the Missouri Synod and by Lutheran World Action. A parsonage is being constructed on an adjoining lot.

Facilities provided are a chapel, snack bar, kitchen, indoor and outdoor recreation areas, and a combination lounge and reading room.

At the February 4 meeting of the National Lutheran Council in Atlantic City, the Council heard the Rev. Engebret O. Midboe, executive secretary of the Bureau of Service to Military Personnel, call for increased emphasis on the tie between local churches and military personnel.

Church Strengthens Ties to

Lutherans in Armed Forces

Atlantic City, N. J. — (NLC) — New impetus is being given efforts designed to keep Lutheran men and women in the armed forces in touch with their Church.

The intensified program calls for increased cooperation between local congregations and chaplains, it was stressed here by the Rev. Engebret O. Midboe of Washington, D. C.

Mr. Midboe, who is executive secretary of the Bureau of Service to Military Personnel of the National Lutheran Council, told its 40th annual meeting that "the urgent need for the ministry of God's redeeming grace becomes more insistent" as the "awesome scientific and technological advancements in the art of warfare progress." (See cover.)

He said this emphasis is needed "not only for the purpose of working toward a semblance of peace among nations, but also for the readying of large populations of humanity to meet their Maker should a world cataclysm occur."

With several hundred pastors and congregations involved, the projected plan for the accelerated program "envision[s] the blanketing of the Continental United States with a list of specifically designated pastors and congregations adjacent to military installations" to maintain contact with and serve Lutheran personnel, according to Mr. Midboe.

He said that service committees in congregations will be asked to inform contact pastors located near the military installations that their service people are stationed nearby.

It will then be up to the contact pastor to invite these people to participate in his or some local Lutheran parish program. When a Lutheran chaplain is assigned on the nearby installation, the contact pastor and the chaplain will mutually work out the best possible denominational program.

Mr. Midboe urged all congregations in the participating bodies of the NLC to prosecute a more effective program in keeping in touch with their servicemen.

Referring to other areas of work, Mr. Midboe said that cutbacks in the over-all military personnel ceilings have lessened the need for chaplains in the active duty forces. The Reserve Forces, continue to carry many chaplain vacancies.

He said fifty-two seminary students from the participating bodies of the NLC are involved in the seminarian program designed for them by the three services.

"The current procedure in the light of the paucity of active duty vacancies," Mr. Midboe stated, "is to direct graduating seminarians to serve in the parish ministry as Reserve chaplains until vacancies on active duty occur and they find it possible to leave the parish without disrupting too seriously its on-going program."

In addition to this, the Service Bureau is attempting to enlist the interest of pastors and congregations in the reserve forces program, he said. "Special emphasis has been given because many Lutheran young people are in these reserve forces units," he added, "and these

units are the training ground for future chaplains for the active forces."

The primary reason for the existence of the bureau, the secretary said, is its functioning as an agency to help the "active duty chaplains of the participating bodies perform their ministries at peak effectiveness."

He cited the monthly pastoral letter, visits to service schools when Lutheran chaplains were in attendance, processing of 63 applications for endorsement for regular commissions, and supplying Lutheran and non-Lutheran chaplains with nearly 1,300,000 tracts, books and other items as part of the bureau's work in this area.

A chaplain manual is in the process of preparation, he revealed, which will afford "positive guidance" in showing what is expected of the Lutheran chaplain by his Church, and also be a ready reference for his use whenever his Church's point of view may come into question.

According to the secretary's report, the total strength of Lutheran chaplains is currently 755, including 548 from NLC bodies and 207 from the Lutheran Church-Missouri Synod. Of these, 322 are on active duty, the highest numbered since the end of World War II.

The army has a total of 333 Lutheran chaplains of whom 95 are on active duty; the navy has 184 of whom 73 are on active duty; and the air force has 238 of whom 154 are on active duty, he said.

CONTROLS

You cannot control the length of your life, but you can control its width and depth. You cannot control the contour of your countenance, but you can control its expression.

You cannot control the other fellow's opportunities, but you can grasp your own.

You cannot control the weather, but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You cannot control the other fellow's faults, but you can see to it that you yourself do not develop or harbor provoking propensities.

Why worry about things you cannot control? Why not get busy controlling the things that depend on you.

—Highway of Happiness.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3597 to ASKOV, MINNESOTA.

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.

To Prepare for Easter — Lent

Pastor Robert Hermansen

Dagmar, Montana

"Lent, which is the preparation for Easter, is the Christian adaptation of the springtime awakenings which is observed in all cultures." The emphasis is one of self-examination, discipline, penitence, and renewal.

We find in many people an emphasis on restrictions from certain acts, certain foods, and various other things. This may be well intended, but if the idea does not extend beyond the season of Lent, the 40 days before Easter, its significance is lost.



I recall riding on a train during the holidays one Easter. There were several college students returning to their school after having spent Easter at their respective homes. The atmosphere was one of unity and friendliness. The young men were telling how they had made an agreement with several of their fellow students before Lent. They were to abstain from certain indulgences and habits during the season.

The conversation took an unexpected turn, however. Instead of sticking to their agreement, they began telling how many times they had broken it, and they seemed particularly proud of their deftness in keeping their fellow students from discovering the broken covenant.

These young folks seem to have missed the point of Lent. Lent is not meant to be a season of depravation. It is a season in which we examine ourselves closely and rigidly to determine how far short we fall of the goal that Jesus has set before us. I am not at all certain that the idea of "fasting" as done today is its meaning. The danger of fasting seems to be a danger of self-aggrandizement. That is, we feel that if we are capable of holding to our promise of "fasting" for the whole 40 days, then we must be pretty good folks. Time and again I have had people come to me and say, "Oh, I gave up candy during Lent, — and so far I've had only one little piece. Or another might come up and say, "I gave up drinking hard liquor for Lent;" or "I gave up smoking." The point that I am interested in making is, "If we have a habit that we **feel** we should give up for Lent, then there is little doubt that we should give it up for all time, instead of trying to cease for a period of 40 days, so that we might feel pleased with ourselves.

This is out of character with the real meaning of Lent. We are using this season as that period during the Christian Year in which we emphasize the introspection, discipline, penitence, and renewal which we do **throughout** the year. Just as during Christmas we celebrate the birth of Jesus — but actually we celebrate the birth of Jesus every time we worship —

every time we pray — yes, every time we say his name in sincerity, we observe Christmas.

So in Lent, we have set aside a period of time which is symbolic of our Christian Life throughout the whole year.

The young men on the train who broke their promise could no doubt be seen breaking their agreements in everyday life, also.

We should during Lent, take a close look at our lives. Do we measure up to the good that Jesus has made possible for us? As much as possible, we should try to see ourselves as Jesus sees us. We can get a good idea of His view point in the Holy Scriptures.

The picture we see is obvious. It isn't a picture of beauty, it is a picture of us as we really are. What better preparation for Easter could there be than for us to see ourselves in the true light of what we really are. We see ourselves in need of Easter — we see how important the betrayal, the Crucifixion, and the Resurrection really are to us. I feel that this is coming close to the meaning of Lent as a preparation for Easter.

It isn't without significance that Easter comes in the Springtime. New life is beginning to sprout around us. Because of Easter, New Life is also ours.

Jesus is a Being who desires that we need Him. Men must find for themselves this need of Jesus before Easter can be of importance to each individual. Thus we have Lent. We examine ourselves and see what we truly are; we discipline ourselves and find that our discipline cannot be successful apart from Jesus; we are penitent and with this comes the renewal of Life through Jesus.

But this is something we as Christians do all year long — not just during Lent. By the Grace of God, we shall always measure ourselves according to our Lord and Master, and seeing ourselves on the short end, call upon His Grace to draw us unto Him.

Synod President's California Itinerary

Dr. Alfred Jensen will be in California during the first week of March, and will visit congregations there on completion of his trip to the Northwest (Seattle) in late February.

Watsonville	March 1
Salinas	March 2
Solvang	March 4-5
Los Angeles	March 6
Pasadena	March 7
Fresno	March 8-9

One Great Hour of Sharing
United Appeal on March 16

"....And Ye Gave Me Meat"

Anonymous

(A Writer from Belgrade, Yugoslavia)

IF YOU WILL TRAVEL SOUTH by car for half an hour on one of the five paved roads out of Belgrade, the Yugoslav capital, you will come near to the village of Brestovik — population: 1,030.

Reaching this place from the main highway by a steep muddy road rutted with the tracks of wagon wheels (no railroad or motor car comes to Brestovik) you will find a typical Serbian village. The Yugoslavs describe it as "passive" — meaning it is economically undernourished.

This is a village where meat is seen on the table no more than once a week and the money for a new pair of shoes for one of the family must be saved up for months.

In the center of Brestovik is the white-washed schoolhouse, easily the brightest spot in the village. On the steps leading to the entrance are plants in shiny cans which bear a familiar inscription:

"Gifts of the people of America — Not to be sold or exchanged."

Inside are more of these cans and if you were to arrive at the school at 6 a. m. you would find Mrs. Todorovic, wife of the school master and herself the second teacher in the school, already preparing the breakfast that will be served to the school's 37 students at 10 a. m. and to which these cans contribute so much.

For this is one of more than 10,840 Yugoslav schools where children receive a breakfast based on American surplus milk, cheese and flour sent to Yugoslavia under a joint Lutheran World Relief and Church World Service program and distributed through the Yugoslav Red Cross. In 1956-57 school year some 158,599,633 pounds were sent to Yugoslavia for this purpose and in the current year it is expected that some 163,465,000 pounds will be provided by this program in which 2 million Yugoslav school children are being assisted to better health.

The breakfast program at the Brestovik school began only in December of 1956, but already the children look upon it as a permanent feature of their school day. So permanent that one 8-year-old, home sick with flu, refused to eat anything until his daily ration was brought to him by his friends.

To those who know what life is like in Yugoslavia, the need for extra food provided by this program is only too clear. In fact, this meal is often the most important one the Yugoslav child has.

What, for example, does the child of Brestovik have before leaving for school in the morning? His morning meal probably consists of a piece of bread

and perhaps an onion or cold beans left over from the night before. Then he starts off — if he is past the fourth grade he may have to leave at 6 a. m. and walk as much as three miles to the nearest "high" school.

Actually, the children of Brestovik are lucky to have the school so close. In such towns as Vranje in southern Serbia, or Kriva Palanka in Macedonia or many villages in the Bosnian hills, they must walk up to seven miles daily to school unless a truck driver picks them up — and they walk it on this meagre cold breakfast. School lasts only for three hours — there are often two or three sessions per day in Yugoslav schools — but it is likely to be three or four p. m. before the child gets home and has the main meal of the day — usually hot beans, cabbage and potatoes, plus an occasional scrap of meat.

With such a diet typical for most areas, it is no wonder that the Yugoslavs show enthusiasm for this program which provides their children with a mid-morning snack of at least a warm milk drink, a piece of bread and a slab of cheese. And because the Yugoslavs have concentrated on organizing school kitchens in areas where the standard is lowest, more than 90 per cent of the school children in Macedonia and Montenegro — the two poorest republics — are benefitted.

The Yugoslav Red Cross, which is responsible for the program, looks upon the school feeding project as much more than just a means of providing extra calories. They hope that as a result of the program the entire diet of the people will be improved.

A recent issue of the newspaper Borba pointed out that the weekly milk consumption for the Yugoslav population is only a quart per person, while in Macedonia the average is but eight ounces per week — less than many American youngsters leave untouched at the bottoms of the many full tumblers they enjoy.

The high incidence of tuberculosis and rickets is directly related to this low milk consumption and the Yugoslav authorities hope that, through this program, milk will become a permanent part of the Yugoslav child's diet.

The Red Cross program of sanitation goes right along with the school breakfast program, for at each school the children are required to wash their hands before receiving the breakfast. And the normal benefits of improved nutrition are everywhere apparent: the children are gaining weight, school attendance is better, concentration of the children is improved and a greater resistance to infectious diseases is noted.

Dr. Olga Milosevic — dynamic secretary general

Prayer

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen.

George Washington.

of the Yugoslav Red Cross, who worked for years to establish the greatly needed school feeding — has termed the school kitchens as nurseries for progressive ideas of nutrition and sanitation and the battleground against “antiquated customs and habits not only the matter of nutrition, but in the management of domestic economy in our village.”

Much voluntary effort goes into the program — and not surprisingly the greatest contribution has come from the parents. When Adam Todorovic, Brestovik schoolmaster, learns that new supplies for the program have reached nearby Grodska, he goes around to one of the parents and asks him to fetch the supplies by cart. Such local transportation is almost entirely handled by parents and can represent a considerable effort in isolated mountain villages in Montenegro and Bosnia where all supplies must be brought in before snow cuts them off.

It is not at all uncommon for the parents to group together and chop down the wood which will be required for the cooking. In the Serbian village of Bubrevac, parents not only brought 40 carloads of wood to the school last fall but also built a new school kitchen with materials paid for by the local government, donated a stove to the school kitchen and dug a new well so that the school kitchen would have fresh water.

Other contributions are made according to what is needed. In Borovska, Macedonia, for example, the parents built ovens for the baking of bread for the program; in Bistrica, Serbia, one of the mothers bakes the bread; in other areas the bread may be baked by the Army or by a local baker who is paid by official or parent contributions. Parents help with the school gardens and with the canning of fruits and vegetables.

And the students also play an important part. Last fall, the children of Moste County in Slovenia gathered 14,000 pounds of apples to be used for the school programs. Village girls help prepare the food at many schools. Children supervise and help with the actual

The Mountain Revisited

“Jesus and Moses”

(Sermon on the Mount as translated in RSV)

— 10 —

Cecil B. De Mille's most ambitious movie is “The Ten Commandments,” a production which runs for something over 3½ hours and is reported to have cost \$13,500,000 — a larger sum than was ever spent on any other film. The 75-year-old De Mille, who himself is narrator in some parts of the script, regards it as the climax of his career.

This ancient story of a people and their struggle to be free has a decidedly contemporary ring. Shortly after its premiere, in fact, newspaper headlines proclaimed: “Egyptians hostile as exodus begins.” This was an accurate description of what was transpiring in the Near East, even though the news did sound as if it were 3,200 years old.

The special effects department at Paramount Pictures was hard pressed to measure up to the demands of the story. Motion picture critics said that the crossing of the Red Sea, as staged by Mr. De Mille, was “an obvious piece of camera trickery” and that “the striking off of the Ten Commandments by successive thunderbolts, while a deep voice intones their contents, is disconcertingly mechanical.” Others felt that inappropriate elements of romance had been introduced into the story, and received more than their share of attention.

A cartoon showed an audience viewing the picture. Most are intent on viewing Moses as he comes down from the mountain with the two tables of the law. One man, however, is leafing through a Bible and saying to the minister sitting next to him, “I wonder if it has the same ending as The Book.”

Some there are who seem to think the Decalogue a sufficient guide to morality. It is important, however, to climb the New Testament mountain if we would learn how the story of the Ten Commandments really turns out. The law was succeeded by the Gospel, and Moses did not have the last word on morality! “You have heard that it was said to the men of old ‘You shall not kill,’” said Jesus (Matthew 5:21f, RSV), “... But I say to you that every one who is angry ... shall be liable to judgment.” Half a dozen times within the Sermon the same refrain occurs (see Matthew 5:27f, 31f, 38f, 43f).

J. Carter Swaim.

serving and take an active part in decisions concerning the program.

(School feeding programs in areas of need overseas are an important part of the ministry of our Lutheran churches. Your contribution to Lutheran World Action in the “One Great Hour of Sharing” United Appeal, observed in many churches on March 16, 1958, will help insure the continued effectiveness of our service to millions of the undernourished children of the world.)

*An Anniversary Meeting, as the
National Lutheran Council Takes*

Action at Atlantic City

Plans have been set in motion for an exploratory meeting to examine present cooperative activities in American Lutheranism and the possibility of extending such joint efforts.

At its 40th annual meeting here, February 4-10, the National Lutheran Council voted to ask its member Churches to approve a meeting of its executive committee with representatives of the Lutheran Church—Missouri Synod and other Lutheran bodies in the United States.

If approval is given, the committee will invite the Lutheran Churches that are not members of the Council to appoint representatives to the meeting and, at its discretion, proceed to convene the gathering.

The NLC carries on joint work in behalf of eight church bodies. As many more are not members of the common agency, although the Missouri Synod is associated with some of its special projects.

The exploratory meeting endorsed by the Council stemmed from a proposal by its executive director, Dr. Paul C. Empie, who called for a general conference of Lutheran bodies to restudy cooperative activities to meet the challenge of an atomic age.

Discussion of the question emphasized the importance of finding a common ground of cooperation between the NLC and other Lutheran bodies, but it was felt best to involve a small group in preliminary plans before making a final decision for a general conference on inter-Lutheran relationships.

The Council also approved a third phase of the student center program carried on by its Division of College and University Work. A fund of **\$2 million will be sought in the five-year period, 1961-65**, for grants toward the purchase or erection of student centers on various campuses throughout the country.

Of the total, \$1,200,000 is to be provided by the NLC's participating bodies and the rest by churches on the territories where projects are scheduled.

The first student center program raised \$1 million from 1947 to 1954 for 37 projects. The current second phase of the program, being conducted from 1955 to 1960, seeks \$2 million for an additional 43 projects. The third and latest program is expected to cover 53 projects.

After hearing a report from Dr. Empie on the successful completion of the 1957 Lutheran World Action appeal, the Council **adopted a 1959 LWA goal of \$3,900,000** and tentatively approved a 1960 goal of \$3,980,000. This year's goal is \$3,610,000.

In a special resolution, the Council called upon its member Churches to urge their pastors and people "to continue and increase their support of the Lutheran World Action appeal, so that in these critical times of confusion and distress the church may give clear and united witness of her active concern in the name of Christ Who died for all men."

Authority was given for an additional person on the staff of the Division of American Missions design-

nated as an "assistant to the executive secretary" with special responsibility in the area of intercultural outreach, to be financed within the regular budget beginning in 1959. Until then, the office, which was established early in 1956, is being financed by supplemental contributions from several NLC bodies.

In other action, the Council:

Approved a grant of \$5,000 from LWA's funds toward erection of a **Protestant Pavilion at the Brussels World's Fair this year**, a project for which \$100,000 is being sought among Protestants in America.

Decided it was "not feasible" to establish a Lutheran House of Graduate Theological Studies at the University of Chicago.

Said it saw "no advantage for the establishment at this time" of a Division of Men's Activities within the Council.

Requested its Division of American Missions to make a complete study of interdenominational "planning and comity" in establishing congregations.

Asked its participating bodies to approve "study meetings" in 1958 that would be sponsored by the Division of American Missions and would be open to both member and non-member bodies of the Council.

Requested its Committee on Social Trends to study and evaluate the appeals used in present mass advertising and their effect on the welfare and morals of our citizens.

Expressed its sympathy to Dr. J. A. Aasgaard, president emeritus of the Evangelical Lutheran Church, on the death of Mrs. Aasgaard, 78, on February 3.

Commended the Division of College and University Work for the effective way in which it has intensified its emphasis on the recruitment of students for church vocations on non-Lutheran campuses.

Adopting a budget of \$1,518,329 for the regular work of the Council and certain special phases of its program in 1959, to consist of \$912,542 from the participating bodies and \$605,787 from other sources and balances.

In other resolutions the Council:

—(Economic Aid) Called upon the U. S. Government as it "gives increased attention to the requirements of our nation in the field of missiles and exploration of outer space . . .—simultaneously to intensify and expand non-military programs of economic and technical cooperation to aid the economic, social and cultural development of other lands whose people are striving to help themselves toward improved conditions."

—(U. S. Rural Life) Called upon Congress and President Eisenhower to set up a Federal commission to make "a comprehensive study of rural life and culture" in line with a proposal made earlier by the American Country Life Association.

—(Race Relations) Commended to its participating churches, to be relayed to their congregations, a statement of "Christian Affirmation of Human Relations"

(Continued on Page 13)

Article II of our New Constitution

Valdemar S. Jensen

III

(Part II appeared February 5)

This Article has the words: "The Bible is the Word of God." In LUTHERAN TIDINGS for October 5, 1957, the good editor of our paper gives an explanation of these words; he says,

"We call it the Word of God because it conveys to us the presence and the action of God in the history it records, not because it is made up of God's words — God does not use words. Words are a man-invented technique."

This is surely an earnest and honest attempt to explain the action taken by our church at Ringsted in setting forth an Article on confession. Most likely our people generally will accept this explanation. For there is a general desire to believe that there must be a good explanation of what our church representatives do in convention; and besides, our editor has a good name among us and brings a good message.

Still, one wonders why an explanation should be necessary. Does it not seem that if the Bible is the Word of God, then the Bible is the Word of God, and that is all there is to that? Or is there a secret doubt lurking here? A doubt seems hidden in the words of the editor when he says, "We call it the word of God because it conveys to us the presence and the action of God in the history it records."

But is God not present and acting today?

Indeed God was present and acted in history. That is what the Bible tells us, that is what we believe. But is it enough for believers today that God has been present and active at some time in the past? Our forefathers in the North believed that Odin and Thor had been present and active at some time in the past. They were so sure of this that they even told of Odin's presence on the battlefield. He had been recognized, his hat being pulled down low over the forehead — maybe to hide the loss of the eye that he had pawned to get wisdom at Minerva's well.

But why does nobody any more believe in Odin and Thor? This old faith has died; why did it die? Was it because Christianity, when it came in, was more delectable?

There was a far more fundamental reason. Odin and Thor might possibly have spoken in the past, but they spoke no more. And, as Otto Møller says, "A dumb God is no God." It will always hold true what the psalmist says (94:9):

"He who planted the ear, does he not hear?
He who formed the eye, does he not see?"

And with certainty we may add: He who gave us tongue to speak, does he not speak? Words are not a man-invented technique; they are God's tools with which he does his work on earth. And as certainly as faith in Odin and Thor died because they did not speak in the present, as certainly would faith in God the Creator, Jesus the Redeemer, the Holy Spirit our Sanctifier, have died out through the centuries, if this God had not spoken and had not kept on speaking.

The one overpowering reason why we believe in God through Jesus Christ today is not the ministers'

sermons from the pulpit, is not the maintenance of church services, Sunday School or other church schools. All these would have fallen away if God through Christ did not speak at the Font and at the Table and did not through the Word give us his Holy Spirit (Acts 2:38).

This is so one-fold that a child can understand it; either baptism is a washing of regeneration and renewal in the Holy Spirit, or it is a mere ceremony of admittance into the church. If it is a regeneration, a new birth by water and the Spirit by which the person receives eternal life out of God as literally as he has received physical life out of his temporal father and mother, then God must be present at the Font in and with his Word. And it must be his own Word. No words of mere human beings can suffice to give the life which God alone has in himself.

Either this, or the Lord is not present and does not speak at the Font, and we Christians are dupes when we believe that anything more than what can be seen takes place there.

The same with the Lord's Table, and here I will go a step farther:

There was a man, a good man, always active in the church. But he did not go, and he would not go, to the Lord's Table. And one day he said, "Yes, that there should be resurrection from the dead — who can help hoping that there is; but to believe it . . .?" He denied himself the help that Jesus indicates when He says, "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." John 6:54

There was another man. He had all his life gone regularly and often to the Lord's Table. And the night before he died he said, "The end of this (sickness) will probably be that I move over to the other side. And there we all get together, and that is the best. And then comes mother and all the others and bid us welcome." Is not this the fulfillment of Jesus' promise: "If a man loves me, he will keep my Word; and my Father will love him, and we will come to him and make our home with him." John 14:23

But why this certainty in the face of the last enemy? If the Lord had not been present and active in his Word at his Table, would this man, would any man by his own innate strength, or by some other means, have gained assurance of getting together with his loved ones in the world beyond?

Indeed, someone may say that this man merely imagined that there would be a joyous reunion in Paradise. We may say it, and we may rob ourselves of faith; i. e. rob ourselves of the joy of life.

There is a Word of God not the Bible. It is spoken at the Font, and there it gives what it says: remission of sins, resurrection, life eternal. That is the distinctive difference between God's Word and man's word: God's Word always creates what it says; man's words: God's give something, but only what God has created and given. Man's word never creates.

We were mistaken in our declaration on the Word of God at Ringsted. We might there have said about the Bible what Verner Hansen now says in LUTHERAN TIDINGS in the first sentence of his explanation:

"We call it the word of God, because it conveys to us the presence and the action of God in the history it records."

if only we had added, "The life-giving Word of God today is the Word of Faith in baptism; and the Word with which he nourishes his life in us is his Word at his Table."



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Youth Sunday Reports

Des Moines, Iowa: Lavern Larkowski, National AELYF President, delivered the sermon here on Sunday, February 2. Raymond Holland, Greg Farstrup, Mary Jensen and Jerletta Nervig assisted in portions of the service.

Dagmar-Volmer, Montana: February 9 found six boys conducting the youth Sunday services there. The Dagmar-Volmer 4-H clubs and the LYF there combined their choirs to sing at the services. A potluck dinner was served, followed by a program.

Diamond Lake (Lake Benton), Minn. The Youth Sunday services were held here on February 2. Arlene and Roger Hanson, Clyde and Gale Krog, Marsha Faaborg, Jean Knudsen and James Christensen conducted the services. James Christensen delivered the sermon.

Alden, Minnesota: Sunday, February 9, found the LYF here presenting their talents in the Church. Judy Petersen, Elaine Simonsen, Walter Hoyt, Lowell Emrud and Erling Duus participated.

Ringsted, Iowa: The Junior Choir joined the young people of the church in the Youth Sunday services here on February 9. They also presented a short skit together with a guest speaker in the afternoon.

Summer Camp in the Making

The Aurora of the Northern Lights were felt in the Twin Cities (Minneapolis and St. Paul) on Monday, February 3, 1958, when the planning committee for The Northern Lights District Camp met to plan for this summer's camp at Whispering Pines on Spirit Lake in beautiful Wisconsin. The dates for camp, July 28-August 4 were fixed. Present for the meeting was the District Board: Erling Duus, Eilef Jespersen, Sharon Shriver and Karen Potochnik; and the camp committee: Pastors Clayton Nielsen, Harald Petersen (Luck), and Calvin Rossman and the camp director, Vagn Duus.

The planning committee enjoyed the facilities of the Young People's Home in Minneapolis for their meeting and their hostess was friendly and made them feel very much at home. (Incidentally, if you are ever in Minneapolis and need a home, the Young People's Home at 3620 E. 42nd St., Minneapolis, is a wonderful place to be.)

Pastor Calvin Rossman suggests that all Northern Lighters and any other young people interested in a wonderful vacation and camping experience in northern Wisconsin watch these pages for further developments.

Lenten Youth Rally

The youth group at Cedar Falls, Iowa, is host to a Lenten Youth Rally on March 2, 1958. Perhaps some other youth groups in the synod would be interested in such a project. If so, write to the editor of PAGING YOUTH for further information.

Their program will be as follows:

- 4:00 p. m.—"Let's Worship" (Rev. Willard Garred)
- 5:00 p. m.—"Let's Get Acquainted"
- 5:30 p. m.—"Let's Sing"
- 6:15 p. m.—"Let's Eat"
- 7:00 p. m.—"Let's pray"
- 7:15 p. m.—"Let's Drive Carefully"

Each of the participating youth groups, North Cedar, Fredsville, Waterloo, Cedarloo, Cedar Falls and Hampton will take an active part in the service at 4 p. m. Pastor Garred of Hampton will deliver the special Lenten address.

The aim of the rally is to provide inspiration, fun and food for every young person in the AELC in the area of Cedar Falls, Waterloo and Hampton.

Every Teener Should Be a Leaguer

The following is reprinted from the bulletin of the Diamond Lake Lutheran Church, Calvin Rossman, Pastor for Youth Sunday.

The youth who is centered in Christ can weather even the roughest storm without getting drenched or thrown overboard. He has an anchor ... something to keep him on an even keel so that he does not get tossed about with every wave or craze that comes along. All the abnormalities of these days make a teen-ager's life hazy. It takes more than parental "thou-shalt-nots" to steer a straight course. It takes the love and protection of the Heavenly Father, the strength against temptation that only He can give, and the positive advice and guidance that are in His Holy Word.

The Lutheran Youth Fellowship (Luther League, to some) is one of our strongest allies in keeping youth as champions of Christian faith and practice. Its well-balanced program of worshipping, studying, playing, and working together gives the leaguer most everything he needs for a fully developed personality.

This being true, there is only one logical conclusion: Every teener should be a leaguer.

What does LYF do (if planned right?)

It teaches real devotion to Jesus Christ, not long-faced pietism or rank modernism. It **cultivates spiritual zeal**. It fires one to go all out for the Lord instead of remaining silent and smug, ignoring the spiritual peril of others. It **develops leaders**... gives them a job to do; a job that captivates their zest and imagination and trains them for intelligent church leadership. It also encourages Bible study, regular church attendance, discourages spiritual laziness and delinquency. It teaches 100 per cent Americanism with service, puts Christ first, others second and self last, and last but not least, it encourages the proper stewardship of time, talent and money.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



"Jubilee Thoughts"

The Jubilee Theme:

Our Heritage — Our Challenge

1908 WMS 1958

OUR HERITAGE:

"A stream of memories,
a tale of life and love at work, of striving, dreaming"
which will inspire the women of today to

OUR CHALLENGE

of "high endeavor,
to carry on for what the heart desires,
for fellowship in what endures forever."

From "As clearest waters"

Jeppe Aakjær

Did You Know ?

Historical Side-lights

The first article about WMS written by the secretary, Mrs. Karoline Kjølhed, was published one month after the organizational meeting. We can find it in one of the July 1908 issues of "KIRKELIG SAMLER," the synodical paper of that time. Here Mrs. Kjølhed gives us an introduction to the original aims and objectives of WMS. We thought they were interesting and here they are, translated from the Danish:

1. To cultivate mission-mindedness in our church.
2. To nourish the love and understanding of the blessings of belonging to the fellowship of believers.
3. To aid small, struggling congregations in their efforts to build a meeting place.

Women's Retreat

Danebod, June 10-13

Please note the change of time for this year's Retreat. Our reasons? First, Easter is so early this year that we may well be snowbound at the usual Retreat time. Second, our second floor rooms are being converted into Sunday School rooms and it facilitates things if we can plan all our camps during Sunday School vacation time after this. And third, we thought it might be a good idea this year of WMS Golden Jubilee to end our camp with a day devoted to an observance of that event. I hope you all approve. Of course, you are busy in June. Just as you are in April! Drop it all and come for three stimulating (notice I don't say restful!) days at Danebod. Our campus is beautiful in June. Your children can play outdoors. We will provide nursemaids.

We plan a day devoted to the discussion of race relations. It is our nation's greatest problem, far outranking Sputnik and all the rest! Another day

we propose to "take a new look" at education in light of Sputnik and the new emphasis on science. It all concerns each one of us very much.

And there will be the usual fun, singing and food. Included in crafts will be Danish Christmas decorations, dozens of clever designs which you can make patterns of and so be ready to go into production when Yuletide approaches.

Watch for further announcements about speakers and activities. We are aiming high. And tell the old man you will be gone for three days in June. He shouldn't object. After all, he goes off hunting and fishing once in a while!

See you in June!

Nanna Mortensen.

We Believe and Do

By this time we hope you all have a Jubilee banner in your fellowship hall. We trust you all made Valentine favors or centerpieces for your February meetings featuring the slogan: You're the heart of WMS. Now let us begin visualizing the why and how of what We Believe and Do.

"She looks well to the ways of her household,
and does not eat the bread of idleness.
Her children rise up and call her blessed,
her husband also, and he praises her."

Prov. 31: 27, 28.

In how many ways do we serve the children of our "household," our church, that they may rise up and call us blessed? With our Talents, our Time, our Treasure we support the family prayer life, the Sunday School, the Vacation or Day school, the Sunday school paper. Indirectly we do the same for our orphanage, the children of the Santal Mission, of our Mission churches and through Lutheran World Action and Relief.

In home, church, synod and world our help is felt. You may have done this individually or through your women's organizations and we have all helped some of these causes through our WMS.

How can you give visual expression to our concern for the child? Have you seen the slides from our orphanage in Chicago? They are excellent. Or have you used the Vacation Bible School series about the Santal Mission put out by our Santal office in Minneapolis? If not, try them this summer.

Or try making a chart or poster showing the Christian family's influence spreading like waves from the home to church, synod, world.

And all because Jesus said: "Suffer the little children to come to me, — for of such is the kingdom of heaven."

Jubilee Committee by
Marietta Strandskov.

Don't Worry, Pastor, We'll go Along!

Mrs. Viggo Nielsen

Askov, Minnesota

THESE WORDS of poor, frustrated "Carl, the Church Custodian," a few months ago when our good editor was "selling" him on Faith and Life Advance etched themselves indelibly on my mind as perhaps the truest and most sadly significant words printed in our church paper for a long time.

I intended to write then, but the Road of Good Intentions is a rather easy and interesting road, traveled by people much like myself who find some outlet for our feelings as we wander along and discuss our "different" ideas and opinions by twos and threes, but never get up quite enough courage or energy to step out and say boldly to the crowd, "This I believe!" After all we **could** be wrong and we **might** become the laughing stock of the day, for who other than a crackpot dares to invade the enlightened realm of today's Doctors, Masters, and other Educated People. After all, even our common, everyday ministers know enough to keep still. And our ever growing educational systems are doing ever better jobs of guiding our youth toward the goals of conformity and crowd thinking and acting. More and more the free and voluntary expression of original thought and opinion by amateurs is becoming as out-dated as — the Sermon on the Mount!

In the face of such thoughts I had almost convinced myself that there must be something wrong with me when I rebelled at much of what is written in our own and other church papers today, including the materialistic and high pressure tactics used to "further the cause." But then one day I chanced to turn to the "Reader's Comment" section of one of our farm papers, and what did I find? This editor was having the same trouble. Nobody was writing any more, and he tried various ways to arouse interest but to no avail. Finally he wrote, "Since no one has any complaints any more, the farmers must be satisfied."

That did it! Floods of letters poured in, far too many to print, but practically all in the same tone, "No, we're not satisfied, far, far from it; but we've given up! It's hopeless to try to raise our voice. Everything is decided higher up, by small groups and individuals. There's nothing we can do but go along." Bitter, thorough frustration and discontent, but there's nothing to do but go along!

And there I stopped and "went along" for another half year. Perhaps it was just as well — perhaps the very fact that this introduction was written **before** the particular events leading to the writing of the rest of this article may have some significance.

Thank God we still in our synod have men like V. S. Jensen, who are not afraid to continue prodding and pressing a point until they finally stir up a real reaction. Thank God also for an editor who recognizes our right to the freedom of expressing our views. The statement of J. Knudsen in "A Protest," (January 5th issue of LUTHERAN TIDINGS) "incidentally, it is incredible that the editor has permitted it in our official paper" is almost frightening. These words struck

me as coming dangerously close to the very ideology we profess to condemn "You are free — as long as you don't interfere too much with the plans of the powers that be."

I do not remember the exact contents of Rev. Jensen's article, and that is not too important at this point. The important fact is that his interpretation of Article II apparently varies so much from that of its "framers" (I quote) as to stir up a strong reaction.

All right, let's admit it! The Article is such a jumbled confusion of words that it is meaningless to most of us. It reminds me of the old fairy-tale of "The Emperor's New Clothes." Remember, the tailors busily weaving the clothes, and all admiring the clothes for fear of revealing their ignorance and inadequacy, until a child spoke, "The Emperor has no clothes." With all its fine words and phrases, the Article is **empty**. But to admit that we feel that way might cast doubt, not only on our intelligence, but even on our "Christianity," and certainly on our "Lutheranism."

The vehemence, as well as the statements, in "A Protest" rather strengthens a suspicion that some of us have had for some time, that the confusion is neither an accident nor lack of intelligence on the part of the Committee. Rather, we feel the words were carefully chosen to meet the approval of the "many outside of our church" and at the same time lend themselves to a variety of interpretations by individualists within our church — provided such individuals don't speak out too loudly!

There's little use wasting time arguing about anything as vague as this Article. Give us something clear and simple enough so that even the least of us can say "yes" or "no" according to our conscience and understanding. Or better yet, admit that this is perhaps too real, too deep for a few men to try to formulate into words for all the rest of us to follow. Leave it as a sacred, personal matter between God, our Father and each one of His children.

But why, all of a sudden, this stress on changes in our constitution and especially the controversial Article II? In what way does it serve to strengthen and nourish us in our faith, belief and trust in God? Frankly, wasn't its real purpose to help qualify us for the merger with other Lutheran Churches? That is, of course, an embarrassing question. Plans have been laid smoothly and well and seem to be progressing very nicely. (See Page 2, January 5th issue of LUTHERAN TIDINGS: "A Preliminary Statement on the Word of God and the Confessions.")

Do you understand it? I don't! But I do see we are going to have to "accept" a lot more than Article II. (See paragraphs numbers 4, 5 and 6 of the statement.) I've never even heard of some of the books and articles until very recently. Are we going to read and study them carefully, so that we know what we are doing when we decide to merge? I don't think so. We'll do as we usually do when a good

*Tribute to Agerskov Petersen***PASTOR JOHN PEDERSEN****Tacoma, Washington**

I have been asked to write a few words about Agerskov Petersen, Danevang, Texas. I shall be glad to do so; but I feel that others could do it much better.

When I think of the five years we were in Danevang, there is always one who comes to my mind, Agerskov Petersen. I see him before me as I saw him so often, sitting out in his garden. What was he doing? When I stopped to talk to him I soon found out. He had been thinking about something he had read or heard — about events in our synod. I think that describes Agerskov Petersen quite well. For over 50 years he had lived in his church. That was his main interest. I do not think I have ever met a layman who knew our synod better than Petersen did. It amused me when we sat and talked and he would say: Adam Dan said that or that in a talk when he was here in 1898, or this is what Kjølhede said in 1902 when he was here. I wondered how he could remember it; but as one of his friends said to me, "He lives in it and thinks of it all the time."

He had met most of the pastors in our synod during the years 1900 to 1940 and he formed his own opinion of each one of them. He had heard most of them preach, and he took the best he could get. He had an open mind for all that was good and great. He did not only hear it, he digested it.

It was only natural that he was of the old school of thought. I do not know if he ever attended a Folk High School in Denmark, but he lived in that spirit.

He had been one of the leaders in the early Danevang. He had worked to build the congregation and

salesman has convinced us of the superiority of his wares. We'll sign on the dotted line without bothering to read the fine print — which we probably wouldn't understand anyway!

And what difference does it make? There was a time when I opposed merger for a number of reasons. It did seem that our church placed less emphasis on forms and customs and more on freedom of thinking and on a living relationship between God and man than did many churches. However, within the past few years we've progressed to the point where we can count ourselves among the best of conformers. There's no longer any good reason why we shouldn't follow the crowd and merge.

In Big Business there is beginning to be some thinking about the pendulum swinging the other way again...towards decentralization. Give "The Church" another 10-20-50 years and its leaders will catch up and come up with the "new thought" that small groups work better. (Unless God decides sooner that it is once more necessary to take more drastic measures.—Read Genesis 11:1-9.)

In the meantime, until the church realizes that it is the old, old message of Jesus, rather than organizations, forms and creeds we want and need....don't worry, Pastor, we'll go along....or will we?

the church. For years he was president of the congregation.

For years he wrote a lot of articles in DANEVIRKE, and so he was well known throughout the synod. He read and analyzed everything in DANEVIRKE, and when it finally was given up, it was a great loss for Petersen.

He was Danish in his way and thinking, because in that language he had received his spiritual nourishment through the many years. That did not mean he neglected the English. He spoke it well and was awake to the things going on in his community and in the world. But his spiritual thinking was based on the Danish.

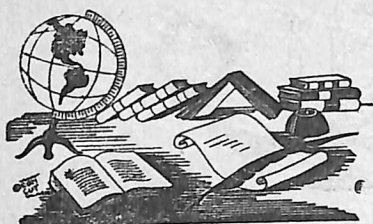
Many years ago he wrote a short history of the early Danevang. It was well done. He had lived it. He was a part of it. When he sometimes told about the early days and the hardship they had endured his eyes were shining. He felt the greatness of men standing together as they did then and winning out because they would not give up. Those first years when he was a young man were naturally his greatest years. There were struggles and hardships and often they did not have much to live on, but they helped each other. Still he rejoiced in seeing Danevang develop into what it is today. He knew too well that real life must always go forward and develop.

The Petersen home was always open to friends, and when strangers came to Danevang they usually stopped in to see the Agerskov Petersens. They had heard or read about him. When there was a birthday or any other celebration all the friends in the colony gathered in the home. Those were great moments for the Petersens. They liked to have the house full of people. Then there was talking and singing. It was "Højskole Sangbogen" they used. Petersen knew most of the well-known songs by heart. They were part of his spiritual nourishment.

Petersen was one of the first settlers in Danevang. He had seen it grow from nothing to what it is today, and he had done his part. When I drove past his house and saw him sit in his garden I often thought, "Yes, Petersen, you are getting old now; but you are rich, for you have always lived in the best. You have also shown others the way to go. You have not been afraid of fighting for what was right and good."

When he lost his good wife and had passed the 80-year mark he slowed down. He could not take part in things as he used to. He passed away on December 13, 1957, and was laid to rest in the Danevang cemetery on December 15.

Many are those who in their hearts will thank Agerskov Petersen for what they had shared with him. I am happy that he was there the five years we were in Danevang. I shall always remember with thanks what I shared with him.



OPINION AND COMMENT

THE ARTICLE on page 10 by Mrs. Viggo Nielsen is forthright, and we are glad to present the views of a lay-person in an "article" form. So many laymen simply write letters. Mrs. Nielsen's tone is mildly satirical and, we believe, somewhat over-stated in order to achieve clarity of meaning. Nevertheless, its basic assumption will be disturbing to church leaders, pastors and officials, all of whom have confidence in our Synod Convention as the capable **centrum** of synod affairs. Mrs. Nielsen's basic assumption, from which she takes off on her interesting flight, is that the lay people didn't know what they were voting for when they voted for our doctrinal statement in the constitution (two years in a row.) It is a temptation for those on the losing side of any vote to assume that the passers of the vote didn't know what they were doing. Her analogy to the Andersen fairy-tale is hardly apropos. The child in the story is as qualified as any adult to determine the state of the emperor's dishabille. But can we actually say that the same applies in matters of theology? It takes longer to train a theologian than it does to train a nuclear scientist. There is, of course, a child-like faith which was hailed by Jesus. We do need to "become as little children." But this does not mean shedding all learning and knowledge, forsaking maturity, or renouncing the greater theological experience of our leaders. There is a 600-year-old bit of poetry that seems indicative of the tendency of the unlearned to debunk learning:

Only a pure and simple mind
Straight to Heaven its way doth find;
Greets the King — while far behind
Lags the world's philosophy.

If we hate "philosophy" because we have not the capacity to understand it, then such lines are impious and unhealthy. Those lines can be said in the spirit of the Lord, but they cannot be said in the spirit of frustration over the lack of mental capacity. In our synod it has become fashionable to underplay the pastors. And if anyone wants an immediate popular response, all he has to do is to speak out at our conventions against pastors in general, preferably with whimsy in his voice. While we are proud of our lay people, are we not proud of our trained specialists (who have all come from the ranks of the lay people)? Article II was accepted by two conventions and it seems a little late now to claim that such terms as "vague" and "jumbled confusion of words" and "meaningless" describe our doctrinal statement. If such terms did describe it, we may be sure that "many outside of our church" would not accept it. Mrs. Nielsen's accusation seems to cancel itself. As for the rest of Mrs. Nielsen's article, we believe some valid points are raised, and we know our readers will appreciate her vigor and purposefulness.

THE FINANCIAL REPORTS for 1957 are now all in, and we note that a total of \$89,616.89 has been contributed to our synod budget for the past year.

The budget adopted by the Muskegon convention (for 1957) in August, 1956, aimed at a total of \$85,941.00. In all parts of the Synod we ought to raise a prayer of thanksgiving to God for the growing sense of stewardship, for the new visions of responsibility, for the increasing feeling of dedication to God from whom all blessings flow, which this success seems to indicate. These results will encourage future conventions and challenge current giving.

THE REPORTS from Atlantic City are piling up here, and in line with the previous paragraph, we select a few random items as worthy of publicity, if not self-satisfaction. For the fifth straight year, Lutheran relief programs have set new records. 119 million pounds of relief material was shipped, amounting in cash value to over fifteen million dollars. (In two years, this figure has tripled.) Bernard Confer, in his report to the NLC, pointed out that shipments to certain areas is paid for by the U. S. government, amounting last year to over two million dollars. Much of the aid went to refugees. According to Dr. Henry Whiting, in charge of NLC Welfare, refugees who have been brought to the U. S. have repaid three-fourths of the loans made to them to enable them to travel to these shores and get established. Many of them, he said, literally dropped everything and ran. Considering how little they had, these repayments are indicative of the good adjustment being made by these refugees. (In Los Angeles, our congregation sponsored a 20-year old youth. In less than a year, he had paid off his debts, including ocean travel, air travel from New York, hospital bills for his family still in Europe, a new wardrobe, had a comfortable bank account, and had been promoted in his job. He attributed his success to avoiding buying an automobile — one of the first acts performed by many newcomers.) Dr. Whiting said that the average loan to a refugee family was for \$550. The loans were on a two-year interest-free basis, with some flexibility permitted. Of sums loaned to Lutheran Resettlement Service "D.P.'s" prior to 1954, only nine per cent remains unpaid. Dr. Whiting also reported on domestic welfare work, and said that 375,000 Americans were served through programs of health and welfare agencies of the Lutheran church.

HUMOR STRIKES PEOPLE in varying ways, but if one is to keep light-hearted in these heavy days, one must have a ready smile and a quick, receptive wit. Humor is where you find it. Some of the things that have struck us as amusing recently, for example, are these: The Los Angeles traffic lights with signs marked "Signals set for 30 mph" in a 25 mph zone; the local restaurant named "Ptomaine Tommy's;" the globe-shaped First Christian Church of Oklahoma City which is called "Space Headquarters;" the Sunday bulletin from the Lutheran church in the heart of Chicago's loop, located in a tall office building, called "The Sky-Scraper;" and if you must have more serious sources for your smiles, try Beethovens 1st Symphony, which makes for as witty listening as a George Bernard Shaw play. Some of life's seriousness is more of a burden than it should be. And some of life's most serious controversies would disappear if people would only step back a pace or two and have a good laugh at themselves. Our God-given capacity for laughter is one which too often "rust doth corrupt."

Grand View College

We're on the Map !

See that big basketball-shaped spot on the map? Located in the center of Iowa and almost covering the word Des Moines? Well **that's** Grand View College!!! No, it isn't only the team that helps put us there, but **this** time we would like to be permitted to talk just a little about our team. In the last issue of LUTHERAN TIDINGS, we told you that the tournament was scheduled to begin on February 12. It did, and our boys brought home a nice little victory for us. The starting game was played with Marshalltown. The score was something like 86-64. I may not be absolutely correct about points, but I do know that our team won. This morning's Register in writing about last night's tournament game (February 13) was exceedingly high in its praise of the Vikings. The content of the sports column was something like this:

Grand View plays its Best in 108-81 Meet Victory

Mason City went down in defeat with a score of 81 as against Grand View's high score of 108, which means that tonight (Friday), the Vikings face the conquerer of 1957. Grand View rolled into the semi-finals Thursday with Jerry Schartner and Jerry Hall as top scorers with two other players also hitting in double figures. The game was called "by far our best of the year," by Coach Dave Sisam, and left no doubt in the minds of fans that Grand View College with its 186 point total for two games, displayed the best offensive showing in the Meet.

Naturally we're proud of this record, but we ask you to remember that the contents of the above, although **not** quoted verbatim, is what hundreds of sports fans across the state of Iowa read this morning while their coffee was getting cold!!!

GVC is, of course, more than a new Science Building, a winning basketball team, an excellent choir, outstanding plays and players . . . it is the college beloved by our synod members, old and young. If our only reason for having a college were any of the single things listed, it would still not be enough. We all realize that, and so do you. There is one thing, though, that we must never forget. It is a good college academically, and it is a Christian college. We have a fine faculty and we **do** learn many things. We could wish that each young person in our synod might have an opportunity to spend a year or two here. How lucky we are, those of us who have that opportunity!

Be seeing you soon.

Who-o-o-o-o?

Church Councils' Workshop

WHO — All members of church councils, pastors, interested church workers

WHERE — St. Mark Lutheran Church, Circle Pines, Minnesota

WHEN — Saturday, March 1, 9:30 a. m., until 4 p. m.

WHY — To discuss mutual problems and share new ideas

WHAT TO DO —

1. Please inform Pastor Harris Jespersen, Box 217, Circle Pines, Minnesota, as to how many you expect to be from your congregation.
2. Make every effort to be there ahead of time, so that we may begin promptly at 9:30.
3. Have someone from your congregation prepare the necessary report.
4. Bring with you for a "sharing table" such items as church bulletins, annual reports, other items of interest.

SPECIAL EMPHASIS this year will be on the need for inner growth in the congregation. Guest speaker will be the Rev. N. Leroy Norquist of our seminary.

THE PROGRAM

9:30 a. m.—Morning Devotional, Harold Petersen (Askov)

9:45 a. m.—Reports and discussions; new developments; items of interest, as well as problems. In sharing our ideas we find self-understanding and solutions to our problems.

11:00 a. m.—"Be What You Are," N. Leroy Norquist, Grand View Seminary

12:15 p. m.—Lunch

1:15 p. m.—Interest groups. Introduction by Ottar S. Jorgensen, Minneapolis, on the theme, How a Church Council should Function.

Presidents, Veeps and Secretaries — Ove Jensen, West Denmark
Treasurers and Financial Secretaries — Martha Rasmusen, Withee
Trustees — One of our host trustees from Circle Pines
Pastors — "The Church Records" — W. Clayton Nielsen, Withee

2:15 p. m.—Reports from the groups

2:40 p. m.—Youth work in our District, Camp plans, etc. — Harold A. Petersen, West Denmark

3:00 p. m.—Developing a sense of **Belonging** in the Synod. Our Synod Budget, and what it does — Michael C. Miller, Synod Treasurer, Circle Pines

3:40 p. m.—Summary and suggestions for next year

4:00 p. m.—Adjournment

Action in Atlantic City

(Continued from Page 6)

calling upon them to "communicate the Gospel without discrimination or distinction of race or class."

"To exclude from worship or membership in the local congregation any person on the basis of color, culture, class or caste is to sin against God," it declares. The resolution also urges that Christians "exercise their social responsibility in their own communities to remove whatever injustices exist and to insure for all persons, without discrimination, just and equal opportunities, especially in housing, employment, education and access to social welfare services."

—(World Relief) Urged its participating bodies to continue to support

Lutheran World Relief, the agency's overseas material aid agency, as "an opportunity to demonstrate by cheerful, sacrificial Christian giving that we are mindful of our brothers' needs and have not grown weary in well doing." (LWR last year sent 119,567,300 pounds of food, clothing, medicines and other supplies to needy in 13 countries.)

—(Lutheran Cooperation) Cited the new Lutheran Service Book and Hymnal as "another evidence of Lutheran cooperation" and expressed the hope that it will "serve as encouragement for other projects of a cooperative nature."

God will not seek thy race,
Nor will He ask thy birth;
Alone He will demand of thee
What thou hast done on earth.

— Persian Proverb.

Acknowledgment of Receipts by the Synod Treasurer

Budget receipt for the year 1957:

Previously acknowledged	\$88,258.24
Add: Unassigned receipts, Congregation, Exira, Iowa	111.00
Receipts remitted directly to the Seamen's Mission:	
Danish Ladies' Aid, Viborg, S. D.	7.00
United Women of Trinity Church, Chicago, Ill.	25.00
Rural Lutheran Ladies' Aid, Flaxton, N. D.	5.00
Danebod English Ladies' Aid, Tyler, Minn.	10.00
Danevang Danish Ladies' Aid, Danevang, Texas	25.00
Lutheran Ladies' Aid, Grant, Mich.	10.00
St. Peter's Danish Lutheran Church, Byram, Conn.	5.00
Bethany Lutheran Ladies' Aid, Badger, South Dakota	5.00
Women's Circle, Central Luth. Church, Omaha, Nebr.	25.00
Canwood Lutheran Ladies' Aid, Canwood, Sask.	10.00
Ladies' Aid of St. Stephen's Church, Edison, N. J.	15.00
Volmer Ladies' Aid, Dagmar, Mont.	15.00
The Annex Club of St. John's Luth. Church, Seattle, Wash.	15.00
West Ladies' Aid, Cordova, Neb.	10.00
Danish Ladies' Aid, Askov, Minn.	10.00
Danish Lutheran Ladies' Aid, Gayville, S. D.	10.00
Marquette Lutheran Ladies' Aid, Marquette, Neb.	25.00
Immanuel Lutheran Ladies' Aid, Lake Norden, S. D.	5.00
Ladies' Aid Society of the Immanuel Luth. Church, Troy, New York	10.00
Bethania Guild, Solvang, Calif.	10.00
Bethania Vesper Guild, Solvang, Calif.	10.00
Danish Ladies' Aid, Solvang, Calif.	15.00
The Bone Lake Ev. Luth. Ladies' Aid, Frederic, Wis.	10.00
St. Ansgar Danish Luth. Church, Pasadena, Calif.	10.00
Trinity Ladies' Aid and Mission Group, Chicago, Ill.	30.00
Dagmar Ladies' Aid, Dagmar, Montana	15.00
St. John's English Ladies' Aid, Hampton, Iowa	10.00
St. Stephen's Ladies' Aid, Chicago, Ill.	10.00
Betania Ladies' Aid, Ringsted, Iowa	10.00
Guiding Circle, Ringsted, Iowa	10.00
St. John's Danish Ladies' Aid, Hampton, Iowa	10.00
St. Stephen's Women's Mission Society, Chicago, Ill.	10.00
Our Saviour's Lutheran Ladies' Aid, Manistee, Mich.	10.00
United Women of Trinity Church, Chicago, Ill.	25.00
St. Peter's Ladies' Aid, Detroit, Mich.	20.00
West Denmark Ladies' Aid,	

Luck, Wis.	5.00
Bethesda Ladies' Aid, Newark, New Jersey	10.00
Lutheran Guild, St. Ansgar's Lutheran Church, Salinas, Calif.	10.00
First Lutheran Ladies' Aid, Alden, Minn.	15.00
Receipts remitted directly to the Old People's Home, Tyler, Minn:	
Ladies' Aid, Gayville, S. D.	25.00
Ladies' Aid, Dagmar, Mont.	15.00
Ladies' Aid, Alden, Minn.	25.00
Ladies' Aid, Detroit, Mich.	20.00
Congregation, Ringsted, Iowa	10.00
Women's Circle, Central Lutheran Church, Omaha, Nebr.	10.00
Danish Lutheran Children's Home, Chicago, Ill.:	
Nazareth Lutheran Guild, Withee, Wis.	10.00
St. John's Sunday School, Hampton, Iowa	30.00
English Ladies' Aid, Danevang, Texas	21.00
Ladies' Aid of Immanuel Lutheran Church, Troy, N. Y.	10.00
Bethlehem Lutheran Men's Club, Cedar Falls, Iowa	5.00
Sunday School, Alden, Minn.	56.25
St. Peter's Evangelical Lutheran Church, Dwight, Ill.	6.57
Danebod Sunday School, Tyler, Minn.	10.00
Women's Circle, Central Lutheran Church, Omaha, Neb.	10.00
Danish Ladies' Aid, Withee, Wis.	15.00
Junior Ladies' Aid, Roscommon, Mich.	5.00
Volmer Ladies' Aid, Dagmar, Montana	15.00
St. Peter's Lutheran Church, Dwight, Ill.	25.00
West Ladies' Aid, Cordova, Neb.	10.00
Juhl Ladies' Aid, Marlette, Mich.	10.00
Marquette Ladies' Aid, Marquette, Neb.	10.00
First Lutheran Ladies' Aid, Alden, Minn.	25.00
Bone Lake Evangelical Lutheran Ladies' Aid, Frederic, Wis.	10.00
St. John's Ladies' Aid, Hampton, Iowa	10.00
Dagmar Ladies' Aid, Dagmar, Montana	20.00
Juhl Sunday School, Marlette, Mich.	10.00
Bethania Ladies' Aid, Ringsted, Iowa	10.00
St. John's Ladies' Aid, Hampton, Iowa	5.00
St. Peter's Sunday School, Dwight, Ill.	10.00
United Women of Trinity Church, Chicago, Ill.	125.00
Trinity Lutheran Church Circle, Greenville, Mich.	10.00
Fredsville Lutheran Guild, Dike, Iowa	20.00
Our Saviour's Lutheran Ladies' Aid, Manistee, Mich.	10.00
Messiah Lutheran Church, Roscommon, Mich.	4.70
West Denmark Ladies' Aid, Luck, Wis.	10.00
Bethany Luth. Church, Wolter's Corner, Withee, Wis.	25.00
St. Stephen's Ladies' Aid, Chicago, Ill.	25.00

First Evangelical Lutheran Sunday School, Watsonville, Calif.	30.00
Gayville Luth. Sunday School, Gayville, S. D.	27.13
Danish Ladies' Aid, Junction City, Oregon	10.00

Total 1957 receipts for budget from congregations, Pastor's pension contributions and sale of annual reports \$89,616.89

1957 Receipts for Items Outside of the Budget:

For Lutheran World Action:

Previously acknowledged	\$18,522.73
Congregation, White, S. D.	24.75

Total Lutheran World Action receipts for 1957 \$18,547.48

For Faith and Life Advance:

Congregations:	
Racine, Wis.	\$ 175.65
Racine, Wis., Ladies' Aid	15.00
Muskegon, Mich.	550.00
Seattle, Wash.	100.00

Total \$ 840.65

For Santal Mission:

Trinity Lutheran Church, Chicago, Ill.	\$ 150.00
Luth. Jr. Aid, Grayling, Mich.	5.00
In memory of Mrs. Marie Diercks, Minneapolis, Minn., by St. Peder's Ev. Lutheran Church, Minneapolis, Minn.	5.00
Sunday School, Dalum, Wayne, Alberta, Canada	115.00
Gertrude Guild, Clinton, Iowa	50.00
Bethany Women's League, Menominee, Mich.	25.00
Rosenborg Ladies' Aid, Lindsay, Nebr.	20.00
Ladies' Aid Society, Central Luth. Church, Omaha, Neb.	15.00
In memory of Jorgen B. Jorgensen, from relatives and friends, Diamond Lake Lutheran Church, Lake Benton, Minn.	15.00
Ladies' Aid, Fredsville, Dike, Iowa	15.00
Pastor Heide, Bethania, Racine, Wis.	5.00
Congregation, Ruthton, Minn.	15.00
Ladies' Aid, Ruthton, Minn.	15.00
Danish Ladies' Aid, Tacoma, Wash.	25.00
Ladies' Aid Society, Troy, N. Y.	100.00
Danevang Sunday School, Danevang, Texas	25.00
St. Stephen's Ladies' Aid, Chicago, Ill.	30.00
Ladies' Aid, Parlier, Calif.	15.00
Diamond Lake Luth. Church, Lake Benton, Minn.	19.50
Danish Ladies' Aid, Danevang, Texas	25.00
Ladies' Aid, Gardner, Ill.	10.00
West Ladies' Aid, Cordova, Nebr.	10.00
South Lutheran Society, Viborg, S. D.	10.00
Bethlehem Lutheran Church, Cedar Falls, Iowa	100.60
Bethania Lutheran Church, Racine, Wis.	
Ladies' Aid	15.00
Evening Circle	25.00

Bethania Guild	10.00
Pastor Heide	5.00
Ellen Hansen	40.00
St. Peder's Ev. Luth. Church, Minneapolis, Minn.:	
Ladies' Aid	10.00
The Guild	10.00
Other	34.82
In memory of Mrs. Selma Johnson, by friends, Hope Lutheran Church, Ruthton, Minn.	10.00
St. Peter's Ev. Luth. Commu- nity Church, Hay Springs, Nebr.	57.29
St. Stephen's Luth. Church, Chicago, Ill.	15.00

Total	\$1,052.21
For District IV Home Mission:	
From district treasurer for St. Paul ELC	\$ 400.00
From district treasurer for North Cedar Mission	25.00
For North Cedar from Newell Ladies' Aid	20.00
For North Cedar from Guid- ing Circle, Ringsted, Iowa	15.00
For North Cedar from St. John's L. A., Exira, Iowa	10.00
Total	\$ 470.00

For the American Bible Society:	
Immanuel Lutheran Sunday School, Kimballton, Iowa	\$ 15.00
St. Ansgar's Lutheran Church, Waterloo, Iowa	32.06
"A Friend," Ludington, Mich.	10.00
St. John's Lutheran Church, Marquette, Nebr.	38.42
Bethania Lutheran Church, Racine, Wis.	14.10
In memory of Mrs. Selma Johnson, by friends, Ruth- ton, Minn.	10.00
Congregations:	
Hay Springs, Nebr.	2.00
Diamond Lake, Lake Benton, Minn.	10.00
Total	\$ 131.58

For Old People's Home, Des Moines, Iowa:	
Ladies' Aid, Fredsville Luth- eran Church, Dike, Iowa	\$ 10.00
Ladies' Aid, Clinton, Iowa	10.00
Ladies' Aid, Newell, Iowa	10.00
Immanuel Lutheran Church Women, Kimballton, Iowa	15.00
Congregation:	
Hay Springs, Nebr.	3.00
Total	\$ 48.00

For Solvang Lutheran Home:	
Ladies' Aid, Des Moines, Iowa	\$ 10.00
For Lutheran Welfare Society of Wisconsin:	
Bethania Lutheran Church, Racine, Wis.	248.50
For Lutheran Orient Mission:	
Ellen Hansen, Racine, Wis.	\$ 30.00
For Lutheran Church of Japan:	
Ellen Hansen, Racine, Wis.	\$ 30.00
For Wisconsin Lutheran Stu- dent Foundation:	
Bethania Lutheran Church, Racine, Wis.	\$ 199.45

For Nebraska Lutheran So- cial Service:	
St. Peter's Ev. Luth. Commu- nity Church, Hay Springs, Nebr.	\$ 10.00
For Lutheran Welfare of Iowa:	
Fredsville Ladies' Aid, Dike, Iowa	\$ 10.00
For Lutheran Welfare Society, Minnesota:	
Hope Ev. Luth. Church, Ruth- ton, Minn.	\$ 20.00
Hope Ev. Luth. Church, Ruth- ton, Minn., Ladies' Aid	25.00
Danebod Danish Ladies' Aid, Tyler, Minn.	10.00
Total	\$ 55.00
For Church Extension Fund:	
Faith and Life Advance	\$2,750.44
Congregation, Hay Springs, Nebr.	25.00
Congregation, Ruthton, Minn. Lutheran Church of Our Sav- ior, Brooklyn, N. Y. (dissolu- tion)	10.00
	5,000.00
Total	\$7,785.44

For Lutheran Tidings, receipts by Cir- culation Manager for excess subscrip- tions from the following congrega- tions:	
Seattle, Wash.	\$ 16.25
Juhl-Germania, Marlette, Mich.	25.00
Ruthton, Minn.	16.25
Total	\$ 57.50

M. C. Miller, Treasurer.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of January 1958

TOWARDS THE BUDGET:	
Unassigned Receipts:	
(By Congregation)	
Los Angeles, Calif.	\$ 100.00
Withee, Wis.	200.00
Ringsted, Iowa	409.25
Newark, N. J.	60.00
Nathanael Church, Dagmar, Mont.	1,626.00
Danevang, Texas	352.25
Dwight, Ill.	574.50
Alden, Minn.	300.00
Menominee, Mich.	51.25
Muskegon, Mich.	200.00
Trinity, Chicago, Ill.	129.60
Pension Fund:	
(By Congregation)	
Ringsted, Iowa	21.00
Alden, Minn.	5.00
Home Mission:	
(By Congregation)	
Ringsted, Iowa, by Dr. S. L. Ries in memory of Mary Ries	125.00
Children's Home:	
(By Congregation)	
Ludington, Mich., Bethany Sunday School	56.00
Menominee, Mich., Sunday School	50.00
Denmark, Kansas	13.83
Seamen's Mission:	
(By Congregation)	
Ludington, Mich., Bethany Ladies' Aid	5.00

Santal Mission:	
(By Congregation)	
Los Angeles, Calif.	25.00
Askov, Minn., Sunday School	25.00
Brown City, Mich., Sunday School	2.61
Circle Pines, Minn., Sunday School	24.49
Alden, Minn., Sunday School, "For a Santal Child"	28.02
Hampton, Iowa, Sunday School	30.00
Dannebrog, Nebr., Nysted La- dies' Aid	24.82
Exira, Iowa, (via District IV Treasurer)	18.49
Oak Hill, Iowa, Sunday School	10.00
Viborg, S. D., Sunday School	10.00
Watsonville, Calif., Guild	18.97
Menominee, Mich., Sunday School	26.75
Denmark, Kansas	27.73
Ringsted, Iowa, by Dr. S. L. Ries in memory of Mary Ries	71.77
Solvang, Calif., Sunday School	35.00

Total budget receipts from
congregations

Other Budget Receipts:	
Pastors Pension Contributions:	
Rev. Enok Mortensen	\$ 60.32
Rev. Ronald Jespersen	21.50
Rev. Vagn Duus	18.00
Total	\$ 99.82

Total budget receipts, Jan-
uary, 1958

RECEIVED FOR ITEMS OUTSIDE OF THE BUDGET:

For Lutheran World Action:	
(By Congregation)	
Anna L. Finderup, Fresno, Calif., Korean Relief	\$ 10.00
Ringsted, Iowa	74.00
Newark, N. J.	10.00
Fredsville, Dike, Iowa	183.75
Oak Hill, Iowa, Sunday School	7.50
Volmer Luth. Church, Dagmar, Mont.	28.45
Menominee, Mich., Sunday School	50.00
Dwight, Ill.	120.50
Menominee, Mich.	12.80
Brush, Colo., in memory of Mrs. Carl Rasmussen	2.00

Total receipts for L W A,
January, 1958

For Santal Mission:	
Axel Thomsen, Sr., Marinette, Wis.	\$ 50.00
In memory of Herluf J. Nelson for the Riber's work, by friends, Ringsted, Iowa	32.00
Bethany Luth. Ladies' Aid, Ludington, Mich.	10.00
Trinity Sunday School, Brown City, Mich.	7.14
In memory of Mrs. Hans Juhl, by friends in Coulter, Iowa	19.00
St. Mark Sunday School, Circle Pines, Minn.	15.66
North Cedar Vacation Bible School, Cedar Falls, Iowa	23.05
Jens and Elna Christophersen family, Royal Oak, Mich.	5.00
Bethany Luth. Sunday School,	

Badger, S. D.	34.20
In memory of Mrs. Anna Juhl, by friends in Grayling, Mich.	7.00
First Ev. Luth. Sunday School, Watsonville, Calif.	20.00
Mr. and Mrs. Hans Rasmussen, Metuchen, N. J.	10.00
Nysted Ladies' Aid, Danne- brog, Nebr.18
St. John's Luth. Church, Exira, Iowa	4.71
Iowa Bridge Co., Des Moines, Iowa	100.00
A Friend in Ruthton, Minn.	16.51
Danish Ladies' Aid, Enumclaw, Wash.	20.00
First Ev. Luth. Guild, Watson- ville, Calif.	16.03
In memory of Mrs. Anna Juhl, by friends in Grayling, Mich.	5.00
Mrs. Anna Dixen, Askov, Minn.	3.00
Bethany Luth. Sunday School, Menominee, Mich.	23.25
Denmark Ev. Luth. Communi- ty Church, Vesper, Kan.	114.99
In memory of Mary Ries by Dr. S. L. Ries	53.23
Mrs. Minnie Mathisen, Des Moines, Iowa	20.00

Total	\$ 609.95
For India Child Schooling from First Ev. Luth. Guild, Wat- sonville, Calif.	\$ 30.00
For District IV Home Mission: Received from dist. treasurer	500.00
For District V Home Mission Build- ing Fund: First Luth. Church, Alden, Minn.	\$ 150.00
For Danish Lutheran Children's Home: The Danish Brotherhood in America, Omaha, Nebr.	\$ 406.83
For 1957 Child's Friend Deficit: Nathanael Sunday School, Dag- mar, Mont.	\$ 36.00
Volmer Ladies' Aid, Dagmar,	

Mont.	10.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	20.00
Mrs. Ela K. Nielsen, Edison, N. J.	1.00
Ladies' Aid, Detroit, Mich.	15.00
Kronborg Ladies' Aid, Mar- quette, Nebr.	10.00
Cong., Bridgeport, Conn.	5.00
Danish Circle, Kimballton, Ia.	10.00
West Denmark Ladies' Aid, Luck, Wis.	10.00
Hope Circle, Enumclaw, Wash.	5.00
English Ladies' Aid, Askov, Minn.	10.00
St. John's Ladies' Aid, Cozad, Nebr.	5.00
Total	\$ 262.00

Respectfully submitted,
American Evangelical
Lutheran Church
M. C. Miller, Treasurer
P. O. Box 177,
Circle Pines, Minn.

Contributions to the Solvang Lutheran Home

(Continued)

In memory of H. C. V. Hansen, Pacific Grove, by Mr. and Mrs. H. L. Steffensen, Fresno	5.00
Mr. and Mrs. J. E. McCutchen	5.00
Mr. and Mrs. Ed. Stafford	5.00
Mr. and Mrs. Chas. N. Young, Pacific Grove	5.00
Mr. and Mrs. Albert De Ravie	10.00
Mr. and Mrs. E. L. Keithly, Fresno, and Mr. and Mrs. John Metzler, Jr., Hanford	5.00
Hans J. Nielsen, Fresno	2.50
Herbert Jensen	2.50
J. J. Kroigaard	2.50
Mr. and Mrs. Geo. Eskelsen	5.00
Mr. and Mrs. Leroy Walton	5.00
Mrs. Minnie Beck, Fresno	5.00
Miss Annie Eskelsen, Fresno	5.00
Mr. and Mrs. George Oberti, Fresno	5.00
Mrs. Sara Andersen, Fresno	2.00
Mrs. Bertha Jensen, Fresno	3.00
Mr. and Mrs. Joe Nunes, Han- ford	2.00
Mr. and Mrs. Joe McGahon, Hanford	2.00
Mr. and Mrs. John Jensen, Fresno	5.00
Mr. and Mrs. Holger Laurit- zen, Fresno	10.00
Mr. and Mrs. Carl Waldflo, Santa Cruz	5.00
Mr. and Mrs. Lloyd Carter, Fresno	2.50
Mr. and Mrs. Bernard Jensen	2.50
Mr. and Mrs. John Jensen	3.00
Mr. and Mrs. Jim Wilkins	5.00
Mr. and Mrs. Harris Reed	2.00
Mrs. Mathilde Olsen	2.00
Miss Elsie Nielsen	2.50
Mrs. Kirstine Eskelsen	5.00
Dr. Alfred Jensen, Des Moines	2.50
Miss Dagmar Jensen, Fresno	2.50
Thor Pedersen, Fresno	5.00
Mr. and Mrs. Edw. Eskelsen	5.00
Dick and Kenny Hansen	5.00

Mrs. Sophia Poulsen	5.00
St. John's Ladies' Aid	3.00
Andrea & Kate Petersen	3.00
Rev. John Mortensen	5.00
Mr. and Mrs. Hans Koch	3.00
Mr. and Mrs. Richard Stultz	3.00
Mr. and Mrs. Fred Holm	3.00
Mr. and Mrs. C. Thomsen	3.00
Mr. and Mrs. Niels Thygesen	3.00
Mr. and Mrs. Phil Blaird	5.00
Mr. and Mrs. H. S. Andersen	3.00
Mr. and Mrs. Ed. Holm	5.00
Christine and John Finderup	3.00

In Memory of Mr. Rechnitzer, SLH by Mr. and Mrs. Jorgen Andersen	3.00
Mr. and Mrs. N. C. Thomsen	5.00
In memory of Carl Davidsen, Anton Eliason, Mrs. M. Ran- som and Mrs. D. Madsen, all of Los Angeles, by Mr. and Mrs. Carl Christensen	40.00
In memory of Thora Sorensen, Pasadena, by Mr. and Mrs. Walter Jensen	5.00
"Busy Bee" club	10.00
Mr. and Mrs. Magnus Jensen	5.00
Mr. and Mrs. Ulrick Kellerup	5.00
Kronborg Lodge No. 22 of Dania, Pasadena	20.00

Contributions to "Building Fund"

In memory of wife and mother, Betty Ryberg by Axel and Bodil Ryberg	20.00
Friendship Circle of Emanuel DEL Church, Los Angeles	100.00
Mr. and Mrs. Chris Norgaard, Los Angeles	10.00
Mrs. Cecelia M. Andersen, Vi- borg, S. D.	10.00
Lady residents of SLH	225.00
Dana No. 15 and Freja No. 6, Salinas, card party	72.00
Mr. and Mrs. Geo. DuJardin, Chicago	100.00
Margarethe Wulff	10.00
Mr. and Mrs. Harald Harkson, Solvang	30.00
St. Ansgar's Lutheran Guild, Salinas	75.00
Elizabeth Jensen, Van Nuys	10.00
Bethania Ladies' Aid, Solvang	25.00
Mr. and Mrs. Jorgen Rasmussen, Fremont, Calif.	50.00
Past President club of Princess Marie Lodge No. 68, L.A.	20.00
St. Ansgar's Lutheran Church, Salinas	30.00
Carl Andersen, Prince Geo. B. C.	20.00
Bethania Ladies' Aid, Ringsted	10.00
Mr. and Mrs. J. M. McDonald, Gaviota	10.00
Mr. and Mrs. Geo. DuJardin Chicago	100.00
Mrs. Dagmar Svenningsen, SLH	100.00
Mrs. Marie Christensen, Denver	25.00
Mr. and Mrs. Sven Olsen, Santa Barbara	25.00
Nis Christensen, Albuquerque	25.00
Miss Thora Strandkov, Chicago	10.00
Hilmer Lundbeck, New York	75.00
Mrs. Marie Willets, SLH	50.00

Period from October 1, 1957 to
December 31, 1957 \$1,751.00
On behalf of Solvang Lutheran Home,
Nis P. Pors, Treas.

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.

February 20, 1958

I am a member of
the congregation at

Name

New Address

City

State

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3