

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



THE ROPE

This Korean lad heard that the Bible van of the Bible Society was coming to his village the following week. Above all else he wanted his own New Testament. Working from early morning until late at night, he made 453 feet of straw rope and, bringing it in his hands he purchased a New Testament. The Korean Bible Society used the straw rope to bind up cartons of Scriptures when these were consigned to points served by the railway. Even this sacrificial gift was not enough to pay the actual cost of the Korean New Testament. The difference is made up by the friends of the American Bible Society which, in cooperation with the Korean Bible Society, distributed 646,843 volumes of the Scriptures last year.

Our Savior's Lutheran Church

Newington, Connecticut

(formerly Hartford)

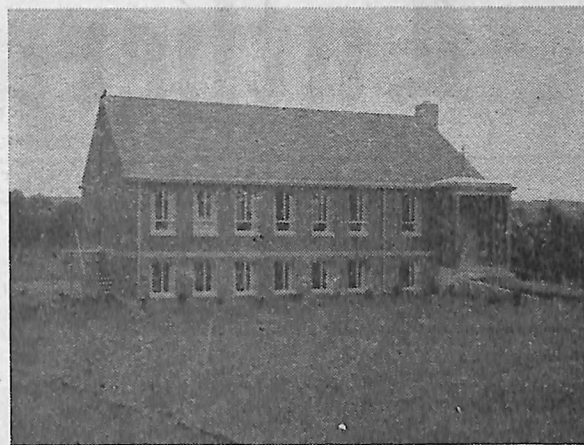
The dedication of the first wing of O.S.L.C. of Newington, Connecticut, was held May 18, 1958. Rev. Alfred Jensen officiated, assisted by Rev. George Mellby, Rev. Winton Hoog and Rev. Theo. Thuesen. A beautiful ceremony was held before an assembly of about 200 persons. In the afternoon there was an informal service and open house, with refreshments served. Almost 200 people attended this also.

The Hartford congregation is most happy to announce that Rev. Holger O. Nielsen of Cedar Falls, Iowa, has accepted the call to be our pastor. Rev. Nielsen and his wife and daughter, Martha, will arrive the latter part of September, and will immediately occupy the brand new parsonage which is now under construction. Pastor and Mrs. Nielsen are driving east in July, and will visit Hartford at that time. Pastor Nielsen will conduct the service a Sunday in July. We welcome the chance to greet Pastor and Mrs. Nielsen at that time.

The new parsonage is Colonial in style, and has six rooms and a large study in the basement. The men of the congregation have been very busy the past 10-12 Saturdays, sometimes as many as 35 at one time, landscaping the large grounds around the church and parsonage.



The parsonage is a warm, dark brown, with white trim; the door and blinds will be light teal to match the front door of the church.



First unit, education wing, of the new church in Connecticut.

We held a congregation and Sunday School picnic on our own church grounds Sunday, June 15. Quite a large crowd attended, and all agreed it was the best picnic in a long time.

We have recently purchased a new two-manual Baldwin Electronic organ for our new church. Tuesday the 24th of June, an "organ presentation" was held, and the organist from the organ company played a quite diversified program of organ numbers for us, to show what this beautiful organ can do. It was lovely, and we were pleased that about 20 residents of the new area attended that night. A most enjoyable social hour followed the recital, with coffee and kringle served by the organ committee and some of the Luther Leaguers.

We have so much to be grateful for in Hartford at this time. The first wing of our new church is finished, and is so beautiful; the parsonage is well under way, a new organ bought (tho not yet paid for) and the Organ Fund is growing. Pastor Nielsen has accepted our call; our dear friend and organist, Mrs. Mildred Ranheim, has changed her mind and is staying with us after all; and our Sunday School is in the capable hands of Fred and Hazel Donsboug. We also have a very active Luther League, with Carmon and Lee Christensen as advisors. So you see, when we "count our blessings" it is amazing how many they are!

Vera Jespersen, Sec.

A good word has warmth enough for three winters; a hard one wounds like six months of cold.

Mencius.

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Worth Repeating:

Selections from the President's Report

President Alfred Jensen Reports to the Seattle Convention

Report of the AELC Commission on Lutheran Unity

The Joint Commission on Lutheran Unity as it was reported to last year's convention met for its organizing meeting December 12, 1956; not much more than a year and a half ago. Its second meeting, also reported to last year's convention took place March 8-9, 1957. It is my duty to report on behalf of the members of our synod commission concerning the meetings taking place since last year's convention. The president of the Lutheran Church Relations Committee, Pastor Erik Moller, could see no valid reason why he should report separately on behalf of the Committee he heads, since this committee in all respects has become a part of the Commission on Lutheran Unity and has not met or acted apart from this commission. I think this will be acceptable to the convention.

Three meetings of the entire JCLU were held according to the Report of this Commission distributed to all congregations and pastors. The AELC commission has only met separately upon occasions, when specific issues seemed to demand that we took council together. Care has usually been taken, that no attempts be made to establish a united stand on the various issues. Since this has been in line with the practices of the other three commissions, the spirit of freedom has prevailed at all times. Expressions of opinions or sentiments were those of the individual commissioners and the voting, whenever necessary, was similarly according to individual convictions. Only one issue made it necessary that commissions be polled as such. It can be said truthfully that the desire to merge with our sister Lutheran churches has been immensely strengthened on the part of the AELC commission because of the fellowship as well as the views expressed and the decisions made. It is my belief, that if it were possible for all the members of the churches to sit in on these meetings and share the discussions and the friendly fellowship, there would be no difficulty in arriving at quick and complete merger.

The attendance at the three meetings mentioned has not been 100 per cent on the part of the AELC membership, but we have always had a majority of the members present. Mr. S. Dixen Sorensen, Dwight, Ill., a member also, of the Lutheran Church Relations Committee, resigned in November from both the committee and the commission. Since the membership of the commission was elected by the convention of the synod, it was thought best to wait and have the vacancy on both the committee and commission filled by convention election.

Highlights of the 1958 Report of the Joint Commission on Lutheran Unity

By looking at the Table of Contents in the front part of the Report, it will be found that the Report naturally divides itself into ten sections, each one of which deals with related topics. The introduction to these topics is largely repeated from last year's Report. Only the section under D relative to "Open Channels" has been changed. It was found to be the better policy to let the steering committee be the judge of the right moment when an invitation should again be sent to other Lutheran churches of this country to discuss a more comprehensive organic union of these, rather than to issue such invitation at this moment. In practical terms this means that there will be no negotiations for a more comprehensive organic Union of Lutheran bodies until the present merger negotiations have been successfully completed in both the "TALC" group and the four way merger.

It may be helpful if I make an attempt at pointing out, what should be considered the more important issues in the 21 page Report.

I Doctrine:

The committee of leading theologians from the four churches had little difficulty in arriving at what is called a Preliminary Doctrinal Statement. After giving attention to the confessional articles in the four present constitutions, they apparently forgot to look back over their shoulders to check whether or not their statements harmonized with one or all of these. It is my impression that all of these four men were joyous in giving this expression to what they believed the new church wanted written into its confession. The key word as I see it or sense it, is "The Gospel of Jesus Christ." If you are looking for "the sacraments," or for "the covenant word," you will find them as well as "the Word of God" all wrapped up and fitly joined together in "the Gospel of God concerning His Son," to which Holy Scripture bears witness and which is proclaimed in our churches by the power of the Holy Spirit, the creator and sustainer of the Church. I hope these declarations of the Committee are read by all, not once but often. I submit to the temptation to quote the last one: "They affirm that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the Church's witness to the Gospel to create Christian faith and fellowship. When this occurs the Church fulfills its divine mission and purpose."

This Doctrinal Statement is written in the theologi-

cal language of today. It represents a clear and firm grasp of what is essential evangelical Lutheran theological thinking today and it is expressed in the terms employed by Lutheran scholars of today.

II. Nomenclature and Principles of Polity:

This section deals with the names or terms for the church and subdivisions of it, the names of the president or the highest officer of the church, how many officers, the names of the highest Executive Group as well as the responsibilities assigned to such officers and highest Council. President was chosen the term for the highest officer, although the subcommittee had decided on Archbishop, bishop for president of synods. Constituent units are to be called synods and their highest officers also presidents. Executive Council is the name corresponding to our present "synod board." No name of the new church has as yet been chosen.

Parts C, D and E represent some of the most important results arrived at in the entire Report. From where is the authority of the churches to act and order anything in the life and work of these derived? The answer will not be repeated here. Read it on page 6 column 1 in the Report. Concerning this statement I take the liberty of quoting Dr. Fry's comment: "The fundamental concept of the new church is in the form of an eclipse. It has two foci, the universal community of the redeemed and the local congregation. Each has equal validity with the other; neither can be treated as a mere derivative, a kind of secondary stage of the opposite. A whole array of doctrinal and practical consequences follows inevitably from this orientation, as you will detect as you read on. It directly affects the setting and relationships of the ministry, the place and authority of synods, and indeed, before we get through, practically every other facet of church polity....."

The observation is further made and quite truthfully, that the church, with which we are dealing, is spelled with a capital "C." It is the Church that decides what functions will be carried on through synods, boards, commissions. The authority is centered in the Church. The ministers are members of the Church, which directs the synods to ordain them, and which likewise enrolls new congregations as members of the Church. Likewise the Church through a Board of Theological Education will set the standards to be met by the seminaries of the Church. There is therefore a large amount of authority lodged in the Executive Council (like our synod board) the 30 member board, which together with the three officers will have the power to review the action of all the boards and councils of the Church, even though these will have their own particular field of activity and responsibility and will operate under their own budgets adopted by the convention of the Church. In these sentences I have briefly described what actually comes under Sections IV and V. This should be added: While congrega-

tions are directly members of the Church such membership is obtained by joining one of the synods. Much the same procedure applies to the relationship of ministers to the Church. They become members of the Church but the door is through the synods, and every synod in a certain sense has its own household to be responsible for, but the ministers can move freely from one synod to the other, much as our ministers do from one district to the other. The relationship of ministers to secret societies is described pages 10-11 under V: Ministers.

III Number and Geographical Boundaries of Synods:

This section opens with an important description under A to E concerning the duties and functions as well as responsibilities of synods. There are some impressive "musts" in this group. Emphasis is placed on oversight over pastors and congregations, ability to have the staff necessary to carry out administrative control, at least two full time executive officers. Likewise to be able to give full cooperation to the boards of the Church such as American Missions (Home Missions), Parish Education, Evangelism, Stewardship and Social Missions. Furthermore proper supervision of institutional programs of the synods (colleges, seminaries, eleemosynary institutions) as well as being alert to changing social conditions within the boundary of the synod.

The above is an inadequate presentation of a comprehensive practical field of responsibilities. It is my own feeling, that we in our synod lack the proper respect for and understanding of the need and importance of efficient and adequate administrative staff: This in my estimation is mostly due to the fact that we have a small number of congregations, ministers and small sized institutions. May I plead for patient study of this subject.

In order to give a better picture of the synods as to size of membership, number of congregations involved and their proportions relative to each other, I am submitting in the proposed composite table shown at top of page 5 a survey of the size of the synods as to number of congregations, membership as well as the area to be served by each. A large map also giving information about the number of institutions like colleges, seminaries, hospitals, Orphans' homes and Old People's homes is being prepared for the convention. However, it must be clearly understood,

that there is nothing final concerning the boundaries of the synods as fixed at the present moment. Each JCLU meeting has changed some of these. There is still a feeling among the members, that some of the synods are too large and a good many more too small.

The Status of the AELC

As it has already been indicated the members of the AELC commission on Lutheran Unity without having formally or finally taken a stand on what kind of status our synod should aim at within the prospective Church, find themselves in their



Dr. Jensen

GEOGRAPHICAL UNITS

	Baptized Members	% of Total Mem- bership	Congre- gations	% of Total Congre- gations	Square Miles
Eastern Pa.	378,000	13.23	578	9.93	11,500
Central Pa.	322,500	11.29	637	10.95	20,500
Ill. and E. Mo.	204,500	7.15	312	5.36	82,000
Minnesota	192,000	6.72	336	5.77	63,500
Ohio	174,000	6.09	315	5.41	41,000
W. Pa. & W. Va.	162,000	5.67	337	5.79	25,500
Wis. & up. Peninsula	137,000	4.79	283	4.86	71,000
Metro. New York ...	125,000	4.37	188	3.23	3,000
New York	110,000	3.85	184	3.16	45,000
Md. & Del.	109,500	3.83	158	2.71	12,500
New Jersey	92,500	3.23	163	2.80	7,500
Nebraska	78,500	2.74	170	2.92	76,500
Cal. Nev. Ariz. Haw.	76,500	2.67	166	2.85	386,500
Iowa	72,500	2.53	126	2.16	56,000
New England	71,000	2.48	139	2.38	66,500
North Carolina	62,500	2.18	172	2.95	49,000
Ind. & Ky.	58,000	2.03	162	2.78	76,000
Wash., W. Mont., Ore. and Alaska	55,000	1.92	130	2.23	879,000
Ontario & Quebec...	54,000	1.89	140	2.40	842,500
South Carolina	42,000	1.47	130	2.23	30,500
E. Mont., D.D.S.D., Red River Valley	42,000	1.47	169	2.90	262,500
Lower Pen. Mich. ..	38,500	1.34	66	1.13	41,000
Kan., W. Mo. and Okla. and Ark. ..	38,500	1.34	101	1.73	245,500
Va. & W. Va.	36,500	1.28	158	2.71	50,500
Ga. Ala. Miss. Tenn..	21,500	.75	96	1.65	194,500
Intermountain	21,000	.73	44	.75	424,000
Texas & La.	20,000	.70	70	1.20	166,000
Sask., Man., Lakelead	19,500	.68	113	1.94	663,000
Florida	15,500	.54	46	.79	54,000
Br. Col. & Alb.	13,500	.47	78	1.34	621,500
N.S., N.B. & Nfd....	7,000	.24	32	.55	206,000
Caribbean	6,000	.21	19	.32	47,500
Total	2,856,500	100%	5,818	100%	5,821,500

discussions concerning the various aspects of this church-to-be unconsciously assuming that when the time comes to make a decision, when all the documents have been written and approved by the four bodies involved, our present synodical organization will be dissolved and our congregations will be entering the synods of the Church serving the areas in which they are located. If these areas should remain as above outlined, it will mean that our congregations would find themselves parts of 17 different synods. This may sound discouraging at first sight. However, it should be remembered, that each one of those synods will be a new synodical organization. All the congregations will enter a new organization and help to start a synod on its new course. This experience should promise to be highly stimulating, even thrilling. True, there will be many new faces and situations, new lessons to learn and not least, a great many new challenges, opportunities to serve, problems and tasks. This should sound exciting to all who are young of heart and who are looking into the future expecting great things to come of Lutheran unity.

There will be institutions, like Grand View College and Seminary, which according to present plan-

ning will become a part of the Iowa Synod of the new church. All of a sudden a threefold increased constituency will become responsible. The seminary can hardly be expected to be continued, but Grand View College could easily find itself on the threshold of an expansion reaching far beyond any dreamed of until the present time. The institutions like the Old People's Home in Des Moines and Tyler Old People's Home will become a part of the Iowa and Minnesota synods respectively, while the institutions related to and sponsored by our synod and districts will find themselves related to the synods of their respective areas. The home mission congregations and Church Extension Fund will become a part of the responsibility of the Board of American Missions, the home mission board of the new Church. The pension program of our synod will be joined with those of the other three bodies and our Pension Endowment Fund will become a part of the combined Pension Endowment Fund of the new Church. It will be noted that on page 13, 1st column, it is stated "The vested rights of all members of pension plans of the several church bodies will be recognized and honored." A further study of pages 13-15 will reveal that while the plans for the future Pension System has not been finished they are well under way and have very expert guidance. With respect to the Santal Mission, which is supported by a number of churches, a special arrangement will be worked out according to which continued support and relations will be assured. I hardly need to mention here, what has been mentioned a number of times and places, that especially the clergy of our synod, cannot expect to have the opportunities to attend or cooperate directly in ecumenical affairs in the new church as they have at present.

But it should also be remembered that in synod upon synod of the seventeen, which will be the new synodical homes of our congregations, institutions, exactly the same type, but in most instances of greater size, will become part of their responsibility and the object of their love and care, as well as their source of service much in the same way that our present synodical institutions serve their interest now. The advantage gained in the new situation will be that these institutions as well as some of the agencies of the new church will be located much closer to them. Naturally, it will not be easy for many of us to break off our ties with the institutions and agencies we have come to feel are so distinctly our own.

The possibility of entering the new church as a separate non-geological synod will undoubtedly remain open to our synod, when the time for the consummation of the merger comes. In my conversations with people from various places in the synod the fear is often voiced, that if we enter as such a synod, congregations many find it to their individual advantage and liking to leave our synod and join with the geographical synod, in whose area it is located. To build programs and budgets for our synod in the face of this possibility is not very encouraging. Furthermore, some day, perhaps not too far into the future, our synod may want to merge anyway. That would then become a second phase of the merger and our institutions may find it more difficult and fewer ad-

vantages waiting for them in that case. The thinking therefore seems to come around to going in fully when in a few years the merger is expected to materialize and accept our share of the task of building a new Church and new synods.

Continuance of Own Order of Service

In all events it seems to me, that we should plan to keep in use among us as far as we find it valuable and practicable, the use of our present hymnal and service. I am heartily in sympathy with the objective of the Committee-on-Liturgy plan for making available and if possible improve the hymns selected for future use at our worship services. I do not look for any plan or pressure which will terminate suddenly what we now use either as order of service or as hymnal at our worship services. I gladly salute the achievement of the new Lutheran Service Book and Hymnal. A good many of our pastors and lay people have attended with interest the sessions held in many churches for the purpose of familiarizing the people with the new liturgical settings and the new hymns. And I welcome further opportunity of a similar kind as well as any attempts among our synod's churches to try out these new settings. But when many of our congregations and pastors have not as yet become familiar or even desired to try our own recently developed new order of service, I realize how far we are generally speaking from adopting the new liturgy of the Service Book and Hymnal. I have felt our services greatly enriched by our own new order of service, where I worship. And I pray fervently that all our congregations and pastors would use it. Nevertheless, the change over must come through good-will-action and not by being forced. It is my belief that in due time, especially should we merge in a few years with the three church bodies involved, we will learn to appreciate and use not only our own but also the All Lutheran Service Book and Hymnal.

Meanwhile, the best we have of our heritage from our Mother Church certainly centers in our worship services. These may change in form, yet the heart is the same, and the hymns we love belong.

Value of Free Conference

Over the years I have met two reactions to the synod and what it meant to people of our congregations. Some look upon it as a necessary evil, to be tolerated and supported as far as it seems to be unavoidable. Some people have tried to avoid sending any money out of the local congregations. Their love for God's work has some definite limits. There has been some progress in replacing this attitude. As our members became better acquainted with other churches and their work they discovered that there were just no churches which could keep going without some central organization and leadership for missions and institutions. A great many of our congregations now rate the church work at large in the synod, LWA, and beyond on an equal footing with the local work. Their budgets call for pledging whatever is needed without differentiation.

There are a great many of our people that are deeply attached to our synod and one or more of its activities and institutions. It is my belief that our synodical conventions have done more than any other

part of our synod activity toward building interest in and love for our synod. There are many reasons for this, which I need not here detail. But certainly the manifest concern for the church and for God's will being done through our church has been a strong influence toward having the conventions on such a plane that people have gained not only interest and respect, but also admiration for and confidence in them. There are those, how many, no one can know, who would find it difficult abruptly to change one's loyalty and love from the one convention we have come to know and love to the convention of one of the synods in the new church. Yet I think it is possible to do this and that it will happen. However, many older people will find it difficult, will perhaps completely neglect to try to reestablish themselves in the new conventions of synods.

Furthermore, there are ties of various kinds which have come to mean a great deal to people from our congregations. Scattered as these are, the synod conventions have come to mean among other things, a reunion. Many persons have graduated from this reunion into the one we are looking forward to in the heavenly mansions, but somehow new ones have taken their places and our fellowship has been blessed far beyond our merit. This fellowship has not been without its fruit. Our conventions have been a prime conveyor of our manifold rich heritage from past generations. Through the people at work in our conventions I believe God's Holy Spirit has helped guide us into the present. Things have changed, what is left, some will ask? There is a great deal of truth in this. But I believe that things had to change and that the change was in keeping with God's purposes and will. At the same time the thread that leads back through generations has not been broken. Our synod convention deserve a great deal of credit for that.

On page ten is a paragraph I want to call to the attention of anyone who has loved to share in our synod conventions. The Conference envisioned there will not have the business significance (which some anyway deplore) as our present conventions have, but it would still be possible to share the best we have. Our fellowship could be continued and even our concern and love for a place like Grand View College could be maintained. May I ask that this possibility be studied in case we should decide for complete merger in a few years. This has been more than a brief guidance to the more salient points in the Report of JCLU. Left is mostly to request that approval be given to the report in its entirety. It is a progress report and such approval will not bind the synod in any way, except in expressing its sentiment concerning the main burden of the Report. Questions will be welcomed and answered by the members of the synod Lutheran Unity Commission, and discussion of points can be had as time will allow. It will be noted that as this Report is being expected to be accepted by the four church conventions held this year a committee to write constitution and by-laws and/or standing resolutions of the merged church has already been appointed and these will be submitted for action to the 1960 convention of the participating bodies. There are some who expect that the merger will be completed by 1962.

The Mountain Revisited

"Triumphing in Temptation"

(Sermon on the Mount as translated in RSV)

XVIII

A feature of modern electronics is the "resister," which impedes the flow of current. At times it is important that the electricity should be conducted, at others that it should be retarded. In the making of "high fidelity" sets, the resister is employed. The dictionary has not caught up with technology. It defines "resister" as "one who or that which resists." It is in the latter sense that one petition of The Lord's Prayer is a prayer that we may become "resisters." Among the most perplexing items in our Lord's teaching is the suggestion that we pray, "And lead us not into temptation" (Matthew 6:13).

Does God ever lead anyone into temptation? Is that not the devil's work? The Epistle of James has so many references to the Sermon on the Mount that some use this to support the argument that it was written by the brother of Jesus. And James 1:13 says: "Let no one say when he is tempted 'I am tempted of God,' for God cannot be tempted with evil and he himself tempts no one, but each person is tempted when he is lured and enticed by his own desire." The petition "lead us not into temptation" must not be considered apart from the clause with which it is joined:

"And lead us not into temptation,
but deliver us from evil."

Perhaps the Epistle of James is the best commentary upon this two-fold request. It is our own desire which lures and entices us into wrong-doing. Our prayer, therefore, is that God will not put us in positions where our desire will be taxed to the breaking-point.

In a city along the Eastern seaboard there were two young men who had grown up together. They had gone to the same school; they had been members of the same Sunday school class; they played golf together; they attended the same young people's meetings at church. Since they were about the same age, they went into the business world at about the same time. One became a clerk in a big city bank. The other became an accountant. The promotions in banks are notoriously slow, so the mother of the bank clerk asked her pastor if he couldn't speak to the bank officials, so that her son might get a better position. The very same week the other mother came to the pastor and wept over the success with which her son was meeting. He was adept at figures and when a death occurred in the office he was placed in a position where he got a big salary and a generous expense account. This suddenly gave him money he did not know how to handle. He was spending some of it in riotous living. The world considers that success is important. The Bible knows that success is dangerous and so we pray that when its temptations come God will make us resisters.

J. Carter Swaim.

Ronald Hansen

May 12, 1958

It is my privilege this afternoon on behalf of the American Evangelical Lutheran Church to speak a truly sad but sincere farewell to one of its most active and eager servants and ministers. In the face of the years of service Ronald Hansen already had rendered to the Church it seems almost irrelevant to add that he was not ordained into the ministry.

Perhaps I might be allowed to venture the thought that God chooses His own time when to call men to be ministers and God also ordains them in His own way and time, which may or may not coincide with the way and the time we choose.

I want by these thoughts to express my belief that God had both called and ordained Ronald Hansen, only the church's seal and recognition were still to be added, just a week away had Ronald been alive and well.

I want to repeat the words of the poet Edwin Markham:

"O great it is to believe the dream

As we stand in youth by the starry stream,
But a greater thing is to fight life through,
And say at the end, the dream is True."

His life on earth was brief in years, it was full and fraught with love and devotion and service to His Lord and Master, to his wife and family, as well as to his parents, brother and sister. He had fought the good fight, finished the course and kept the faith. Henceforth, there is laid up for him the crown of righteousness which He the righteous judge will award to him this day, and not to him only but to all who have loved his appearing.

If we believe and know that God works for good with those who love Him have we any justification for being disappointed, for sorrowing, for quarreling with Ronald Hansen's being taken from us, for pitying ourselves? I think not and I want to close by a word of thanks, exultation and praise for Ronald Hansen's faith and life and work.

Sermon by Alfred Jensen.

REFLECTION

In a puddle by the roadside,
Left by the warm spring rain,
Its waters dark and muddy
With the brown earth stain —
I saw a glorious mountain
That stood up bold and high
Reflected in the water.
With a patch of cloud-decked sky.

Sometimes in folk around me,
With burdens, hurts and fears,
Through joyful, happy hours
And often through their tears,
In some loving acts of kindness
When they show how much they care —
In the lives of folk around me
I find God reflected there!

—Rev. C. Albertson.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

St. Peter's Church
Dannebrog, Nebraska

Great Plains Junior Leaguers Meet at Nysted

The District VII (Great Plains District) Junior Camp was held at Nysted, Nebraska, July 6-11. Opening with supper on Sunday evening, forty-nine campers invaded the peace and quiet of the rural Nebraska community. Eleven counselors were on hand to lead discussions, sports, singing, Bible study, crafts, folk games and campfires.

The communities represented at camp included Omaha, Davey, Cordova, Cozad, Kronborg, Nysted, Hay Springs, Nebraska, and Denmark, Kansas. The counselors came from these communities, too. They were pastors, wives, seminary students, and interested friends. Rev. Folmer Farstrup of Cordova was "Big Chief," or camp director.

Two local women prepared delicious meals, spoiled only by the fact that the campers were always faced with KP duty. The girls seemed to enjoy it, but the twelve boys always seemed to prefer the outdoors. The counselors took over KP on Thursday night when a wiener roast and watermelon feed replaced the usual supper inside. Of course, paper plates replaced the dishes, so the hard working leaders didn't have to work too hard!

Monday through Thursday saw a caravan of six cars leave the campsite each afternoon at 2:30. They headed for Grand Island, 30 miles away for swimming. These trips always turned out to be singing and gab fests. Next year, a closer pool will be open allowing for more swimming and less travel.

Three of the five nights were stormy and rainy, but every day provided sunshine, and the entire schedule was met. Morning exercises (grunt and groan time) were called off twice due to wet grounds, much to the enjoyment of certain counselors.

Folk games created a slight problem with a girl to boy ratio of three to one, but everyone seemed to enjoy himself. The boys at least had a wide choice of partners. Sports found a climax on the last day with a softball game between the campers and counselors. After a tough battle, the game ended in a 17-17 tie. The campers were somewhat aided by a "couple" of errors in the field by the counselors.

The closing dinner provided a few laughs with a camp newspaper containing jokes, notes and the names and addresses of everyone present. There were also a few sad faces as everyone realized a wonderful week of inspiration, fun and fellowship was over. All went home knowing that next year would find them wanting to come back.

AELYF Doin's

Kronborg, Nebraska: The LYF here sponsored a 4th of July program for the congregation, with softball beginning the evening. The young fellows challenged their fathers, after which a wiener roast and picnic dinner was enjoyed. A fireworks display climaxed the evening, with dancing and a campfire giving the evening a fitting close.

Chicago, Illinois: The Trinity LYF here has been small, but has been meeting twice a month for business and social activities. We hold our meetings in the homes to provide a closer fellowship. Our social meeting usually consists of an outing to a museum, going bowling, etc.

Salinas, California: Three carloads of young people packed a lunch and spent an afternoon at the Sea Cliff Beach at Santa Cruz on Sunday, June 22. After being tossed around by the ocean breakers, the girls decided to bake in the sun. The more ambitious boys had a rousing game of football. A ride on the roller coaster and bumper cars provided a finishing touch to a very enjoyable day. We also are planning a golf tournament. Prizes will be offered for the low gross and net scores. In order to provide equality for all, the tourney will be held on a miniature golf course. A campfire is planned following the activity. We are still looking for a suitable campsite for a week of fellowship, study and fun.

Lake Michigan District: As this issue goes to press the campers of this district will be enjoying themselves at Ford Lincoln Park, about 20 miles north of Greenville, Michigan. Rev. Howard Christensen is the camp director. The convention will be held on Saturday morning, July 26. Watch this page for a complete report soon.

Over the Typewriter

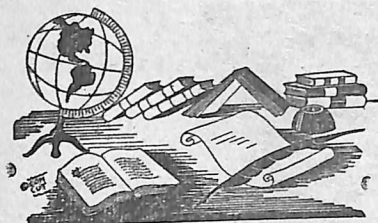
Great Plains District LYFers should be watching this space for details on convention to be held in Kronborg, August 28-31. Plan to attend this business and social meeting.

Many camps are being held about this time of year. I would appreciate a complete and interesting report of each one for this page. Have someone at your camp appointed as a reporter for PAGING YOUTH and send the report in right after camp.

This summer while most of you are earning money is a good time to remember your stewardship duties. District and National dues can be paid at any time. They must be in before convention time. You could also consider your duty to your own church. The contribution you make to your local work may not be great, but each little bit helps to meet the budget. You, as confirmed members of a church, have a responsibility to help meet the financial needs of that church. It is easier to give when you have money than this fall when it will be spent at school.

If you have any other notes of interest, please send them out to me. I really need some articles!

It is only when the dark comes down that the stars shine.
Winston Churchill.



OPINION AND COMMENT

I was spraying the roses the other day, and Carl, the custodian, was clipping some weeds not far away. He had just irked me by something he had said and I had to resist the impulse to cool him off with the hose. Every once in a while his gloomy outlook irritates me. He is, you might say, the pique of my career.

I said, "You seem to have changed your mind since the last time we talked. I never knew you to be so anti-interdenominationalistically inclined."

"Your big words won't help any," said he.

I smiled and said, "That is the longest word I know. Never had a chance to use it before."

"Well, sir, the other day I visited a Baptist church, and it wasn't at all like the Baptist churches I used to know years ago. Here they had a good trained choir, and a robed minister, and a dignified, formal service. Seems to me if churches get more and more like each other, something is going to be missing. Conformity ain't all to the good."

"True. Still, there's no reason why we shouldn't borrow good ideas from one another."

"Maybe not. I'm willin' to drop the subject..... Say, pastor, I overheard some of the ladies talking about this new idea about coffee-social hours on Sunday after church services. What's your opinion?"

"I like the idea myself, and if I were an ordinary member of a church, it seems to me I would especially appreciate it. What's your opinion?"

"Me, I like it — as long as they clean up afterwards. People always stand around outside after church anyway for fifteen, twenty minutes."

"My objection is that usually the same faithful few people end up doing all the work time after time."

"Pastor, that's just what Mrs. Schlossman said. She said she wasn't going to spoil her Sundays cooking coffee down at the church week after week, and she knew she'd end up doin' it most of the time."

"Did she say that? She certainly is outspoken."

"By whom?"

I didn't have anything to say to that, so I changed the subject. "Going away on your vacation soon, Carl?"

"Yep. Me and the little woman are going up in the mountains to get away from it all."

"You mean you want to get away from the church here?"

"Well, it would be nice to go inside a church and not worry about whether I forgot to dust the choir pews, or somethin'."

"Carl, a lot of people think taking a vacation means getting out of the routine of **everything**, including church going. Someone pointed out that the Lord spent a lot of time on the mountains and by the seaside but he didn't think about any vacation."

"Guess that's right, pastor. And I expect we'll find a chapel or an outdoors amphitheater or some-

thin' where there will be services. We'll look around, anyhow."

"One church I know of speeds up its activities in summer, instead of dropping them off. The pastor's theory is that people have more leisure in summer which can be used profitably than they do in winter. Maybe he's got something there."

"Maybe. I notice summer attendance always drops off. Even in summer I suppose a pastor likes to see his flock before him."

"That's right, — and behind him, the rest of the week."

"Ha! The trouble is, some of 'em are too far behind."

The conversation was deteriorating, so I said, "Read any good books lately?"

"Nope. No bad ones either, though. Been lookin' for a good book on Alaska. Lots of interest in Alaska these days. What do you think about our new state?"

"I'm not too sure. Only about one hundred thousand people living up there, and they'll have two votes in the Senate, same as all of New York's millions. That's like giving Hollywood the same power as all the rest of California.....If you do run across a good book, I'd like to see it. Next month when our convention meets in Seattle, a lot of us will be half way to Anchorage. Maybe we ought to go right on up and see the place."

"Is the Seattle convention going to vote on the merger?"

"No, Carl — Whatever gave you that idea?"

"I just don't wanta be caught nappin'."

"The merger is several years off yet, although 1960 and 1961 are mentioned as target dates. There will be some merger discussions at Seattle, of course. And we have got a lot to learn and to discuss before we can consider ourselves at all ready for it. Don't worry about it happening without your knowing it."

"Well, I'm not against it, but I like to keep up with what's going on.....Guess I'll go home for lunch now. I've got to go downtown this afternoon to take care of some financial dealings on Wall Street."

"Sounds impressive, Carl."

"In New York, maybe. Not in Los Angeles. In this city, Wall St. is where you pay your traffic fines. G'bye, pastor."

Convention Reports

The Reports of the Joint Commission on Lutheran Unity (JCLU) referred to in the part of my report found in this issue of LUTHERAN TIDINGS was sent for distribution by the pastors to the delegates to the convention about two weeks ago. Six hundred copies were ordered and I have a number left, most of which I expect to use for distribution at the Seattle Convention. If individuals want to read this report ask your pastor to let you have a copy, or write me for one.

The National Lutheran Council Uniform Report for 1957-58 will be sent to all pastors for distribution to delegates. The Annual Synod Report will be in the hands of those, to whom it has been ordered sent in the various congregations, when this is read.

Alfred Jensen.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Dagmar Celebrates WMS Jubilee

Freja Ladies' Aid of Dagmar, Montana, celebrated the golden anniversary of the WMS at the Nathanael Church, Dagmar, on June 4, in conjunction with the regular meeting. The Volmer Ladies' Aid was invited early in the season to join us. Florence Rasmussen, Ida Brinkman and Betty Sorensen of the Volmer Congregation, and Berniece Johnson, Elsie Hermansen and Dyma Johnson of Dagmar made up the joint committee which planned and arranged the event. In February the committee placed a poster, depicting achievements of the WMS, in the narthex of the church, to stimulate interest in the coming Jubilee. At the April meeting an appropriate program, familiarizing the members with the work of the WMS was presented. Offering envelopes were distributed.

A Golden Jubilee Tea was the highlight of the June meeting, preceded by a pageant, written by Kirstine Thomsen of Michigan, describing the work and projects carried on by the WMS during the 50 years of its existence. Leora Johnson gave the words of welcome and the program concluded with singing "Lord, I Wish to be Thy Servant."

The new dining room of the church was attractively decorated with yellow and green streamers, and a lace-covered table with gold doilies. Centering the table were two floral arrangements in gold vases and an appropriate cake, baked and decorated by Metha Olsen. Sandwiches and cookies were served buffet style, with punch and coffee poured by the two presidents, Sigrid Petersen and Lilly Rasmussen. A social hour was enjoyed by all.

The envelopes containing the contributions in the amount of \$105.55, were placed on a silver tray near the door. We extend appreciation to all donors for their generous support. We hope our efforts in this special project of the WMS will help to swell the scholarship fund for the students who wish to take up full time Christian service in the fields of the AELC.

Dyma Johnson, Reporter.

Retreat at Danebod

We started gathering by train, bus and car at Danebod on Tuesday, June 10, for the three and a half magical days. We didn't see a newspaper, TV program, or hear a radio. Instead, we listened to the many inspiring talks, did much singing, and a considerable amount of light-hearted chatter and laughter at the Women's Retreat.

Each day's program included Bible Hour with Rev. Harald Petersen of West Denmark, lectures by

some unusually able speakers, discussions, crafts, entertainment of various kinds, including the reading of a play; slides, both by Rev. and Mrs. Mortensen on their stay in Denmark, and Mrs. Dorothy Simmons on her trip to Korea; and singing by everyone.

A very moving account of the problems of a Negro was given by the Rev. Denzil Carty, Negro pastor of St. Philips Episcopal Church in St. Paul, Minnesota. We all recognized ourselves in at least one of Mrs. Simmons' horrible examples during her entertaining and informative talk on daily living and housework. Our host pastor, Rev. Mortensen, led us in some very worthwhile discussions on "the laymen in our churches." Besides Dr. Robert Keller's informative talk on education and the problems of today's education, Mrs. Keller gave us a delightful account of their stay in the Hawaiian Islands.

The highlight was the WMS golden jubilee banquet with the program and pageant, held in the Danebod Lutheran Church.

This year's group was small, but enthusiastic and very congenial, and those of us who were there will remember long the messages we received, the fun we had, and the luxury of sitting down to three meals a day that someone else had cooked. We are most grateful to everyone who helped make this a really wonderful, worthwhile experience to remember, chats with congenial people, friendships that will last far beyond the three and a half days of the "Retreat."

This was just the beginning for me, for I hope to go back again, in fact I think there should be retreats of this kind more than once a year.

Rosetta Henriksen.

A "REST AWHILE"

Some call her a shut-in, but I do not;

To me she's a rest-awhile —

A cheery optimistic soul

With a sweet and sunny smile.

Shut-in, ah no, she will never be that,

For all of nature she knows:

The leaves on the trees, the sparkle of snow,
The velvet bloom of the rose.

Her body is chained to the bed, oh yes,

But her soul is big and free;

And there are folks who are well and strong

More shut in, I think, than she;

Folks who walk in God's great out-doors,

Yet never, never see

The beauties that lie on every hand

In sky, on land, and sea.

—Author Unknown.

*Union's 49th State a Challenge**Lutherans at Work in Alaska*

By Dr. H. L. Foss, President
Pacific District, Evangelical Lutheran Church

(With the approval of statehood for Alaska, making it the Union's 49th state, -the following article is of timely interest. It is reprinted from "Lutherans at Work on Continental Frontiers.")

VITUS BERING, A DANE and a Lutheran in the service of the Russian government, is generally credited with the discovery of the Alaskan Coast in 1741. Thus Russia established claim to this vast wonderland of the North. Except for an extensive traffic in furs, little by way of development occurred in Alaska under Russian rule. When in 1840 there was a change in administration in the affairs of the Russian-American Company, Captain Adolph K. Etholin, a native of Finland and a follower of the Lutheran faith, came to Sitka to head up the affairs of the Company. He was accompanied by a Lutheran minister by the name of Sidnyeuss. A history of the Russian-American colonies, published at St. Petersburg in 1863, mentions that Etholin, shortly after his assumption of office, began the erection of a Lutheran Church in Sitka. It also appears that the first pastor was succeeded by two other pastors, Mr. Platen and Mr. Winter, this ministry continuing up to 1865.

When the United States took possession from Russia in October of 1867, a small parcel of ground in Sitka was excluded from the deed and set aside for the use of the Lutherans forever. During ensuing years, the Lutheran Church was used from time to time by Protestants and Catholics alike, as occasion might arise. Gradually the building fell into decay, but the little organ which first sounded forth its tones more than 100 years ago is in the Alaska Museum, and the valued painting of the Ascension graces the Greek Orthodox Church in Sitka.

The first Lutheran ministry in Alaska supported by Americans began August 1894, when the Rev. T. L. Brevig came to Teller as a missionary to the Lapps, who had come to Alaska to train the Eskimos in reindeer husbandry. Thus it was, too, that mission work was started among the Eskimos more than 60 years ago, by the Evangelical Lutheran Church.

For more than 60 years the Evangelical Lutheran Church has maintained a resident ministry, first at Teller Mission, then also establishing work at Mary's Igloo — which was given up a few years ago because of the migration of the Eskimos, and in later years also in Teller Town and Shishmaref. Shishmaref, Teller Town and Teller Mission are fully-organized congregations, with a pastor serving at Shishmaref, a resident pastor at Teller Town, and a woman missionary at Teller Mission, and one at Mt. Edgecombe. The Rev. Norval Hegland, stationed at Teller Town, operates a Piper four-seater plane, furnished by the Lutheran Daughters of the Reformation of the Evangelical Lutheran Church.

Aside from the work among the Eskimos, the Lutheran Church very much forgot Alaska until the year 1913. Here follows chronologically the establish-

ment of resident work by the three Lutheran synods doing work in Alaska today. Petersburg, 1913, ELC; Ketchikan, 1925, ELC; Juneau, 1926, ULCA; Anchorage, 1926, Lutheran Church — Missouri Synod; Palmer, 1935, Lutheran Church — Missouri Synod; Sitka, 1935, ULCA; Anchorage, 1944, ELC; Fairbanks, 1944, ELC; Seward, 1948, ELC; Juneau, 1956, Lutheran Church — Missouri Synod; Spenard, 1957, ELC; Nome, 1957, ELC; Fairbanks, 1958, Lutheran Church — Missouri Synod.

The Evangelical Lutheran Church for many years operated a Seamen's Mission in Ketchikan, beginning in 1924. Also, an independent Lutheran group built a chapel and operated a summer ministry to the fishermen out of Port Alexander in southeastern Alaska. An independent Lutheran group today operates a children's home at Cordova.

The Lutheran Church is thus represented in 13 cities and villages in the vast Territory of Alaska and today numbers 4,395 baptized members. Aside from the all-Eskimo congregations, where the tendency is for the membership to drift toward the larger centers of population, there has been a marked growth in the established Lutheran churches, particularly during the last 10 years. In this vast wonderland of the North, with its majestic mountains, emerald lakes, mighty streams, vast forests and unsurpassed fjords, and with its vast potential of as yet undeveloped resources, today, thank God, we find the Lutheran Church. In visiting any one of these Lutheran churches, a Lutheran would feel very much at home. The service is conducted as here in the States with full liturgy and the solid preaching of sin and grace; the Sacraments are administered as the Lord instituted them and as taught by the Lutheran Church; and the Christian indoctrination of the young is of primary concern. One will find as well-informed Lutheran Church people in our Alaska congregations as are generally found here in the States. From some of these congregations are coming today young men and women who attend our colleges and, indeed, some men who are going on to study for the Lutheran ministry.

Every student of history will remember the bitter debate that raged in Congress in 1867 over the proposed purchase of Alaska from Russia for the sum of \$7,200,000. Opponents of the proposed purchase derisively referred to Alaska as "Seward's Folly" and "Seward's Ice-box." Alaska has proven to be anything but "folly," the value of the fisheries alone in 1956 being, at wholesale price, \$92,960,370. And as for its being an "ice-box," except for the northern plateau sloping down to the Arctic, it is no more an "ice-box" than is any midwestern state, and much of the area is temperate. From 1950-55 the population of Alaska

increased by 62.5 per cent to a total population of 210,000, the fastest growing area under the flag.

Because of the several large military installations in Alaska, the total population figure is not a stable one; that is to say, there is a constant shifting of military personnel. Be that as it may, from year to year the number of permanent residents increases. Today most of the large American oil companies are busily engaged in prospecting for "black gold." Millions of acres have been leased by these companies, oil in paying quantities has been found, and this prospecting will continue and ultimately, no doubt, develop into a tremendous industry. Without a doubt, this tremendous American frontier of the North is destined for great economic development and tremendous population increase.

What of the future for the Lutheran Church in Alaska? The answer to this question lies very largely in our concept and attitude as to our responsibility of today. Thus far the Lutheran Church has entered into the larger centers of population, it is true; but by no means has the Lutheran Church thus far entered in through the open doors of opportunity to face up to the Christian responsibility of bringing the Gospel to the many as yet unchurched communities. If we are to plant the Lutheran Church and bring the Gospel to presently strategic and potentially strategic communities of this vast land, we will have to support with prayerful understanding, good will and generous financial help in far greater measure than has hitherto been the case. Aside from the Eskimo missions, the organized congregations are more than 90 per cent self-supporting. The Lutheran Church today is not spending very much money in Alaska. From now on it will be necessary to exercise a greater degree of patience, because the towns remaining and as yet unoccupied by the Lutheran Church are small and the many scattered villages will perhaps only be reached by airplane on a "circuit-rider" basis. But this is the business of the Christian Church; it is God's business; and it is our responsibility as a part of the great family of Christians here on earth to obey the Lord's injunction to go and preach the Gospel.

Many are the stories that could be told of the self-sacrificing Christian services of Christian pastors, pastors' wives and women missionaries, who have labored for years under pioneer conditions in the Northland. Don't feel sorry for these folks, however, because they would be the last ones to ask for sympathy from the standpoint of privation! They glory in their work and count it a privilege to participate in planting the Lutheran Church in this last great American frontier. Living costs in Alaska are extremely high; building costs are as well extremely high. Salaries have not been commensurate with the high living cost, and the Church must be prepared in any future building program in any place in Alaska to invest much larger sums than in the past.

Today one can travel by automobile from any point in the States up through the interior of Alaska and down to Seward. Out from this great arterial within

the Territory, roads are being built, and conditions as far as travel is concerned are not what they were even a few years ago. Of course, the day of the dog team will never end in portions of Alaska. But the greatest factor of all is this: that there are no more air-minded people than Alaskans. The airplane has really come into its own in Alaska. Alaska is shrinking as to size. The Territory is served by several schedule airlines from the States, and the many bush pilots fly to almost any area of the vast land. The Lutheran Church, to really do the work it should do in Alaska, aside from establishing work on a permanent basis in several places, should think in terms of an air ministry. More and more ministers of the Gospel will be flying from the home base to the many scattered villages round about. The Lutheran Church has today only one such ministry, the one operating out of Teller.

Is it true that it is extremely difficult to establish the Lutheran work in Alaska? The answer is definitely NO, provided there is proper financial backing and encouragement from the home base. Of primary importance is, of course, the need for men of deep consecration and of somewhat venturesome spirit — men and women, too, who love the frontier and gladly face up to its challenges. To be sure, as is true in every frontier situation, the forces of evil are at work, but perhaps not more so than in the States where, because of greater population, the sins of immorality and looseness are more easily hidden. We have not found it to be true that the hearts of the pioneers are harder than the hearts of men here in the States. It is

true, however, that among those forgotten and left by the Church to shift for themselves out in the frontier camps and villages and lonely spots, there is the tendency more quickly to lose one's self-respect. The Gospel is no less needed on the far-flung frontier than here at home. Without the Gospel, all men perish.

While we have in the above referred to Alaska as a frontier land, remember that in this air age most any point in Alaska is but a few hours removed from any point in the States. This is indicative of an increasing interest in Alaska by those who would just want to enjoy some of the most majestic scenery on earth and those who are looking for opportunity and permanent residence. Make no mistake about it, Alaska is getting under way on a big scale. If we as a Lutheran Church want to be in the picture and be in a position in the future to discharge the God-given responsibilities and exercise the blessed Christian privilege of bringing the Gospel to precious souls, we had best today be alert to the need for venturing in Christ's Name now.

For many years following the acquisition of the Territory by the United States, Alaska was often referred to as "the land that God forgot." God never forgot, but men did. But in His loving remembrance and mercy the Gospel is being preached in far-flung places in Alaska today. Our Heavenly Father remembers those as yet without the Gospel or the Lutheran witness, for He still says, "Go, and preach the Gospel." God help us that we do not forget!

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.

H. Mann.

Lutheran News from Around the World

LWA PASSES \$50 MILLION IN GIFTS TO HELP OTHERS IN 85 COUNTRIES ABROAD

New York — (NLC) — Contributions to Lutheran World Action over the past 19 years — from 1939 midway through 1958 — have passed the \$50-million mark from members of the eight church bodies participating in the National Lutheran Council.

The Rev. Rollin G. Shaffer, assistant director of LWA — popularly known as "Love's Working Arm" — announced here that receipts in the annual appeals have reached the cumulative total of \$50,726,490, including \$956,040 toward this year's goal of \$3,710,000.

In addition, he said, \$86,631,861 worth of food, clothing, medicines and other supplies have been shipped overseas during the past 12 years by Lutheran World Relief, material aid agency serving the Council and the Board of World Relief of the Lutheran Church — Missouri Synod.

The combined total of \$137,358,351 in cash and goods represents the most extensive relief effort ever undertaken by a Protestant denomination in America, Mr. Shaffer declared. The program, he said, has helped people in more than 85 countries and territories.

More than one-third of this amount, or nearly \$50 million in LWA funds and LWR goods, has been channeled through the Christian agencies of Germany for distribution in both the eastern and western parts of that country.

Gratitude for such gifts was expressed before Congress recently by Theodor Heuss, president of the Federal Republic of Germany, who visited the U. S. during June. He voiced thanks for the "help rendered by millions of individual Americans . . . by the churches, the charitable organizations," as well as by the U. S. Government.

Commenting on the continuing refugee problem, President Heuss said:

"The fact that week after week several thousand people flee to the West from intellectual and spiritual slavery in the Soviet-occupied zone continues to weigh heavy on the Federal Republic — their numbers have swelled to many hundreds of thousands. That stream of human beings is at once a lasting grievance and a perpetual reproach."

Mr. Shaffer pointed out that postwar gifts from American churches to Germany "have not only strengthened bonds of friendship, but also stimulated German giving to help others."

"It has multiplied effective good will instead of making people dependent on foreign aid," he said. "West

German Protestants last year tripled their gifts for oppressed Christians in East Germany."

In the disbursement of funds to the various causes of LWA, nearly \$27 million have been expended for inter-church aid, service to refugees and material relief; \$10 million to support the churches and missions of Asia and Africa; and \$5 million for the spiritual ministry to armed forces, with lesser amounts for other activities.

Lutheran World Relief's distribution of material aid, for which LWA provides funds for transportation expenses, is made without question as to the race, creed or political affiliation of the recipients. Last year the value of this help exceeded \$15 million and is expected to go well beyond that figure in 1958.

LWR clothing shipments annually total more than four million pounds and U. S. Government surplus foods are distributed abroad free through LWR at a cost of less than a dollar for each 300 pounds.

INDIA LUTHERANS STUDY NEW CSI STATEMENT

Madras — (NLC) — India's Lutheran theologians are carefully studying a new statement from the Church of South India on the ministry and the episcopacy to see if it affords ground for agreement between the two groups.

The CSI statement is aimed at breaking the deadlock which developed in its theological talks with the Lutherans when they failed, at their 1956 meeting, to reach a common position on this subject. Since then, the theological commissions of the CSI and the Federation of Evangelical Lutheran Churches in India have held no further joint sessions.

In its statement, which was approved by the executive body of the Church's synod, the CSI theological commission said in effect that:

(1) "For the shepherding and extension" of the Church, there is needed a system of bishops "as episcopacy has been accepted in the Church from early times."

(2) The Church's ministers must be ordained by bishops, and its bishops must be consecrated by other bishops, to "effectively maintain continuity with the historic episcopate."

It is said that CSI "does not consider episcopal ordination essential for a valid ministry." However, it asserted also that "in view of the place which the historic episcopate has held from early times, and still holds, throughout a large part of Christendom, there cannot be a universally accepted min-

istry which does not include the historic episcopate as one element."

It explained that the CSI's "historic episcopate" is not bound to "any particular interpretation of episcopacy or to any particular view or belief concerning orders of the ministry."

In a statement on the ministry presented at the April 1956 joint meeting in Bangalore, the CSI had stressed that in any wider union it was "most unlikely that we shall be led to abandon the historic episcopate" which it had "inherited" as a "gift" from the Anglican Church in India.

However, at that time also, the CSI said its acceptance and retention of "the historic episcopate" did not depend upon "the acceptance of any doctrine of apostolic succession."

OVER 5,000 SCOUTS EARN LUTHERAN AWARD

Minneapolis — (NLC) — The Pro Deo et Patria Award, a citation and medal given for "whole hearted participation in the total program" of the Lutheran Church has now been awarded to 5,128 Scouts and Explorers.

The 5,000-mark was reached when the National Lutheran Committee on Scouting, sponsored by the American Federation of Lutheran Brotherhoods, approved 202 awards at its first meeting here for 1958. They will go to members of church troops in 111 communities in 28 states, representing six different synods.

Since the Pro Deo et Patria Award was established in 1943, 22,981 applications have been made for the coveted honor.

After long discussion, the committee voted down a proposal to establish an award for Girl Scouts, suggesting instead that this responsibility should be undertaken by women's organizations in the Lutheran Church.

It was also decided that it would be "inappropriate" to adopt a church award for Cub Scouts on the grounds that any such award in Cubbing would weaken the Pro Deo et Patria Award for Scouts and Explorers.

By synodical affiliation, the award winners to date include 1,972 from the United Lutheran Church in America, 973 from the Evangelical Lutheran Church, 820 from the Augustana Lutheran Church, 675 from the Lutheran Church—Missouri Synod, 601 from the American Lutheran Church, 34 from the United Evangelical Lutheran Church, 28 from the Lutheran Free Church, 14 from the Suomi Synod, three from the American Evangelical Lutheran Church, one from the Wisconsin Synod, with seven listed as non-synodical.

CLAYPOOL COMPLETES 3-YEAR SERVICE IN KOREA FOR LWR

New York — (NLC) — The Rev. James P. Claypool has completed more than three years of service in Korea as representative of Lutheran World Relief.

For most of his 40 months overseas, he has also served as director of Korea Church World Service, an agency of the National Council of Churches. During the past year he has been chairman of the Korea Association of Voluntary Agencies, composed of 54 church and welfare organizations.

On the eve of his departure from Seoul, Mr. Claypool was cited by the Ministry of Health and Social Affairs of the Republic of Korea for his outstanding services in behalf of the Korean people. The presentation was made by Vice-Minister Hyo Sun Shin.

"You have been devotedly active in the relief of people in war-caused difficult conditions with deep understanding and sympathy for them," the citation said. As chairman of the KAVA, it added that he had given "excellent leadership and made brilliant contributions" to the relief program in the country.

The Rev. Hallam C. Shorrock has been named acting director of Korea Church World Service and Msgr. G. M. Carroll will be new chairman of KAVA.

Lutheran World Relief, the material aid agency serving the National Lutheran Council and the Board of World Relief of the Lutheran Church — Missouri Synod, has shipped 29,512,359 pounds of food, clothing, medicines and other supplies to Korea, valued at \$5,255,700.

Mr. Claypool, with his wife and two children, will make brief stop-overs in various parts of the world before returning to the United States this summer.

Born in Marquette, Kansas, in 1914, Mr. Claypool was pastor of Grace Lutheran church on the campus of the University of Minnesota for seven years before he went to Korea in February of 1955.

SWEDISH HIGH CHURCH GROUP OPPOSES WOMEN AS PASTORS

Stockholm — (NLC) — A group of high-church pastors plan to set up a "confessional front" in the Lutheran State Church of Sweden if next fall's Church Convocation should approve the ordination of women.

Leader of the proposed move is the Rev. Gunnar Rosendal, vicar of Osby, who discussed the controversial issue in an article in "Circular Letter for Church Renewal."

Vicar Rosendal declared that the bishop or bishops who agree to ordain women will lose the confidence of wide circles in the Church and "it must be expected" that a "confessional front" will be established.

He said members of the "front"

would be bound to refuse collaboration with bishops, pastors, deacons and laymen who accept women pastors. As examples of the practical consequences of such a development, he cited the following:

"If a member of the 'front' is asked to give an address at a conference in which a bishop who has ordained a woman is to take part, he should refuse to be present himself.

"If his own bishop should ordain women he should obey his bishop impeccably and reverently, but refuse all duties which he is not obliged by his office to perform and otherwise keep away from his bishop as much as possible without overstepping ecclesiastical correctness in behaviour, but with ardent prayers in his heart and in the living compassion of Christ with his bishop."

Describing the "confessional front" as consisting of "those who have not bent their knees to Baal," Vicar Rosendal intimated that ecclesiastical members of the "front" should resign from the Swedish Clergymen's Association and their own association.

"The establishment of such a front," he said, "will constitute a breach in the Swedish Church, but a sound breach because it will be an expression of the inner rupture and the schism resulting from the ordination of women pastors."

Both chambers of the Riksdag or Parliament have passed a bill which would permit women to take holy orders as of next July, but the measure must be approved by the Church to become effective. Last October, the Church rejected a similar government proposal by a vote of 62 to 36.

However, a recent poll of church organizations and related groups showed that the great majority, 27, favored admitting women to ecclesiastical offices, while four were opposed and nine declined to take a stand on the issue.

FIVE RETREATS SCHEDULED FOR LUTHERAN CHAPLAINS

Washington, D. C. — (NLC) — Five retreats for 301 Lutheran chaplains stationed throughout the world have been scheduled during the remainder of 1958 and early 1959, it was announced here by the Bureau of Service to Military Personnel of the National Lutheran Council.

Tokyo, Japan, July 7-9, and Kaiserslautern, Germany, July 15-17, have been designated as the two retreat locations outside the continental United States. Both are jointly sponsored by the NLC and the Lutheran Church—Missouri Synod.

In the U. S., retreats will be held for chaplains who are members of NLC participating bodies at Washington, D. C., October 21-22; Dallas, Texas, November 18-19; and San Francisco, California, January 13-14, 1959.

The announcement was made by the

Rev. E. O. Midboe, BSMP executive secretary. He pointed out that the retreats will feature discussions on matters of current interest affecting Lutheran chaplains in addition to the usual sessions of a devotional and study nature.

"Held annually to give our chaplains the opportunity to keep in close touch with their churches," Mr. Midboe said, "the retreats provide opportunities for fellowship and inspiration."

DANES PLAN TO FORM FREE SCHLESWIG-HOLSTEIN CHURCH

Kiel, Germany — (NLC) — Danish congregations in the Evangelical Lutheran Church of Schleswig-Holstein have decided to move toward formation of an independent Lutheran Church in this province south of the Danish border.

The step is being taken with the concurrence of the German territorial Church from which they contemplate eventual secession.

Only three of the 125 members of the South Schleswig Synod voted against a decision taken at a synodical meeting, to work toward this end. The synod is the organization in which all Danish congregations south of the border are presently bound together.

Eventual goal of the new action would be establishment of a legally recognized "Danish National Church in South Schleswig" whose members would not be obliged to pay taxes for the support of the German territorial Church.

The Evangelical Lutheran Church of Schleswig-Holstein has several times suggested such a move, but Danish Lutherans have been reluctant to carry it out. Many who attended Danish services have continued to pay church taxes as members of the German Church.

Their reason has been that, as Lutherans, they have looked on the territorial Church as "the Church of the fathers" despite national differences. Also they have wanted to contribute to the upkeep of the German Church's buildings being used for the Danish services.

South Schleswig Danish congregations are served by 25 pastors who conduct services at 107 places — generally churches or school buildings.

Because of the Danes' reluctance to separate from the German Church, the Synod plans to move slowly. In its convention action, it asked its Church Council first to conduct "an information campaign throughout South Schleswig with regard to the establishment of a 'Danish National Church in South Schleswig'."

After that, the Council is to "collect the necessary statistics and prepare a draft of rules as a basis for an application to the provincial government" for the recognition of the new church body.

District V Convention

District Five pastors and delegates are reminded of the annual convention to be held at Bethlehem Lutheran Church, Wayne, Alberta, August 22-24. Each congregation is entitled to one delegate for each 25 voting members, or fraction thereof. If you come by train or bus and desire to be met at Calgary, kindly notify Pastor Miller or the registrar. Let us make plans for a good representation at our district convention, that we may be strengthened in our common tasks through inspiration and fellowship.

W. Clayton Nielsen,
District President.

INVITATION

The Bethlehem Lutheran Church of Wayne, Alberta, hereby extends an invitation to the delegates, pastors and members of all AELC congregations in District V to gather here for the 1958 Annual District Meeting. The dates are August 22-23-24. We will furnish housing for all friends of the AELC in attendance. Please register with Mr. Holger Rasmussen, Drumheller, Alberta, or with the local pastor on or before August 15.

J. Herluf Jensen, President.
Wayne, Alberta.

Gordon Miller, Pastor.
Wayne, Alberta.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of June, 1958

Towards the budget:

Unassigned receipts (by congregation)

Perth Amboy, N. J.	\$ 150.00
Clinton, Iowa	300.00
Los Angeles, Calif.	100.00
Brown City, Mich.	15.00
Menominee, Mich.	51.25
Omaha, Nebr.	350.00
Chicago, Ill. (St. Stephens)	100.00
Askov, Minn.	50.00
Cedar Falls, Iowa (Bethlehem)	1,000.00
Racine, Wis.	271.59
Bone Lake, Wis.	100.00
Greenville, Mich. (Trinity)	192.50
Nysted, Nebr.	138.00
Tyler, Minn.	1,114.00
Detroit, Mich.	900.00
Muskegon, Mich.	200.00
Oak Hill, Iowa	125.00
Tacoma, Wash.	50.00
Junction City, Ore.	400.00
Des Moines, Iowa	425.00
Cedar Falls, Iowa (St. Paul)	147.50
Newark, N. J.	60.00
Watsonville, Calif.	109.00
Manistee, Mich.	68.00
Minneapolis, Minn.	558.30
Clinton, Iowa	150.00
Denmark, Kansas	295.94

Pension Fund:

Congregations:

Los Angeles, Calif.	38.00
Askov, Minn.	75.00
Greenville, Mich. (Dannebrog)	5.00

Home Mission:

Congregations:

White, S. D., Pioneer Luth. Aid	15.00
Detroit, Mich., Women's Guild	25.00

Santal Mission:

Congregations:

Solvang, Calif., for Harold Riber's Work	5.00
Solvang, Calif., for Gen. funds	1.00
Des Moines, Iowa, Penecost Sunday Offering	58.95
Waterloo, Iowa	50.00
Oak Hill, Iowa—In memory of Mrs. Christian Hansen, by the Danish Mission Circle	5.00
Tyler, Minn.—In memory of Anton Buhl, by friends in West Denmark, Minneapolis, Ruthton and Tyler	50.00
Fredsville, Iowa, Vacation Bible School	38.00
Fredsville, Iowa—In memory of Aage Grumstrup, by Mr. and Mrs. Ray C. Johnson and David (for Riber's Work)	5.00
White, S. D., Pioneer Luth. Aid	13.05
Marlette, Mich., Germania Church Vacation Bible School	25.00
Perth Amboy, N. J., Sunday School	50.00

June Budget Receipts from Congregations	\$7,880.08
Previously acknowledged	25,783.86

Total to date \$33,663.94

Other Budget Receipts:

Pastor's Pension Contributions:

1958—2% Withholding

Congregations:

Clinton, Iowa	\$ 5.37
Chicago, Ill. (St. Stephen's)	20.00
Parlier, Calif.	6.00
Des Moines, Iowa	21.00
Cedar Falls, Iowa (St. Paul)	17.51
Los Angeles, Calif.	18.00
Muskegon, Mich.	21.00
Rev. John Enselmann	34.19
Detroit, Mich.	24.00
Seattle, Wash.	21.00
Marlette, Mich. (Zion ELC)	7.20
Waterloo, Iowa	21.00

1957 Base:

Rev. Ottar Jorgensen	17.52
Rev. Alfred Jensen	84.00
Rev. Harold E. Olsen	10.00

Total for month \$ 327.79

Previously acknowledged 1,759.12

Total Pastor's contributions to date \$ 2,086.91

Total Receipts for Budget to date, 6-30-58 \$35,750.85

Received for items outside of the budget:

For Lutheran World Action:

Congregations:

Solvang, Calif.	\$ 247.20
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Menominee, Mich.	12.80
Dwight, Ill., Sunday School Lenten Offering	150.00
Racine, Wis.	250.00
Racine, Wis., Pastor Heide	5.00
Enumclaw, Wash.	79.75
Greenville, Mich. (Trinity)	27.74
Tyler, Minn.	243.30
Muskegon, Mich.	100.00
Tacoma, Wash.	25.00
Des Moines, Iowa	87.30
Cedar Falls, Iowa (St. Paul)	25.00
Dagmar, Mont.	212.00
Dagmar, Mont., Sunday School	32.35
Watsonville, Calif.	22.50
Manistee, Mich.	107.00
Byram, Conn.	34.80
Minneapolis, Minn.	117.60
Marquette, Nebr.	212.04
Denmark, Kansas	77.00

Total for month of June, 1958 \$2,068.38
Previously acknowledged 4,079.68

Total to date \$6,148.06

For Santal Mission:

In memory of John Knudsen, Alden, Minn., from friends in Hampton, Newell, Iowa, Alden, Minn., and Pasadena, Calif.	\$ 28.00
Des Moines, Iowa—Pentecost Sunday Offering	90.37
Des Moines, Iowa—In memory of Ronald Hansen, from friends	17.50
Des Moines, Iowa—In memory of Ronald Hansen, from Dr. and Mrs. Ernest Nielsen	5.00
Withee, Wis.—Sunday School	55.00
In memory of Ronald Hansen, from Friends	492.75
Mr. Carl Petersen, Scottville, Mich.	20.00
Racine, Wis., Pastor R. Heide	5.00
Miss Dagmar Miller	5.00
Des Moines, Iowa—Luther Memorial Congregation	5.00
Pioneer Lutheran Aid, White, S. D.	1.95
In memory of Marie Reimer, Dwight, Ill., by Mr. and Mrs. Clarence Petersen, Maywood, Ill.	5.00
Askov, Minn., Sunday School	5.00
Total	\$ 735.57

For Faith and Life Advance:

Congregation, Racine, Wis. \$ 10.00

For Wisconsin Lutheran Student Assn.:

Congregation, Racine, Wis. 25.00

For American Bible Society:

Rev. John Christensen, Ludington, Mich. 10.00

Respectfully submitted,

American Evangelical
Lutheran Church

M. C. Miller, Treasurer.
P. O. Box 177,
Circle Pines, Minn.

81st Annual Convention American Evangelical Lutheran Church

Seattle, Washington
August 12-17, 1958

The 81st annual convention of the American Evangelical Lutheran Church will be held in St. John's Lutheran Church, 5515 Phinney Avenue, Seattle 3, Washington, August 12-17, upon invitation of St. John's Lutheran Church, Seattle, Wash. The business sessions, worship services and all meetings of committees and groups will take place in St. John's church, its auditorium, and other facilities.

The opening service will take place at 8 p. m., Tuesday, August 12. The business sessions of the convention will begin Wednesday, August 13, at 9 a. m. Sunday worship services will be held at St. John's church at 9 a. m. and 11 a. m. The convention closing meeting will be at 7:30 p. m. Sunday, August 17.

All congregations of the synod are urged to send delegates to the convention and all pastors are expected to attend. Registration should be in the hands of the credentials committee of the convention not later than July 15. All delegates must be certified by the secretaries of their respective congregations. (Name and address of the chairman of the registration and credentials committee appear in the invitation from St. John's Lutheran Church printed below.)

The convention will deal with all the business submitted to it for action according to the rules governing the convention and found in the synod by-laws as well as those governing

the institutions, missions, councils and committees of the synod.

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

Special attention is called to Article VIII, par. 5 in the constitution according to which any member or congregation of the synod may submit topics for discussion at the convention by sending any such to the synod president for publication at least six weeks prior to the convention. July 1st is the deadline for publication in the July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention are open to all friends and members of the synod. The host congregation will make announcement with respect to lodging and meals.

The convention is always of great significance to the life and work of the synod. May all delegates and ministers prepare themselves diligently by studying the content of the Annual Report to be published this summer. And may God's blessing rest upon all who in any way accept responsibility for the work of God's kingdom in and through our synod. May the Holy Spirit give us the vision and courage to serve God faithfully and sincerely wherever we live. His will be done.

Alfred Jensen.

April 24, 1958
1232 Pennsylvania Avenue,
Des Moines 16, Iowa.

CONVENTION INVITATION

St. John's Evangelical Lutheran Congregation of Seattle, Washington, takes pleasure in inviting the pastors and delegates of our synod to the 81st Annual Convention of the American Evangelical Lutheran Church to be held August 12-17, 1958, in St. John's Lutheran Church, 5515 Phinney Ave., Seattle, Washington.

Registration cards, maps of Seattle, and information of interest to all who plan to participate in the Convention have been mailed to the pastors and congregations of the American Evangelical Lutheran Church. Colorful brochures on the Puget Sound Country will be mailed free of charge to all members of our synod who request them.

The signed registration cards should be in the hands of the Registration and Credentials Committee not later than July 15. Those who desire special services and accommodations, such as daily care for young children, motels, or hotels, are urged to state their requests in letters accompanying their completed registration cards and mail them to:

Mr. Earl Steberl, Chairman
Registration and Credentials Com.

St. John's Lutheran Church
5515 Phinney Ave., Seattle 3, Wash.

The Congregation will do its best to provide adequate housing for all pastors, delegates, and staff members who register before July 15. We expect to house the larger number of our guests in private homes and some in the new Lutheran Bible Institute dormitory not far from St. John's Church.

The Seattle Congregation is looking forward with great expectations to this Convention, to fellowship with old and new friends, and to the spiritual riches and inspiration that this event will offer.

May the Living Lord of the Church continue to abide among us.

Kristen Jorgensen, President.
Jens C. Kjaer, Pastor.

OUR CHURCH

Seattle, Washington. — Dr. J. C. Kjaer, pastor of St. John's Lutheran Church here, is currently on temporary active duty as chaplain (Col.) with the 96th Infantry Division, at Yakima, Washington. Pastor E. V. Stime, dean of the Lutheran Bible Institute, filled in for Chaplain Kjaer at St. John's. . . . New curtains in the church parlor is one of several touches added to the property in preparation for the 81st Convention of the AELC.

Des Moines, Iowa. From Valborgsminde: A modified "Rebild Bakker" 4th of July festival was held here, with a re-creating of the spirit of Denmark's commemoration of the American holiday. Pastor J. C. Aaberg, a new resident of the Old People's Home, told of several visits to the historic site, and Klaus Taastrup and Mrs. Anna Svendsen also related their experiences. The Ladies' Aid of our congregation here served at a fine party for home residents recently, providing an interesting program as well as refreshments.

Solvang, California. Dean Peter Jorgensen of Grand View College, was speaker at Atterdag College here July 10. The building fund, looking toward a new education unit, now totals about \$33,000 in cash and pledges. Sixty children attended vacation school here this year.

Los Angeles, California. At the quarterly meeting of the congregation July 13 the congregation here decided, by a very close vote, to empower a committee to negotiate for the purchase of a new site and for the sale of the present property. One unsolicited offer has been received from a Baptist (Negro) congregation for \$70,000. The congregation also voted unanimously to discontinue the Danish language "pre-services" held twice monthly, and have instead a series of Danish Sunday evening services and programs.

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

July 20, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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