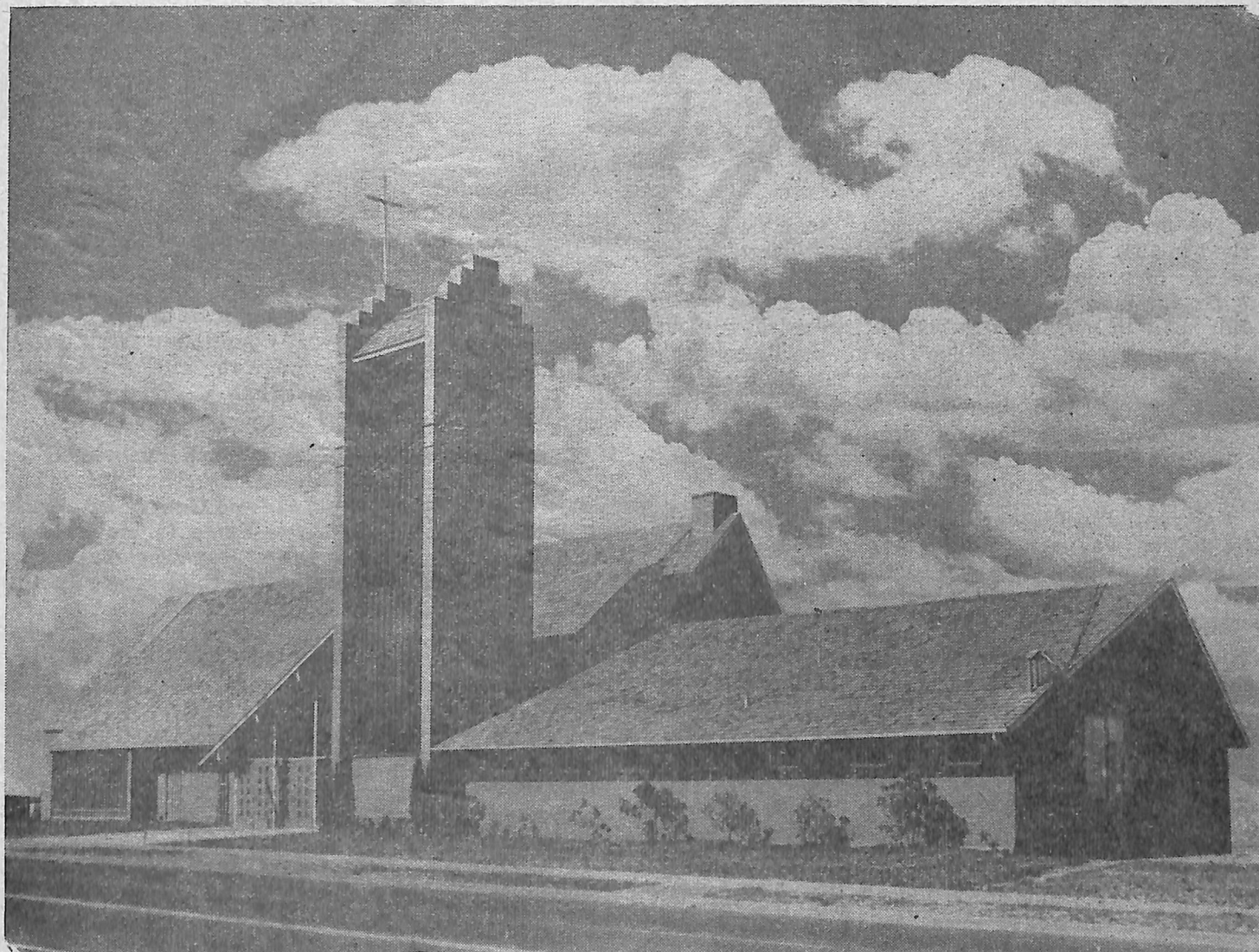


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



St. John's Lutheran Church SEATTLE, WASHINGTON

The 81st Annual Convention of the American Evangelical Lutheran Church will be held at St. John's Church August 12-17, 1958. The church is seen here from Woodland Park across the street.

A World of Song

The first edition of "A World of Song" was published in 1941 in a loose leaf binder in order that new sections of songs could be added from time to time. As this first edition became sold out, and the copies being used in our congregations began to show wear, it became necessary to either reprint the first edition or revise it and print a new book. The revision procedure was decided upon. A major factor in this decision was the loss of the printing plates for the first edition when the publishing house in Blair, Nebraska was partially destroyed by fire.

Substantially the same committee as edited the first edition was assigned the task of revision, which included omitting some songs, selecting and adding others and having the book printed in bound and permanent form.

This task has taken longer time than was anticipated. The problem of accounting for every detail on more than four hundred pages, including selection of the songs, is a lengthy and responsible one, as can be attested to by the fact that the recently published all Lutheran Hymnal was twelve years in the making.

However, the book is now almost complete, and should be ready for distribution in September or early October. Final proof was read on the first two hundred and fifty pages today (July 11), and printing will begin at once.

We like to think of this book as being eminently versatile, and satisfactory for use in almost any situation where singing is desired, in the home, at church meetings, in camps and youth conferences, at college convocations, etc., etc.

It contains a wide selection of about one hundred and fifty hymns, quite a number of which are translations from the Danish language. There are folk songs from many nations, folk life songs, songs of peace and homeland, Christmas hymns and carols, old familiars, and many more. A song for every need.

As will be noted in the boxed advertisement in this issue of LUTHERAN TIDINGS, the price has been set at three dollars per book postpaid, with a modest discount on quantity orders. Orders are to be sent to Grand View College Book Store, Grand View College, Des Moines, Iowa.

While it has been a long and arduous task the members of the editorial committee are grateful to have been entrusted with it by the American Evangelical Lutheran Youth Fellowship of our synod, who have been the sponsors of the book.

A number of people have performed special assignments for the committee. Without their skills and advice the venture could not have been carried out. To them, a sincere expression of appreciation from all of us. Art work: Miss Jane Keen, Delaware, Ohio; Mrs. V. S. Petersen, Jr., Circle Pines, Minnesota; Mrs. Gilbert Larson, Jr., Kronborg, Nebraska; Miss Diane Rhodes, Blair, Nebraska. Typing: Mrs. Raymond Petersen, Kronborg, Nebraska. Music arrangement: Aage Sorensen, Detroit, Michigan; Robert Speed, Des Moines, Iowa.

Approximately one-third of the cost of publishing the new "A World of Song" has already been paid through funds left over from the sale of the previous edition, and through a small grant from the American Evangelical Youth Fellowship. The remainder of the funds necessary has been advanced by three men in Des Moines, Iowa, at a very nominal rate of interest, until they can be repaid through the sale of the book. To Mr. Hartvig Jensen, Mr. Erling V. Jensen and Mr. Einar Kramme our heartfelt thanks.

The new "A World of Song" will be printed by "Craftsman's Press" of Minneapolis, Minnesota. The fact that Mr. Richard Delano of the Craftsman's Press and Photo Plate lives at Circle Pines, Minnesota, and almost next door neighbor to the Jespersens has facilitated greatly the planning of the final stages in the production of the book.

The Editorial Committee presents "A World of Song."

H. A. J.

Erik K. Moller, Chairman	Harris A. Jespersen
Howard Christensen	Enok Mortensen
Harry C. Jensen	Elise H. Olsen
Christence Jespersen	C. Arild Olsen

NOT LIKELY

A headstone in an English graveyard had the following epitaph:

"Remember, man that passeth by
And as I am so thou must be;
Prepare thyself to follow me."

after which someone with a sense of humour and discernment wrote:

"To follow thee's not my intent,
—unless I know which way thou went."

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*A New Technical Term is Given Depth by its Association
With Love in This Inspiring Sermon*

Acceptance, Human and Divine

Joseph Sittler

Professor of Systematic Theology
Federated Theological Faculty
Chicago University



IT IS WIDELY assumed that, while certain admonitions in the Gospel of God are profound and useful in the sphere of personal relations, their content can be abstracted from the structure of that Gospel and forthwith applied. There is a sense in which that is true and another sense in which it is not true. It is true in the sense that the self requires love, given and received, for its own preservation. And therefore the words of our Lord about love confirm the blunt aphorism of a contemporary study — "Love or Perish."

But the assumption that this counsel to love can release its usefulness if abstracted from the entire structure of the Gospel of God is not true, in the sense that the love which the Gospel speaks about is not a sort of free resource, loosely floating about in interpersonal spaces, which has only to be caught, condensed, and utilized to do its health-giving work. The Gospels never speak about love like that. Love is always an aspect of, or a function of, or the designate of a response to something said about God: God's people, God's house, God's law, God's historically manifested care — "I have loved the habitations of thy house"; "O how I love thy law." Supremely in the Old Testament, it comes out in such a statement as "Thou shalt love the Lord thy God with all thy heart, and mind, and strength" — and, therefore, "thy neighbor as thyself." Supremely in the New Testament, in the statement "Herein is love, not that we love God, but that He loved us....."

It is necessary to get this matter of the availability for life of redemptive love very straight, and on two grounds. First, the structure of the Word of God, which is that men are beloved of God and that with a huge, deep, undeviating relentlessness. This structure has an integrity, an inner logic. It is the truth. But not a truth which can be pushed around, manipulated, used for purposes purely analgesic, cosmetic, or lubricative in the field of human relations. It is a truth that must be received and appropriated within the structure of the whole truth.

And, second, this truth is bitterly needed. For the gospel never affirms that love, as a general human resource, floating about as an available potency waiting only to be grasped — the gospel never claims that to be redemptive. But we do claim it; and the affable magazines with modern kitchens or pretty dresses on the cover are its unholy scriptures. What is bitter about our need for the truth is simply that if we fall for an untruth about love, we are built up for a let-down. If men and women, for instance, are encouraged to believe that in the hot furnace of loving personal relations ultimate redemption can be found,

several bitter things occur: they write too large checks on one another; they turn frantically to love to deliver a redemption which love itself was never intended to supply; they eat one another up instead of building one another up. The entire weight of personal life is on a single hook, and when the hook pulls up, they are bitter. All exposed idolatry engenders bitterness; and this is an idolatry.

Let us now inquire into the place and power and function of love as it is revealed in the drama of God's love for man, as that drama is implied and pointed to in a single verse in the letter to the Romans. We shall get at it in this way — first, analyze what is signified by the popularity of a current term in the personality sciences; second, place over against this term a characteristic term in personal relations used in the New Testament; third, point out what the difference means.

First, then, the term. A bright new word is on the loose — or, better, an old word with an assured bright new potential. The term "acceptance" has become a capital term in psychological discourse. It frantically embodies a residual possibility for human relations, now that other relations are so faulty. The term "acceptance" is an operational center for an increasing volume of verse, short stories, and TV shows. It lubricates bull-sessions to the degree that we wonder how we ever got along without it. It is well on the way to designate a personal philosophy, a social habit, a psychological stance, a cosmic analgesic — virtually a total theology. Let us call the roll of its content. Acceptance is the embodiment of a philosophy. Nothing for sure can be known; nothing is more certain than other things; no way is better than other ways; no structure of vision, quest, discipline, or evaluation is higher than others. No person is closer than another to the reality of authentic manhood, for all live in pathos, deception, and pitiable pride.

And therefore acceptance becomes also the term for an attitude proper to this philosophy. Where nothing means anything, there is a common democracy in nothing. Where there are no requirements, there can be no judgment. Where there are no judgments, there is no gravity, and there are no issues. And, therefore, the only mature stance in the world and among men is acceptance.

From this rich ground the term goes on to gather around itself even more. It is a philosophy appropriate to the manifest impossibility of having a philosophy. It is an attitude appropriate to the absurdity

Sermon preached in March at Rockefeller Chapel at Chicago University. It appeared in the Divinity School News.

of anything so grave as an attitude. Out of this passionless passion, this negation with reversed English, is generated a "gospel." The terms of this gospel, to be sure, are wan, but they have a certain gallantry. "The world," as Dietrich Bonhoeffer says, "has come of age." We know what we know, we have seen what we have seen. And we do not propose to be taken in. We may be a beaten generation; but we will be damned if we will be seduced by febrile enthusiasms or unstructured affirmations. "You cannot fool us," as one of our own poets has said, "by the redness of little leaves opening stickily." "They are all gone — the beautiful, the proud, and the brave — and I do not consent." And therefore acceptance is the only available alternative that makes any sense. It is a posture that at least is not banal or indecent before the truth — that the meaning of history is that history has no meaning. If we indeed Look Back in Anger, then let us have the candor to look out with acceptance. The quiet acquiescence of acceptance is more integral than the noisy protestations of people who think they have been cheated. For to protest that one has been cheated presupposes a humane inheritance of meaning and worth. Now that the presupposition is no longer viable, the anger and hurt are obviously infantile.

Acceptance, therefore, is what one might call the necessary "ethics" of nihilism and despair. It is the name for that right relationship of each of us to the other, a tolerable prescription for getting on, now that we, knowing there is no place to go, do not propose to be unseemly in our eagerness to get there. This gospel is the inaudible gospel of millions who never think about it, and it has developed around itself a sort of liturgy of nihilism. We have an entire vocabulary that operates within this liturgy. People call each other "darling" and turn on bright smiles of terrible fragility. The sacramental cup of the whole dance of death is the martini — dry, sunless, thin, and sharp. And here, too, as in the history of all arts, earlier impure forms are refined toward completeness, so that in the more advanced circles of acceptance the humane olive has been replaced by the caustic onion, and the Gibson emerges. The cult of acceptance is polite. Polite as hell. It has its own grace; the graciousness of no expectation, the suavity of emptiness, the courtesy of non-significance.

There are dimensions to our way of acceptance, however, which trouble us. For if I accept a man, identifying his wholeness with the sheer phenomenology of his existence, I have by that acceptance agreed to evacuate him of his freedom. I have agreed with him that the self he presents to me is all there is and, in a sense, have confirmed him in the cynical, monodimensional pathos of his plight. Meaning to show that there is value in him and in me — at least this residual value of our mutual acceptance — I have actually announced to him that, having no barriers to acceptance, no judgmental attitudes, there is nothing valuable, either for me or for him.

And now what shall be said to all of this! I propose to say something, but it is necessary to be quite clear in what role I presume to say it. What I want to say I say in my office as a minister of the gospel. I could not possibly say it from any other position

or on any other ground. I stand where every man stands. I know no way out for myself beyond ways out that are available to everybody. But in my role as a listener to the gospel, a witness to what is said there to all of us — in that role I am alone important in this place and at this moment.

A "listener," a "witness," an "ambassador" — these are the New Testament terms used for the function which I exercise now. The witness is to behold and then bear witness to something which has occurred within experience but which was in no sense a product of it. The task is to set over against the story of man the concrete, lived-out story of God as that story had been made concrete in an actual human person. This person did not die in bed, tranquilly dispensing religious truths to devoted followers, but was a beaten man whose awesome death finds in the strange music that will be sung here this afternoon — the St. John's Passion — the least inadequate symbol. Nor is it the task of the ministry to guarantee that men should believe this story (remember the statement in the Gospels: "flesh and blood hath not revealed it unto thee, Simon, but my Father which is in heaven"); it is the task of the ministry to tell the story. We conclude, therefore, this morning by setting over against the beaten gospel of acceptance a particular facet of the larger Gospel of God.

From the fifteenth chapter of Romans, hear this verse: "Wherefore, receive ye one another, even as Christ also received you, to the Glory of God the Father." This verse declares that God has spoken. The Word is not silent. Christ is what God has said. All of this speaking is for our learning, in order that we might have hope. This is the context of the verse we have read. This is to say that every man's structure of possibility is here ensconced in nothing less than God's enormous deed of actuality in Jesus Christ. In this deed is given to every man a new structure and dynamics of fellowship. The whole difference between acceptance and what the gospel says about human relations is in the understanding of the word in the text which is translated "receive" in our English text. The Greek word is *proslambanesthe*, and the difference is as follows: Acceptance is determination without presupposition. Reception is obedience in valuation because God has supremely evaluated. Acceptance is my action, limited in meaning to my meaning or my meaninglessness. To receive is obedience to God's action, limitless in both evaluation and potential, because both I and the received are standing under an immeasurable grace.

There is a story in the Old Testament which makes this point with wonderful eloquence. You recall the incident when the brothers of Joseph come back to him in Egypt, now that Joseph, their once slave-sold brother, had achieved an important position in the empire. As Joseph reveals to them who he is, they fall on their faces in embarrassment and fright, cry out to know whether Joseph will forgive them. Now regard the wonderful depth of the reply which Joseph makes: "Forgive you? Do you think I am God?" Joseph knows, that is to say, that forgiving or not forgiving is not his business at all! As one who has been forgiven, he no longer has this election.

To receive a man in Jesus Christ because I have

The Mountain Revisited

"Eye Trouble"

(Sermon on the Mount as Translated in RSV)

XIX

In Bible times, eye trouble was common in Mediterranean lands — as indeed in many places it still is. Describing his own bodily affliction, Paul says simply: "a thorn was given me in the flesh" (II Corinthians 12:7). The Greek word translated "thorn" really means "stake." The pain of it sometimes made him feel as if he were being impaled. A lesser man would have given us all the gory details, but Paul does not further identify the cause of his misery. Many have supposed that it was eye trouble.

Near the end of the Galatian letter, Paul, as was his manner, took pen in hand to add a few words in his own handwriting. As the modern business executive signs a typed letter, so Paul guaranteed the genuineness of the message he dictated. This part of the Galatian letter begins: "See with what large letters I am writing to you" (6:11). Does this mean his vision was so poor that he had to scrawl?

One remembers, too, the blind whom Jesus cured: "If your eye is not sound," he said (Matthew 6:23), "your whole body will be full of darkness." The King James Version here contrasts the "evil" eye with the "single" eye. The Greek word means "directed towards one object." The sound eye is the eye which is fulfilling its office, doing the work it was intended to do.

An even more serious type of eye trouble is epidemic in our time. The words of Jesus here have a double significance. They not only describe the plight of man's physical body but have reference also

to his attitudes and disposition. Among the rabbis the metaphor of the good eye was used to express generosity, as in Proverbs 22:9:

"He who has a bountiful eye will be blessed, for he shares his bread with the poor."

Commonly, an evil eye was a picture of niggardliness (see Proverbs 23:6; 28:22). In other words, it is the teaching of the Sermon that to be miserly and grudging is to have eye trouble. A generous disposition lets the light in. A stingy, covetous disposition keeps the light out: "if your eye is sound, your whole body will be full of light" (Matthew 6:22).

J. Carter Swaim.

A Strong Congregation

A minister, pastoring a small mission parish, received a call to a good-sized congregation in a large city. Convinced that he still had work to do in his mission church, he turned down the call.

Thereupon the congregation sent a committee to him that boasted in particular that the congregation to which he was called was very strong. "I, too, have a strong congregation," the humble minister replied.

"How many members have you?" he was asked. "Seventy-five," was the brief reply. "And you call that a strong congregation?", the committee asked. "Indeed so," he said; "not indeed strong in number, but all of them are earnest, devoted, at peace, loving one another, and eager to do the Lord's work."

Such a congregation is strong indeed, no matter whether it is composed of seventy-six or seven thousand members. Strength does not lie in mere numbers.

Selected.

LWA Tops \$1 Million at Halfway Mark

New York — (NLC) — Lutheran World Action receipts rose sharply during May and June, pushing this year's total well over the million dollar mark by mid-year, it was reported at National Lutheran Council headquarters here. The LWA is the NLC's annual appeal for emergency activities at home and abroad.

Contributions from the eight NLC-affiliated church bodies reached \$1,279,652 at the halfway point of 1958. Of this amount, \$323,612 was received in the month of June. The June 30 total is 34 per cent of the

year's goal of \$3,710,000.

Percentage-wise, the Augustana Lutheran Church headed the list of contributing bodies with 48 per cent of its 1958 goal, or \$200,000, followed by the American Lutheran Church with 40 per cent and the United Lutheran Church in America with 36 per cent. The ALC has given \$265,133 during the six-month period, and the ULCA, \$627,645.

The complete report for the first half of 1958 follows:

Church Body	Goal	Receipts	Per cent Goal	
			6-30-58	6-30-57
United Lutheran Church in America	\$ 1,729,800	\$ 627,644.57	36	40
Evangelical Lutheran Church	750,464	153,141.07	20	22
American Lutheran Church	668,557	265,133.42	40	37
Augustana Lutheran Church	418,430	200,000.00	48	40
Lutheran Free Church	55,166	14,786.00	27	13
United Evangelical Lutheran Church	41,184			20
Suomi Synod	28,108	6,044.13	22	27
American Evangelical Lutheran Church	18,291	4,104.43	23	22
Undesignated		8,798.48		
TOTAL	\$ 3,710,000	\$1,279,652.10	34	35

District V Convention

District V 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.

TENTATIVE PROGRAM

Friday, August 22

- 2:00 p. m.—Opening devotional, Gordon Miller.
- 2:30 p. m.—Lecture, Robert Hermansen.
- 3:30 p. m.—Coffee break.
- 4:00 p. m.—Business, reports from congregations.
- 8:00 p. m.—Lecture, Dr. Alfred Jensen.

Saturday, August 23

- 9:15 a. m.—Morning devotional, Robert Hermansen.
- 10:00 a. m.—Business meeting.
- 1:30 p. m.—Business meeting.
- 3:00 p. m.—District WMS meeting.
- 4:30 p. m.—Guided tour of the valley.
- 8:00 p. m.—Program honoring Golden Jubilee of the WMS.

Sunday, August 24

- 9:00 a. m.—Danish worship service, Peter Rasmussen.
- 10:30 a. m.—English worship service, W. Clayton Nielsen; Communion, Gordon Miller.
- 2:00 p. m.—Lecture, Harald A. Petersen, Luck.
- 3:00 p. m.—Lecture, Dr. Alfred Jensen.
- 8:00 p. m.—Lecture, Harold Petersen, Askov.

District VI Convention

INVITATION

Bethany Lutheran Church, Badger, South Dakota, hereby extends an invitation to all delegates, pastors and visiting members, to be our guests during the District Convention, September 19 to 21.

In order to secure a place to stay for all that want

lodging, we ask you to register not later than September 10, by writing to Rev. John Enslemann, Badger, South Dakota. May God richly bless us in our fellowship together.

John Enslemann, Pastor.

George Damm, President.

INSTRUCTIONS

Congregations are reminded to elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Each congregation should also present a **written** report of its activities during the past year. Congregational treasurers should forward contributions to the district budget, 25 cents for each contributing member, to Mr. Jorgen Krog, Lake Benton, Minnesota, before September 10. Registration and tickets for all meals will be \$6.00 a person.

Calvin Rossman,
District President.

PROGRAM

Friday, September 19

- 8:00 p. m.—Opening service, Rev. Harald Ibsen, Viborg, S. D. No supper served, but coffee after the service.

Saturday, September 20

- 9:00 a. m.—Morning devotion, Rev. Enok Mortensen, Tyler, Minn.
- 9:30 a. m.—Business meeting.
- 12:00 Noon—Dinner.
- 1:30 p. m.—Business meeting.
- 3:30 p. m.—Coffee break.
- 4:00 p. m.—WMS meeting.
- 6:00 p. m.—Supper.
- 8:00 p. m.—Film, "The Unfinished Task." Rev. Calvin Rossman, Ruthton, Minn.

Sunday, September 21

- 11:00 a. m.—Church service with Communion. Rev. Calvin Rossman preaching. Rev. John Enslemann ritual and Communion.
- 12:30 p. m.—Sunday dinner.
- 2:30 p. m.—Lecture by Rev. Alfred Jensen, President of the Synod.
- 3:30 p. m.—Coffee and farewell.

Begin Now

After a white-haired Christian woman visitor had left their home, the daughter said to her mother: "If I could be such an old lady as she is — so beautiful, serene, sweet and lovable, I should not mind growing old."

The discerning mother answered: "If you want to be that kind of old lady you had better begin creating her right now. She does not impress me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself for the world, you better begin mixing your colors right now."

— **Moody Monthly.**

Seminary Faculty Addition

Rev. Reuben Swanson, Ph. D., has been appointed to the faculty of Grand View Theological Seminary. Dr. Swanson is a member of the Augustana Church and has resigned his pastorate at Branford, Conn., in order to move to Des Moines. He replaces Dr. N. Leroy Norquist, also Augustana, who resigned last spring in order to accept a position with the Long Range Parish Education Program of the Lutheran Church. Dr. Norquist is now at work in his new position at Philadelphia.

Dr. Swanson is a graduate of Augustana Seminary in Rock Island and did his graduate work at Yale Divinity School which granted him a doctorate. The recommendations received from that school were very high and included the comment that Dr. Swanson made a very significant contribution to modern scholarship in his research when he established the authenticity of the gospel text used by Clement. Professor Swanson will teach primarily in the New Testament field. It is of interest to note that Grand View Seminary was in contact with Rev. Swanson four years ago, before Dr. Norquist was appointed to the position that he held in our school. However, at that time Rev. Swanson withdrew his name from consideration as he felt that he was not yet ready to consider a teaching position. He is 41 years of age.

Rev. and Mrs. Swanson and their three children moved to Des Moines during the first week in August. They will be spending some time visiting with relatives in Minneapolis and Chicago before the Seminary convenes for the fall quarter, September 8. After some years in the East, his return to the Midwest will be a homecoming. Readers of LUTHERAN TIDINGS may expect to hear from the newest member of our family some time during the coming months. You will be glad to join us in welcoming this man and his family to our fellowship.

The Unfinished Home

Many people who pass the Rothschild mansion in a fashionable quarter of London notice that one of the cornices has been left unfinished. Some who have seen this unfinished house have asked: "Why did not the rich Rothschild family with all their money complete this beautiful mansion? Was it perhaps due to carelessness?"

The explanation is both simple and meaningful. Lord Rothschild, the first owner of the mansion, was an orthodox Jew, and every Jewish house — as tradition demands — must have some part unfinished to bear witness to the world that its occupant, like Abraham, is only a pilgrim and a stranger upon earth.

The incomplete cornice in the London house was to tell all who hurried by in the streets, bent on amassing wealth or following the "maddling crowds" on their way to sin: "This is not the home of Lord Rothschild, but only his lodging; for he is on his way to eternity."

We, too, are travelers on our way to eternity, but merely to note that fact is not enough. The chief question is: "Where shall we spend eternity?" Christ says: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." John 14:6

Selected.

A World of Song

CONTENTS:

- * Morning and Evening Songs
- * General hymns
- * Spirituals
- * Christmas Hymns and Carols
- * Peace and Brotherhood Songs
- * Seasonal and Nature Songs
- * Folk Life Songs
- * Youth and Inspirational Songs
- * Folk Songs from Many Lands
- * Old Familiars
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Committee Appointments

SEATTLE CONVENTION

The following announcement of Committee Appointments has been made by Convention Chairman Erling Jensen:

Committee A — Reports of Synod President and District Presidents and related reports.

Rev. Enok Mortensen, Tyler, Minn., Chairman
 Rev. Harris Jespersen, Circle Pines, Minn.
 Rev. Robert Falgatter, Wilbur, Wash.
 Mrs. Johannes Knudsen, Maywood, Ill.
 Mr. Harold Madsen, Cedar Falls, Iowa
 Mr. Emil Jensen, Omaha, Nebr.
 Mr. Elmer Ness, Manistee, Mich.

Committee B — Reports of Board of Directors, College and Seminary.

Rev. Howard Christensen, Detroit, Mich., Chairman
 Rev. Folmer Farstrup, Cordova, Nebr.
 Rev. Paul Nussle, Salinas, Calif.
 Mr. Axel Thomsen, Ringsted, Iowa
 Mrs. Les Raymond, Minneapolis, Minn.
 Mrs. Carl Fynboe, Parkland, Wash.
 Mr. Paul Sloth, Chicago, Ill.

Committee C — Matters of Finance.

Mr. Johan P. Johansen, Tyler, Minn., Chairman
 Mr. J. P. Petersen, Omaha, Nebr.
 Mr. Axel Lindvang, Los Angeles, Calif.
 Mr. Knud Overgaard, Villa Park, Ill.
 Mr. Roland Jensen, Des Moines, Iowa
 Rev. Robert Hermansen, Dagmar, Mont.
 Rev. Arnold Knudsen, Junction City, Ore.

Committee D — General Matters.

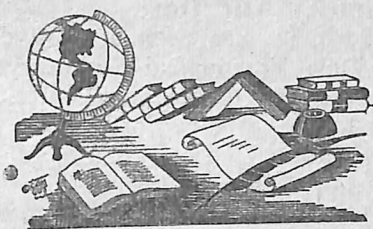
Rev. Axel Kildegaard, Des Moines, Iowa, Chairman
 Rev. Ivan Nielsen, Dwight, Ill.
 Rev. John Enselman, Badger, S. D.
 Mr. Otto Schotz, Detroit, Mich.
 Mrs. Harald Petersen, Luck, Wis.
 Mr. Carl Schultz, Salinas, Calif.
 Mrs. Fred Madsen, Auburn, Wash.

Committee E — Report of Council of Ecumenical Studies and Resolutions.

Rev. Holger Nielsen, Cedar Falls, Iowa
 Rev. Ronald Jespersen, Danevang, Texas
 Rev. C. A. Stub, Fredsville, Iowa
 Miss Muriel Nielsen, Clinton, Iowa
 Mr. Harry Jensen, Des Moines, Iowa
 Mr. F. G. Brandes, Askov, Minn.
 Mrs. Aage Paulsen, Beaver Crossing, Nebr.

These are all "Findings Committees" and the members have been previously notified by mail.

Worry is like a rocking chair. It will give you something to do, but it won't get you anywhere. **Anon.**



OPINION AND COMMENT

THIS ISSUE OF OUR paper is being prepared while the editor is on an extensive busman's holiday filling speaking engagements in Dagmar, Montana, and Dalum, Canada, as well as Enumclaw, Washington. In between times we are finding opportunity to refresh ourselves in the valleys and on the peaks of the glorious Rocky Mountains, and at this writing are looking forward to seeing the world-famous Banff and Lake Louise area of the Canadian Rockies within a few days. We have visited Yellowstone and Glacier Parks, hobnobbed with the bears and elks and wild sheep of those areas, and have seen the offtrail handiwork of God in its primitive and rugged state. The combination of delicate blue gentians and colossal rugged crags shows the finite and infinite magnitude of the Father's creation. Each in its own way speaks to the humility of man. One does not have to be a mystic nor a Wordsworth to appreciate and commune with nature.... Also contributing to the richness of this whole summer experience has been our visits to the prairie communities of Dagmar and Dalum. Dagmar when we left was in the midst of serious drought conditions, and the wheat fields were halfheartedly existing on last year's water. In Dalum, the situation had looked similar until a week or so ago when a slow soaking rain rescued the crops and put a spring back into the step of the farmers. These two communities, located on the far north rim of our synod, exhibit a remarkably sensitive spiritual life. Many of their people are self-educated and well-read, and a speaker can unhesitatingly refer to Plato or Augustine or Shakespeare and not feel that he has lost his audience. The old frontiers have largely disappeared, but prairie communities such as these still retain the pioneer quality and rugged individualism which we associate with the 19th century beginnings of many of our synod churches. And while some of the refinements and polish of more urbane places may be missing, the feeling of Christian community is unmistakable. Members of District V are urged to attend the district convention in late August in Dalum, Alberta — even though the trip is somewhat longer than usual. The experience will be exceedingly interesting, and both the visitor and the community of Dalum will benefit.

NOW WE MOVE on to the Seattle convention. May God give us all at this convention an enterprising courage and an inquisitive spirit which will lead us directly to our Christian duties!

Never apologize for showing feeling; remember that when you do so you apologize for truth.

Disraeli.

Convention Program

Convention Theme:

THE MINISTRY OF THE CHURCH

Tuesday, August 12

- 6:00 p. m.—Supper in St. John's Fellowship Hall.
- 8:00 p. m.—Opening Worship Service in St. John's Sanctuary. Sermon by Pastor Richard H. Sorensen, Waterloo, Iowa. Subject: The Apostolic Ministry. Liturgy by Dr. Jens C. Kjaer, Seattle, Washington.

Wednesday, August 13

- 9:00 a. m.—Morning Devotions by Pastor Holger O. Nielsen, Cedar Falls, Iowa. Subject: The Prophetic Ministry.
- 9:45 a. m.—Opening of the Convention by Dr. Alfred Jensen, President of the American Evangelical Lutheran Church. Business session.
- 12:00 Noon—Dinner in St. John's Fellowship Hall.
- 1:30 p. m.—Business session.
- 3:30 p. m.—Recess for refreshments.
- 4:00 p. m.—Business session.
- 6:00 p. m.—Supper in St. John's Fellowship Hall.
- 7:15 p. m.—Danish worship service in the RLDS's Church, corner of Argyle and Phinney. Sermon by Pastor Peter Rasmussen, Drumheller, Alberta. Liturgy by Pastor Peder Brix Kronborg, Vancouver, British Columbia.
- 8:00 p. m.—Grand View College and Seminary Program. Dr. Ernest D. Nielsen, President of Grand View College, and Pastor Axel C. Kildegaard, Dean of Grand View Seminary.

Thursday, August 14

- 9:00 a. m.—Morning Devotions by Pastor Howard Christensen, Detroit, Michigan. Subject: The Teaching Ministry.
- 11:30 a. m.—Memorial Service by Dr. Alfred Jensen, President of the American Evangelical Lutheran Church.
- 6:30 p. m.—Women's Mission Society business meeting.
- 8:00 p. m.—World Missions. A message from Miss Muriel Nielsen, Missionary to Santalistan.
- 8:30 p. m.—World Missions. Main address by Pastor Ove R. Nielsen, Assistant Executive Secretary of Lutheran World Relief, Inc.

Friday, August 15

- 9:00 a. m.—Morning Devotions by Pastor Thorvald Hansen, Cozad, Nebraska. Subject: The Ministry of Mercy.

- 6:30 p. m.—Women's Mission Society business meeting.

- 8:00 p. m.—Lecture by Pastor Enok Mortensen, Tyler, Minnesota. Subject: The Ministry of the Laity.

Saturday, August 16

- 9:00 a. m.—Morning Devotions by Pastor W. Clayton Nielsen, Withee, Wisconsin. Subject: The Ministry of Administration.
- 6:00 p. m.—Golden Jubilee banquet and program by the Women's Mission Society of the American Evangelical Lutheran Church.

Sunday, August 17

- 9:00 a. m.—Worship and Communion Service. Sermon by Pastor Holger M. Andersen, Enumclaw, Washington. Liturgy by Pastor Beryl M. Knudsen, Sidney, Michigan.
- 11:00 a. m.—Worship Service. Sermon by Pastor A. E. Farstrup, Solvang, California. Liturgy by Pastor Owen K. Gramps, Watsonville, California.
- 2:00 p. m.—Organ recital by Maria Kjaer.
- 2:30 p. m.—Choral music under the direction of Mr. Talmage F. Elwell, Organist-Director of St. John's Lutheran Church, Seattle.
- 3:00 p. m.—Address by Dr. L. H. Steinhoff, President of the Pacific Synod of the ULCA. Subject: The Church of the Ages in the World of This Age.
- 8:00 p. m.—Closing meeting. Lecture by Pastor Alfred E. Sorensen, Des Moines, Iowa. Closing Devotions by Dr. Alfred Jensen.

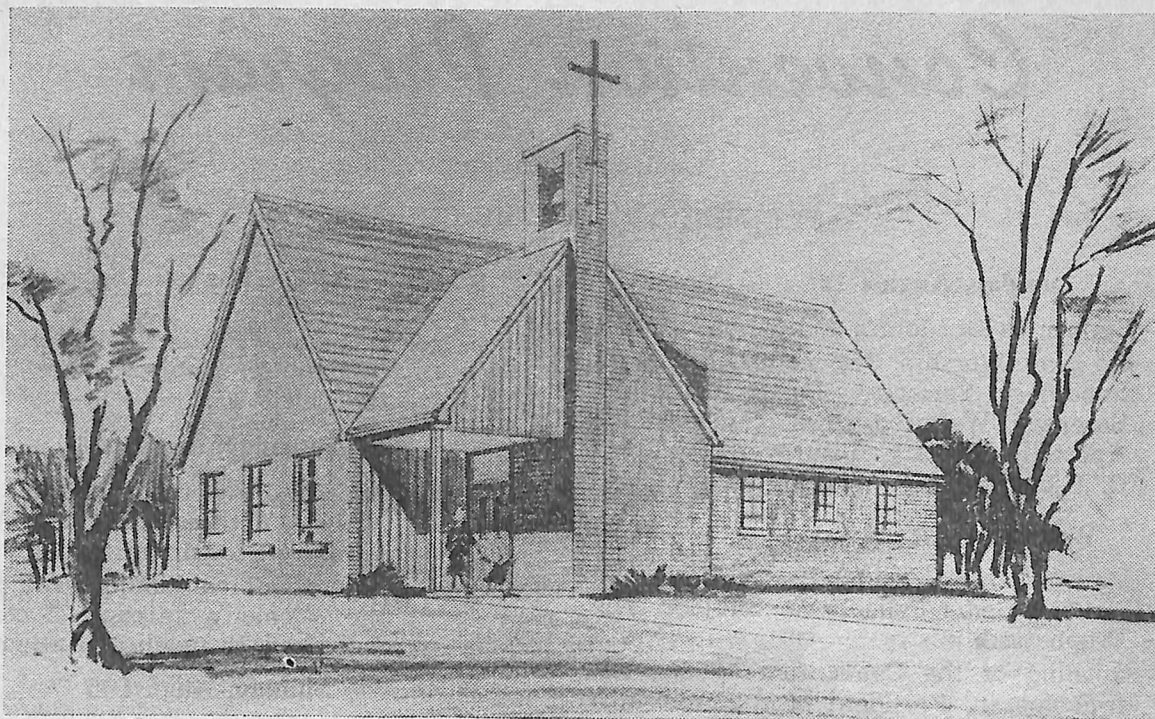
True Religion Spreads Joy

A minister was trying to win a family for his church. Addressing himself especially to the son, he said: "If you accept Christ in true faith your religion will bring joy to you and others. Look at your sister. She is always at church, teaches a Sunday School class, and is a most devoted member of the church. To her, religion is a continual joy."

The brother answered: "She may enjoy her religion but nobody else in the house does. She always finds fault and always criticizes everybody in everything. She makes life miserable for all of us."

True religion is gentle and peaceful and always radiates joy. Christ says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16)

Selected.



Cozad Breaks Ground for New Church

Following the service on Sunday, July 20, ground was broken for the new St. John's Lutheran Church at Cozad, Nebraska. This step marked the culmination of over three years of discussion and planning directed toward providing better facilities for this rural congregation. Construction of the new church is to begin soon with completion scheduled for February 1, 1959.

The new church will be erected under contracts totaling slightly less than \$31,000, including the architect's fee. The contracts do not include chancel furnishings.

The church is to be of red brick veneer over hollow

tile construction. Laminated arches will be employed for roof support. The present pews will be used, making seating capacity in the nave the same as in the old church. However, at the rear of the new building there will be a large area, enclosed by folding doors, which will be used for Sunday School classrooms but which may be opened for overflow from the nave on special occasions.

St. John's, which now serves some 65 families, was organized in 1892 and the present frame structure was erected at that time. Thorvald Hansen is pastor of the congregation.

Luther Film Assailed By Catholic Archbishop

Minneapolis — (NLC) — The film "Martin Luther," which had its world premiere here five years ago, is still drawing fire from Roman Catholic critics.

The latest attack on the full-length motion picture on the leader of the Protestant Reformation came after it was shown in the Twin Cities area May 25 over a local television station. The showing was financed by churches of the various Lutheran synods in the area and presented in cooperation with the Councils of Churches of the Twin Cities.

Archbishop William O. Brady of St. Paul devoted his weekly column in the Catholic Bulletin of June 13 to the national debate over the presentation of controversial religious films on television.

In an apparent reference to "Martin Luther," the Archbishop wrote:

"The curious and intriguing thing about the most recent insults to the Catholic church lies in the true story and character of the man who was magnified as a great Christian champion.

"If the Church who sponsored the TV fantasy will ever produce a film telling the whole truth, that film will be so vile that we can guarantee a protest not only by the Legion of Decency but by a million others who may not join us in our doctrines but who, with us, do hold to the Ten Commandments."

Roman Catholics aren't really intolerant, Archbishop Brady insisted. It is just that they reject the "easy and false catchword that 'all religions are alike'."

For that reason, he said, they cannot worship with others, nor do they want to be exposed to the doctrine of other churches long separated from the church to which Christ gave "the right to teach, the authority to command and the power to guide."

The Archbishop observed that films and TV productions "seem to be the modern way of scattering the old lies and slander and calumny" against the Roman Catholic Church.

"What sort of religion can it be to sponsor them? It is the devil who is the father of lies. Catholics neither hear nor watch. Nor should they.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



President's Report - 1958

This is the Golden Jubilee year of WMS. I feel humble and privileged to have the honor of presenting this report to our 1958 Jubilee convention. WMS was organized in Humboldt Park, Chicago, Illinois, about two blocks from the Danish Lutheran Children's Home, where I am preparing my report. As my thoughts wander and my mind pictures the first meeting of the leaders who founded WMS in that beautiful park, I pray that the same spirit of love and dedication which prompted our women of 50 years ago to organize for mission work, might prevail at this convention, which will climax our Jubilee festivities. Let us ask God to continually bless our efforts and to grant us wisdom, courage and enthusiasm to broaden the scope of our program and to face the challenges of the future with faith and determination to carry out our tasks as Christian women.

The excellent success of our Golden Jubilee observances throughout our synod must be credited to the superior and enthusiastic leadership of our Golden Jubilee Committee. Although we will have a full report from Mrs. Holger Strandkov, the chairman, I wish to begin this report by saluting our Jubilee Committee and congratulating them on a fine piece of work. Their efforts have given an effective impetus to WMS. Our bonds of fellowship have been greatly strengthened. Interest has been aroused in many local groups. It has helped to prepare us for new ventures in our Six Point Program. The members of the committee are: District I — Mrs. Fred Donsbough, District II — Mrs. Edwin Hansen, District III — Mrs. Johannes Knudsen, District IV — Mrs. Holger Strandkov, Chairman; District V — Mrs. Alf Utoft, District VI — Mrs. A. A. Bodaski, District VII — Mrs. Chris Nelson, District VIII — Mrs. Verner Hansen, District IX — Mrs. Fred Madsen.

RECOMMENDATION 1: That the convention expresses its appreciation to the members of our Jubilee Committee for their efforts in making our Golden Jubilee Anniversary a festive and memorable year, by giving them a rising vote of thanks and instructing the convention secretary to send each member a greeting from the convention.

RECOMMENDATION 2: That the convention, in a similar way, express thanks to Mrs. Peter Thomsen and Mrs. A. A. Bodaski for writing their Jubilee pageants, which added greatly to the festivities wherever they were presented. Greetings and thanks, also, to Mrs. Fylla Kildegaard, Publicity Director.

REORGANIZATION

WMS has now been operating for one year under the new revised constitution, which was adopted at our 1957 convention. The adjustment is gradual, and in some instances, it has not been fully executed. We hope that in this coming year it will be possible to set up more committees to help us in enlarging the scope and service of our endeavors.

The Districts have also reorganized under the constitution, and according to comments have found it beneficial. Here, too, complete conformity is gradual.

In accordance with suggestions made by various members, I believe it would be advisable to set up our committees so that they correlate on the local, district and national levels. This is the method followed in several, if not all, of the other Lutheran women's organizations. In view of the approaching merger, I believe it would be wise for us to adopt this set-up. In order to do this effectively, I recommend that the following procedure be approved by this convention:

RECOMMENDATION 3: That the Constitution Commit-

tee be requested to draft a model constitution for our local groups to correlate with the District and National Constitutions, and to present it to the 1959 convention for action.

RECOMMENDATION 4: That the following amendment to the National Constitution and By-Laws also be presented for adoption at the 1959 convention:

By-Laws, Article IV, Section 1. Delete: "The Nominating Committee shall ----" etc.

Section 2. The following Standing Committees shall be appointed for two-year terms: 1. Fellowship; 2. Education; 3. Finance; 4. Christian Service.

Section 3. The president shall appoint the following Special Committees: 1. Constitution; 2. Publication.

Section 4. The president shall appoint a Nominating Committee of three members to serve one year.

Constitution — Article 6 — Officers

Section 1. Add to first sentence — "and they shall serve as the Executive Committee of the National WMS Board.

Section 2. Same.

Section 3. Add: The District Presidents shall be members of the National WMS Board.

Section 4. The Chairmen of the Standing Committees and Special Committees shall be members of the National Board.

RECOMMENDATION 5: That corresponding amendments be made in the District Constitution.

RECOMMENDATION 6: That a correlating set of Standing Committees be included in the model constitution for local groups and that the Key Women be members of the local board.

RECOMMENDATION 7: That the 1958 convention adopt the amendment presented by District III, namely, that the WMS change its name to: The American Evangelical Lutheran Church Women.

RECOMMENDATION 8: That the local groups be encouraged to carry the same name as the national organization. (This will give the local groups a feeling of being an integral part of the national and district organization.

RECOMMENDATION 9: That Article I of the By-Laws be amended at our 1959 convention to permit multiple votes if a full delegation from a local group can not be present at the annual convention.

MEMBERSHIP

The new constitution provides for group memberships. As our local groups are gradually familiarized with the entire constitution, this organizational pattern will be more and more acceptable.

According to information received from our National Treasurer, 84 groups have paid their memberships this year. This is very good since this is our first year under the revised constitution. That 30 groups have not paid memberships this year indicates need of more interpretation and information about WMS.

According to statistics listed in our annual synodical report, 1957, we have 4,700 women in 115 local organizations. This is only 19 per cent of the total membership of the AELC. There could easily be at least 1,000 women, young and old, in our congregation who are not active in our women's work. To the Fellowship Committee, which was mentioned in Recommendation 4, will be given the task of working for gains in membership. It would be assisted by the District and local Fellowship Committees.

FINANCES

Several matters related to our finances have come to our attention. Much needs to be done in regard to budgeting our income and expenditures. It would seem that it

would be advisable to set a goal for contributions, rather than giving only what happens to come in. We contribute the money and then decide how to disburse it. As a general rule organizations decide what they wish to accomplish and then work to meet their goals. I believe this encourages contributing.

We have not prepared a budget for the 1958 convention for the reason that we are still in a period of transition and it is difficult to estimate expenditures and income. However, because I feel that we have progressed to a point where it is highly necessary to have our finances budgeted, I recommend to this convention:

RECOMMENDATION 9: That the Budget and Finance Committee be requested to present a budget to the 1959 convention for the year 1960.

Mrs. Ela Nielsen, our treasurer for the past four years, stated in a recent letter to me that she would like to have the convention give some consideration to changing the fiscal year of WMS to coincide with that of the Synod. This would give the treasurer adequate time to get her annual report prepared before the convention; it would make it possible for us to have our annual financial report printed in the annual synodical report; and it would make the figures available to the Budget and Finance Committee for use in preparing the budget.

RECOMMENDATION 10: That the convention authorize the treasurer to set up our fiscal year to run from January 1 to December 31. In order to effect this revision, the next annual report should run from January 1, 1958 to December 31, 1958.

The Budget and Finance Committee would also be charged with promoting interest in our projects, keeping the membership informed of the progress and encouraging individual contributions and memorial gifts, and helping us to set up good patterns of stewardship. It would seem that our 4700 or more AELC women should be able to build up their total budget to \$20,000 or more.

For the past three years the National Board and the District Presidents have met to discuss plans for WMS. We have all found it a very valuable experience. The expenses of the board members have been paid from the national treasury and the expenses of the District Presidents have been met by the respective District treasuries. Because of the distances involved the expense has been much heavier for some districts than others, in some instances 10 times greater. In order to equalize this, it has been suggested that the matter be studied with a view toward establishing an equalization fund. If, for example, each district contributed a fixed sum, earmarked for this purpose, and the national budget did the same, there would be sufficient funds to meet the expenses without straining the outlying districts. It is very important that they also are represented at board meetings.

RECOMMENDATION 11: That the Budget and Finance Committee prepare a plan for an equalization fund and present it to the 1959 convention.

PUBLICITY AND PUBLIC RELATIONS

In order to be effective, an organization must be able to "sell" itself to its potential membership. According to statements received from several of our members, WMS needs to strengthen its public relations. We need better salesmanship. Many of our groups have very little knowledge of the work of WMS. One remark, for example, was that the women feel that they are members, but not workers — the actual work is not their responsibility. Others feel that WMS is a sideline — contributions to the general fund and the special projects meet their entire obligation to WMS. Although we have made a great deal of progress in this area, much of it through our Jubilee Committee, we have much room for improvement. We need to project our enthusiasm to others, and to interpret WMS so that it is understood by all of our members.

In reply to an inquiry on suggestions for improving our public relations and for promoting the interest of WMS, I received the following:

1. "Our Woman's Work" should be a projection of WMS.
2. There should be more personal contact by means of letters from the Board and the District Presidents, via the Key Women.

3. More letters to the Key Women.

4. Local groups should invite their District Presidents to attend one of their meetings.

5. More local women should work for WMS. (The committee set-up recommended in Rec. 4 would meet this need. They would join the Key Women in working for WMS projects.)

6. Each local group should devote one meeting a year to WMS.

7. Publish a brochure describing the activities of WMS.

8. Make a set of slides, with script, for depicting the work of WMS.

9. Use WMS song more frequently. (Lord, I wish to be Thy Servant.)

10. Let members act upon more policies at convention.

RECOMMENDATION 12: That the convention endorse the above suggestions and request they be carried out by the Executive Board.

Our Key Women are becoming more and more effective in promoting the program of WMS. They have been a valuable aid to the Board, Jubilee Committee and District Presidents. We are appreciative of their assistance and services. It is important that all local groups register their Key Women with Mrs. Arnold C. Sorensen, Assistant Secretary, Box 217, Askov, Minnesota.

MISSIONARY EDUCATION

During a discussion on the work and purpose of WMS, one member so rightly pointed out that the chief concern of WMS is not fund raising. It was generally agreed by this group that we should develop a strong missionary education program in our local groups and strive to develop a mission spirit in the entire congregation.

RECOMMENDATION 13: That the convention endorse the following suggestions in regard to Missionary Education:

1. Designate a month for mission emphasis — a period of mission emphasis.

2. Encourage more interest in the Santal Mission.

3. Request the Education Committee to prepare and suggest program materials for mission study to the local groups.

PROGRAM

From a number of groups and individuals have come requests for assistance in providing materials for local group meetings. This, I believe, is urgent. Many of our groups do not have good sources available nearby.

RECOMMENDATION 14: That our Education Committee be requested:

1. To provide program materials for use of our local groups.

2. To plan two or three programs related to WMS or synodical work for use during special emphasis periods.

The Synod Board of Parish Education has informed the WMS Board that they will not sponsor any more workshops for the women of the synod. Leadership workshops would be invaluable in promoting our work. I would suggest that WMS sponsor a workshop as soon as it can be arranged. A workshop for the Board, committee members, District and local officers, committee members and Key Women and other interested members would be invaluable to our organization.

RECOMMENDATION 15: That WMS sponsor a Leadership Workshop as soon as it can be planned.

HANDBOOK

It has been our intention to publish a WMS Handbook for our group leaders — officers, committee members, etc. This has been purposely delayed because we wished to include the National and District Constitutions. Since an analysis of the duties of all officers and committees will be needed also, this could be combined in one Handbook.

RECOMMENDATION 16: That the Handbook Committee be requested to complete the Handbook as soon as possible.

RECOMMENDATION 17: That mimeographed copies of the District and National constitutions be sent to all local groups and officers. (These are urgently needed and it may be a year or more before the Handbook can be completed.)

OUR WOMEN'S WORK

Since our 1958 convention we have had a change of editors. Of this you are no doubt aware. Although we have expressed grateful thanks and appreciation to Mrs. Ellen Knudsen, our former editor, the WMS Board wishes again to extend thanks to her for her years of capable service as

our editor. We extend, also a welcome to Mrs. Eileen Paulsen as our new editor. She, too, is serving us well, and we appreciate her interest and devotion to WMS. Our Assistant Editor, Mrs. Agnes Nelson, is also included in this greeting.

MERGER

We are all aware that the impending merger, though not immediate, will change the future course of WMS. Since the various congregations of our Synod will be members of 17 new synods of the merged churches, our women's societies will likewise join new organizations. For this reason it is urgent that we strengthen our WMS and prepare to accept our place in the new fellowship of churches. Unless we are well organized at local, district and national levels, we can not fully assume our responsibility of service and leadership. Let us continually strengthen the fellowship we have in WMS and AELC, so that we can draw upon our rich heritage as our contribution to the new church.

RETREATS

District Retreats are of great value to WMS and especially to the women who attend them. Since our last convention three such meetings have been held and a fourth will be held just one week previous to our convention. District VII held their meeting at Nysted with their Fellowship Week end. Tyler held their retreat at Danebod on June 11, 12, 13. District II met at Pleasant Hill Bible camp, Bass Lake, Michigan, July 8, 9, 10. District VIII will meet at Mt. Cross on August 4-7. I was privileged to be asked to speak at Tyler and Pleasant Hill. At these meetings I sensed an interest in learning more about WMS and what our AELC women can do to serve our church more fully. I am anticipating my stay at Mt. Cross with the women of District VIII. I hope that it will be possible for me to present the work of WMS to them so that they will be encouraged to enter into it with renewed enthusiasm and feel that they are an integral part of our fellowship.

RECOMMENDATION 18: That the convention express its appreciation to the sponsors and leaders of these District Retreats by means of a letter from our convention secretary.

UNITED CHURCH WOMEN

WMS is a member group of a larger fellowship — the United Church Women of America, an organization of 10 million church women, now world renowned. I have noted that our members are taking part in the local programs of the United Church Women. The fellowship in this organization is stimulating and the work is rewarding. I encourage all our members to participate.

By virtue of my office as president of WMS I am a member of the National Board of Managers. I have attended three annual meetings and have found them enlightening and inspirational and of much value to me as president of WMS. Mrs. Hans Egede, Mrs. Ernest Nielsen are also members of the national board, so we are well represented. Whenever we attend the board meetings, we do so at our own expense.

The Eighth National Assembly of United Church Women will be held October 27-30, 1958. Please study the brochure in your packet and plan to attend, if it is at all possible.

Ela Nielsen was selected by the WMS Board to attend a Leadership Workshop at Schwenksville, Pennsylvania, a short distance from Philadelphia and not far from her home in Fords, New Jersey. She has written a report of her experiences for "Our Women's Work" from which I quote: "I feel strongly that it might be well for us in WMS to do some training in the leadership field. That we have a lot of latent talent among our women has been evidenced by what has come from the Jubilee Committee in the form of pageants and program material, as well as programs that are being developed for the Jubilee observance locally. We could benefit much by a new approach to our work, a shot in the arm regarding membership responsibility, and an attempt to keep in step with others in the field of Women's Work in the Church." Mrs. Nielsen will give a report of the meeting on the convention floor. We expect that Ela will be able to assist us in our Leadership Training Program.

RECOMMENDATION 19: That WMS again contribute \$50.00 to United Church Women.

Last year our convention voted to contribute \$50.00 to the

United Church Women. This gift was gratefully acknowledged.

In conclusion I express sincere thanks and appreciation to all my co-workers in this great adventure of being president of WMS. Each year has been more exciting and adventurous than the last.

I am especially grateful to Mrs. Richard Sorensen, Mrs. Robert Nussle and Mrs. Ove Nielsen for the work and co-operation they have contributed as officers of WMS. Thank you, one and all, for your fine spirit of cooperation.

As we look toward the future, let us thank God for His blessings of the past, and pray that we can meet the challenges and tasks that are ours as members of WMS.

Respectfully submitted,

Emilie Stockholm, President.

Women's Mission Society Financial Report

JULY 1, 1957 — JULY 1, 1958

	General Fund	Dorm. Bed	Proj.
Receipts			
DISTRICT I			
District Convention	\$ 45.10	\$	\$
Immanuel Ladies' Aid, Troy, N. Y.	20.00		
Bethesda, Newark, N. J.	10.00		
Our Saviour's L. A., B'port, Conn.	10.00	25.000	
Individual	5.00		
	<u>\$ 90.10</u>	<u>\$ 25.00</u>	<u>\$115.10</u>
DISTRICT II			
North Sidney, Mich.	\$	\$ 62.50	\$
District Convention		108.80	
Trinity L. A., Greenville, Mich.	20.00	25.00	
Trinity Church Circle, G'ville, Mich.	15.00		
Senior L. A., Detroit, Mich.	20.00	100.00	
Women's Guild, Detroit, Mich.	25.00	60.00	
Ladies' Aid, Muskegon, Mich.	39.00		
Ladies' Aid, Grant, Mich.	12.00		
Mission Society, Juhl-Germania.	25.00	50.00	
Ladies' Aid, Manistee, Mich.	35.00	10.00	
Mission Society, Settlement, Mich.	20.00	25.00	
Mission Society, Montcalm County.		20.00	
Ladies' Aid, Grayling, Mich.		10.00	
Mrs. Knudstrup Birthday Offering.		90.00	
	<u>\$211.00</u>	<u>\$561.30</u>	<u>\$772.30</u>
Other Includes:			
Lutheran World Action, Settlement, Mich., \$15.00; Chicago Children's Home, Women's Guild, Detroit, Mich., \$10.00; Seamen's Mission, Women's Guild, Detroit, \$10.00 Mission Society, Montcalm County, \$10.00			\$ 45.00
Home Mission: Victory L. A., \$15.00; Settlement, \$25.00; Juhl-Germania, 25.00; Detroit Women's Guild, \$25.00; Ludington Ladies' Aid, \$12.00			\$102.00
Santal Mission: Settlement Mission Society			\$ 20.00
			<u>\$939.30</u>
DISTRICT III			
District Convention	\$	\$ 75.00	\$
Gertrude Guild, Clinton, Iowa	25.00		
Bethania Guild, Racine, Wis.	10.00	75.00	
Ladies' Aid, Racine, Wis.	15.00	25.00	
United Women of Trin., Chicago, Ill.	50.00	125.00	
St. Stephen's L. A., Chicago, Ill.	50.00	125.00	
Beth. Wom. L'gue, Menominee, Mich.		25.00	
	<u>\$150.00</u>	<u>\$450.00</u>	<u>\$600.00</u>
Other Includes:			
Home Mission: Bethania Ladies' Aid, Racine, Wis., \$15.00; Bethania Eve. Circle, \$25.00; St. Stephen's L. A., Chicago, Ill., \$50.00			\$ 90.00
			<u>\$690.00</u>

(Continued on Page 14)

DISTRICT IV

District Convention	\$	\$ 43.00	\$
Bethlehem L.C.W., Cedar Falls, Iowa	97.18	93.32	
Fredsville, Iowa, Ladies' Aid	25.00		
St. John's Eng. L. A., Hampton, Iowa	10.50		
Luther Mem. L. A., Des Moines, Ia.	50.00	28.00	
Newell, Iowa, Ladies' Aid	50.00		
Betania Church Women, R'sted, Ia.	16.06	33.03	
Im'uel Church Women, Kim'ton, Ia.	35.00	50.00	
St. Paul's Mis. So., Cedar Falls, Ia.	10.00	15.00	
St. Ansgar's Luth. Church, Waterloo	50.00		
St. Ansgar's L. A., Waterloo, Iowa		50.00	
Betania Guild, Ringsted, Iowa	10.00		
Guiding Circle, Ringsted, Iowa	25.00	62.50	
Betania Ladies' Aid, Ringsted, Iowa		50.00	
St. John's Ladies' Aid, Hampton, Ia.	10.75	25.00	
St. John's, Exira, Iowa		15.00	
In memory of Nina Lorenz by Mrs. Alfred Jensen		10.00	
Other Includes:	\$389.49	\$474.85	\$
Santal Mission: Mrs. Jepson, Cedar Falls, Iowa, \$5.00; St. John's L. A., Hampton, \$31.80		\$ 36.80	
Santal Tractor Fund, \$36.80; Bethlehem L.C.W., Cedar Falls, Iowa, \$53.58		\$ 90.41	
		\$954.72	

DISTRICT V

Nazareth Luth. Guild, Withee, ----	\$ 15.56	\$ 15.56	\$
Bethany L. A., Wolter's Corner, ----		10.00	
Canwood, Sask., Ladies' Aid	10.00		
Bethlehem L.C.W., Askov	15.33	15.34	
English Ladies' Aid, Askov		25.00	
Danish Ladies' Aid, Askov		10.00	
Volmer, Montana, Ladies' Aid		20.00	
Rural Luth. Aid, Flaxton, N. D.		27.00	
Bone Lake, West Denmark, Wis.	17.94	35.86	
St. Peder's L.C.W., Mpls., Minn.	12.00	36.00	
First Lutheran L. A., Alden, Minn.	25.00	25.00	
Other Includes:	\$ 95.83	\$219.76	\$
Home Mission: Bethlehem L.C.W., Askov, \$15.33.			
Santal Mission: Dalum, Canada, Ladies' Guild, \$20.00; Bone Lake, Wis., Ladies' Aid, \$10.00		\$360.92	

DISTRICT VI

District Convention	\$	\$ 31.50	\$
Danish L. A., Gayville, S. D.	5.77		
S. Lutheran Society, Viborg, S. D.	5.00	50.00	
Danish L. A., Viborg	10.00	14.00	
Hope Ladies' Aid, Ruthton, Minn.	10.00	15.00	
Diamond Lake Ladies' Aid	15.00	27.00	
Immanuel L. A., Lake Norden, S. D.		5.00	
Danebod English L. A., Tyler		50.00	
Bethany Lutheran Aid, Badger, S. D.		16.00	
Other includes:	\$ 45.77	\$208.50	\$
Home Mission: S. Lutheran Society, Viborg, \$25.00; District Convention, \$31.50		\$ 56.50	
Seamen's Mission: S. Lutheran Society, Viborg, S. D., \$5.00.		\$315.77	

DISTRICT VII

Convention	\$	\$ 47.50	\$
St. John's L. A., Cozad, Nebr.	25.00		
Danevang Danish Ladies' Aid	10.00		
Danevang English Ladies' Aid	25.00		
Nysted, Nebr., Ladies' Aid	15.00		
Mission Study Group, Brush, Colo.	25.00	30.00	
St. John's L.C.W., Marquette, Nebr.	35.00	62.50	
West Ladies' Aid, Cordova, Nebr.	28.00		
Central Luth. L. A., Omaha, Nebr.	21.00		
Women's Circle, Omaha, Nebr.		25.00	
Rosenborg, Nebr., Ladies' Aid		33.80	
	\$184.00	\$198.80	\$382.80

DISTRICT VIII

District Convention	\$ 22.50	\$	\$
Bethania Guild, Solvang, Calif.	22.60	25.00	
Danish Ladies' Aid, Solvang	29.25		
Parlier Danish Ladies' Aid	14.00		
Easton Danish Ladies' Aid	15.00		
First Ev. Luth. Guild, Watsonville	15.00		
In honor of Mrs. Knudstrup's 90th Birthday, by Mrs. Madsen	25.00		
	\$143.35	\$ 25.00	\$168.35

DISTRICT IX

District Convention	\$	\$ 39.60	\$
Annex Club, Seattle, Wash.		125.00	
Tacoma Ladies' Aid		18.00	
Ladies' Aid, Junction City, Ore.		26.00	
St. John's L. A., Seattle, Wash.		40.00	
Other includes:	\$	\$248.60	\$
Home Mission: Ladies' Aid, Wilbur, Wash., \$33.90; Ladies' Aid, Tacoma, Wash., \$10.00.		\$ 43.90	
		\$292.50	
Total Receipts from Districts	\$4,219.46		
Convention Collection, Ringsted	213.77		
Memberships	171.00		
Jubilee Fund	2,439.53		

Total Receipts \$7,043.76

DISBURSEMENTS

JULY 1, 1957 to JULY 1, 1958

Postage and stamps	\$ 26.36
Supplies	69.87
Convention:	
Supplies	\$ 48.60
Travel	54.27
Guest Speaker, Travel, Honor	75.00
	177.87
Dept. of Key Women	21.02
Editor — Women's Page	50.00
Board Meeting expense	100.32
Delegate to Workshop (Leadership)	64.66
Jubilee expense	200.60
Gifts to Individuals	275.00
Ordination Gifts	150.00
United Church Women	50.00
Earmarked or Designated Funds:	
G. V. C. Dormitory Bed Project	1,812.22
Santal Mission	390.57
Hope Lutheran — Enumclaw, Wash.	100.00
Trinity Lutheran, Brown City, Mich.	200.00
Seamen's Mission	175.00
Eben-Ezer Mercy Institute	100.00
Parish Ed. Film Library	25.00
Lutheran World Action	15.00
Chicago Children's Home	10.00
Santal Mission Tractor Fund	53.58
Miscellaneous	10.74

Total Disbursements	\$4,077.81
Balance on hand July 1, 1957	\$2,209.38
Total contributions, July 1, 1957 to July 1, 1958	7,043.76
	\$9,253.14
Total disbursements, July 1, 1957 to July 1, 1958	4,077.81
Balance on hand	\$5,175.33

FOR YOUR INFORMATION

Dorm Bed Contributions, July 1, 1957 - July 1, 1958	\$2,411.81
Grand Total Dorm Bed Fund	3,211.76
In addition, District V sent direct	77.50
	\$3,289.26
Jubilee Fund contains as of July 1, 1958	2,439.53
Home Mission Fund contains	307.73

Lutheran News From Around The World

SERMON TOPIC: SHOULD LUTHERAN BE PRESIDENT?

Minneapolis — (NLC) — The pastor of a congregation of the Evangelical Free Church of America preached a sermon here on the topic, "Should a Lutheran be President?"

Dr. Richard Elvee, pastor of Central Free church in Minneapolis, noted that there are state churches in some Lutheran, Roman Catholic and Presbyterian nations of Europe.

For that reason, he said, Americans of those denominations seeking the presidency of the United States should be required to affirm their belief in the separation of church and state "as taught by the First amendment and practiced in America."

He said he did not think a man should be barred from the presidency because of his faith if he believed "positively" in the kind of religious freedom the United States alone has had for 167 years.

\$137,000 SPENT BY LWF FOR WORK IN HONG KONG

Geneva — (NLC) — Funds totaling \$137,000 were channeled last year by the Lutheran World Federation to aid Chinese refugees in the British Crown Colony of Hong Kong.

They were used to provide a five-fold program of material relief, medical care, self-support, youth work and resettlement which reached an estimated 82,000 of the city's estimated 700,000 refugees from the Communist mainland.

A report of the work in Hong Kong, one of the largest voluntary relief programs in the Colony, was given here by the Federation's Department of World Service.

U. S. Lutherans contributed to the work through Lutheran World Action, financial appeal of the eight church bodies participating in the National Lutheran Council.

In addition, American churches last year contributed 316,000 pounds of clothing and 7,996,000 pounds of food — the bulk of it U. S. Government donated surplus-commodities — to the Hong Kong program. The goods had total value in excess of \$936,000. These contributions are made through Lutheran World Relief, an agency of the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

A breakdown in budget figures shows the largest amount — \$48,000 — expended on a medical aid program through which nearly 18,000 persons received free medical consultation and treatment. The medical program is staffed by seven doctors, two dentists and two opticians who treat patients at a specially reduced rate paid for by the LWF. In addition the agency

also employs three nurses and six "screening officers" in physicians' offices to interview and visit patients.

Through special arrangements, five hospitals take care of patients — also at a reduced rate paid by the Federation.

Another \$25,000 was used to underwrite a program through which self-support grants and loans were made to help 474 refugee families establish small business or trades and \$6,500 went to the support of vocational training centers.

More than \$20,000 was spent on 1,770 special support and emergency cases and \$12,000 went for subsidies for students through scholarships and expense grants.

Other expenditures went for emergency grants following spring floods and fires in the refugees' squatter villages, to establish milk canteens and for the purchase of products made by the refugees for re-sale overseas.

Director of the LWF Hong Kong program is the Rev. Karl L. Stumpf, assisted by a full-time staff of 26 persons and 50 volunteers.

NLEC OFFERS GRANTS FOR GRADUATE STUDY

Washington, D. C. — (NLC) — The establishment of a post-graduate scholarship program called "Martin Luther Fellowships" was announced here by the National Lutheran Educational Conference.

Sixteen faculty members and outstanding college seniors have been awarded fellowships amounting to over \$16,000 to be used for graduate work during the 1958-59 academic year.

Dr. Gould Wickey, NLEC executive director, in making the announcement said: "These fellowships will aid Lutheran scholars to do graduate study for service in Lutheran schools."

"All recipients intend to become faculty members of Lutheran colleges and seminaries upon completion of their academic pursuits."

Of the total amount, \$14,150 was contributed by the Lutheran Brotherhood fraternal life insurance society of Minneapolis. Individual contributors made up the remainder through anonymous gifts.

Organized in 1910, the NLEC is the oldest inter-Lutheran agency in America, Dr. Wickey said. He said its membership includes 20 seminaries and 38 colleges which are related to the constituent bodies of the National Lutheran Council and the Lutheran Church-Missouri Synod.

The over-all purpose of the conference is "to consider mutual problems in higher education, to share information, to suggest a strategy, and to encourage and to assist the member

institutions in their programs of Lutheran higher education as they serve the Church and develop a Christian leadership for God and country."

WORLD-WIDE YOUTH PROGRAM

A thousand young people from many countries are taking part in forty World Council of Churches' work camps in twenty-five countries this summer.

The campers will do everything from building huts for youth activities of the Chinese YMCA in Singapore to digging pipelines in Greece. The camps are sponsored by the Youth Department of the WCC.

The final group of U. S. campers sailed from New York aboard the "Arosa Sky" on July 2. They attended an all-day orientation session July 1 at the headquarters of the Ecumenical Voluntary Service, an agency of the United Student Christian Council at 257 Fourth Avenue, New York. The USCC is part of the National Council of Churches.

A total of 235 young people from the United States are participating in ecumenical projects this summer, 130 of them abroad. Most of them attended an orientation program for American campers at Cret-Berard, youth center near Luzanne, Switzerland, from June 28-July 2.

On June 27 the summer's first European work camp got under way in Lovanger, Sweden, with campers restoring an abandoned "church-town" for use as an ecumenical center for retreats, youth camps, and conferences.

Six camps are scheduled in the United States. Campers will work on a chapel, youth center, and recreational building used by American Indians, work as ward attendants at a mental hospital, do community service work in New York, work with migrants and help build an interracial camp.

Camps in the United States are located at Riverside, Calif.; Hartford, Conn.; New York, N. Y.; Wayne County, N. Y.; Swannanoa, North Carolina; and Rapid City, S. D.

Other projects this year include the first ecumenical work camp in Madagascar, at Vakin' Ankaratra, where during August campers will help build a country school described as "indispensable to the work of the local parish."

Campers in Jordan will help build a Moravian Mission leper colony in Ramallah. In South London industrial mission they will work on a parish hall and club house. In an industrial section of Porto, Portugal, they will remodel a church and provide facilities for a primary day school.

Other projects are scheduled for Belgium, Denmark, Germany, Finland,

France, the Netherlands, Norway, Austria, Switzerland, Korea, Belgian Congo, Union of South Africa.

One camp was held this spring in the Philippines where twenty-three campers from the United States, Japan, Malaya, Indonesia and the Philippines helped clear the site for a new transmitter for DYSR, radio station of the Philippine Federation of Christian Churches. Other projects included building a road connecting the transmitter buildings to the sea, roofing one of the buildings, and hauling several hundred cubic feet of sand for the main building of the station.

Work campers are between 19 and 30 years of age and camps, made up of from twenty to thirty persons, are international, interracial and interconfessional. Begun 11 years ago, on the initiative of the Congregational Christian Service Committee (U.S.A.), the ecumenical program has been held in 40 countries.

A conference for the leaders of the various European camps was held at the WCC Ecumenical Institute near Geneva, Switzerland, in May.

Volunteers in Austria

In a new volunteer program, the Youth Department reports that by mid-June 21 volunteers had been approved by their national committees and had accepted assignments to serve for at least a month as volunteers on the World Council's Service to Refugees staff in Austria.

Most of the volunteers have lived in homes for teen-age boys or girls or at a refugee center. Their duties have involved teaching languages, directing recreational activities, doing housework. A few, who have special skills, are assigned as office assistants or to work in medical clinics. The youths (seventeen of them are work-

ing in Austria now), come from Australia, the United States, Great Britain, Sweden, Denmark, Germany, Holland, and Finland.

LUTHERANS REDEDICATE RESTORED WARSAW CHURCH

Warsaw — (NLC) — Poland's largest Protestant church, held by the government for its use for a decade after World War II, has been reconsecrated to religious purposes by this country's Lutheran Church.

Badly damaged by bombs during the war, Holy Trinity church in downtown Warsaw underwent restoration that was begun by the Polish State in 1947 and completed by the Lutheran Church after it recovered use of the building in 1956.

Among the speakers at the rededication ceremony was Dr. Franklin Clark Fry of New York, president of both the United Lutheran Church in America and the Lutheran World Federation.

"Our task today is to listen and to testify," Dr. Fry added.

Officiating at the reconsecration was Bishop Hanns Lilje of Hannover, presiding bishop of the Evangelical Lutheran Churches in Germany and former LWF head. Funds from the LWF helped the Polish body, whose name is the Evangelical Church of the Augsburg Confession, to repair the structure.

Acceptance, Human and Divine

(Continued from Page 4)

been received moves the entire action away from the realm of evaluation and its implied judgment. For value has no place in the realm of Grace. Christianly speaking, I have value because God receives me; God does not receive me because I have value. A strangely other source of worthiness determines the action of God in Christ: neither the community which says of a Roman officer in a Jewish town: "He is worthy that you should do this thing;" nor the centurion's own evaluation: "I am not worthy." The evaluation of the Holy endows both the outer-directed and the inner-directed valuations with a quite strange value — "and Jesus started down the road to the man's house."

All of this makes clear that a Christian doctrine of value must begin with a holy traffic upon our common history's road, not with history's own assessment of better or worse, acceptability or non-acceptability.

Advent, that is to say, is the theological, as well as the chronological, prolegomenon to Lent. The movement of the Holy disrupts, confuses, and re-establishes, on an utterly new ground, every assessment and potentiality.

This is the mighty theological acceptance which alone can ground, save from cynicism and despair, all the strange receptions of earth.

OUR CHURCH

Trinity, Chicago. On July 13, 1958, Rev. and Mrs. Erik Moller had open house for the members of Trinity Lutheran Church, The Council of the Children's Home and their Book Club, for a friendly get together with fruit punch served in the parsonage and a cup of coffee in the church parlors, where the tables were arranged as a letter T for Trinity. The tables were beautifully decorated with flowers and candles.

It was their fifth anniversary at Trinity Lutheran Church and it was learned that Pastor Moller was ordained 25 years ago on July 7, so the members responded very graciously and showered him with flowers and gifts.

New York, N. Y. The Danish Information Office here has announced that Pastor Holger Strandkov, Kimballton, Iowa, and Pastor Hakon Jorgensen, Newell Iowa, have been awarded the Knight Cross of the Order of Danebrog by King Frederik IX of Denmark.

Calgary, Alberta. Pastor Peter Rasmussen, formerly of Dalum, is making his home here, and a small suite is being added to the Old People's Home where he will eventually live. He has served as chaplain for the home, and conducted daily devotions on the public address system. Pastor Rasmussen has had an active retirement. Following his work in Calgary contacting Danish immigrant families, he has been busy with speaking engagements from Vancouver to Tyler, Minn., and has not had a free Sunday all summer. He will speak at the coming conventions at Seattle and in Dalum. Pastor Rasmussen is over 80 years old, and going strong.

Badger, S. D. The congregation has bought a new Baldwin organ, and the Ladies' Aid has donated a new altar, a new pulpit and a new altar rail. A parking lot has been acquired and landscaped for the parking of cars. Bethany Lutheran Church will be host to the District VI convention in September.

Lake Norden, S. D. The Ladies' Aid has spent over \$1,500 for a new 10-burner stove, cupboards and a large sink. The dining room has a capacity of up to 150. Immanuel Lutheran Church has recently welcomed 10 new members.

Correction

Due to a misinterpreted notation on a manuscript an error was made in the July 5 issue of LUTHERAN TIDINGS. The translation on Page 6 of the Grundtvig hymn is a new one by Saralice Petersen, and was not used in the LWF hymnal at Minneapolis.

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, Astor, Minnesota.

August 5, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____

State _____

PETERSEN, ANDREW K. 6-4
TYLER, MINN.