

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Seattle Post-Intelligencer Photo.

Early registrants at the Seattle convention of the AELC, August 12 were (left to right): Mrs. Harry Jensen, Des Moines, Mrs. Marvin Peterson, Tacoma, and Mrs. Emil Jensen and Mrs. J. P. Petersen, of Omaha. Facing them and seated at the table are some of the registration staff. From the picture, it would appear that only women took part, which is far from true. However, the Women's Mission Society celebrated its 50th Anniversary in conjunction with the 81st Convention of the Synod, and so women were prominent during the six-day event.

Annual Convention Issue

Thank God for the Apostles

Richard Sorensen

Text: I Cor. 12:27-30

IN ORDER THAT the sights prepared by God might be seen by all men, the message prepared by God might be heard by all men, the blessings prepared by God might be enjoyed by all men, God appointed some to be apostles. To them He gives the first and finest experiences of seeing the sights prepared for all mankind, of hearing the message prepared for all mankind, of enjoying the blessings to be shared by all mankind. And then upon them He places the responsibility of opening new doors and new windows in the household of God so all the people of God may see the sights to be seen, hear the messages to be heard, and enter the life to be lived by the children of God as a gift of His love and grace. So tonight we begin our convention by thanking God for the apostles He has appointed and used so that we today may behold the sights and hear the good news and share the abundant life which is ours in the Church of Jesus Christ.

The name of Cornelius Hedges meant nothing to me until I visited Yellowstone National Park less than two weeks ago. It was then, as I stood with my family waiting for our first opportunity to see an eruption of the Old Faithful geyser, that I heard a naturalist employed by our National Park Service mention the name of Cornelius Hedges, an esteemed judge from the state of Montana who served as a member of the government expedition of 1870 which was sent to the Yellowstone area to investigate the countryside discovered by John Colter some sixty years earlier. Like the others in the party, Judge Hedges was surprised and impressed by the unusual sights of strange geysers, beautiful cascades and waterfalls, high mountains and deep canyons, this dwelling place for all kinds of wildlife and plantlife. But when others, gathered around the campfire one night as the expedition was heading homeward, mentioned the possibility of exploiting this area for personal gain, it was Cornelius Hedges who advanced the idea that the area should become a national park and the sights preserved for all Americans to see and enjoy. So today Yellowstone National Park stands as the first and the greatest of the national parks. The spiritual experiences which are still possible for us as we stand in awe before the mighty works of our creator God are experiences which are still possible for us as the ultimate result of the initial efforts of a man named Cornelius Hedges. Surely there is need for all of us to recognize and to thank God for those who make the wonders of God's creation, the depth of His love, and the knowledge of His grace part of our life today.

I wonder if others who have recently made their first trip to the Northwest in order to attend this convention in Seattle were not impressed as I was on first seeing the statue of "The Pioneer" atop the state

The Opening Night Message at the Seattle Convention. The Convention Theme was THE MINISTRY OF THE CHURCH.

Pastor Sorensen is from Waterloo, Iowa.

capitol in Salem, Oregon. Here I saw a deliberate effort on the part of modern men to honor those pioneers who first saw the land and opened the land and developed the land in which their descendants and their neighbors live today the rich and abundant life. To honor the pioneers who opened the land does not mean that we forget the God who created it and endowed it with resources aplently. But it is recognition of the fact that God needs and uses the courage and insight and willing service of unselfish men in order to make known and available to others the blessings that they have discovered as the blessings available to all men as the gift of an all-powerful, merciful heavenly Father.

In my message this evening I am anxious to make it clear to all that in the Ministry of the Church there have been and there still are and there must always be those who plan the role of the pioneer, who first discover and experience the blessings of God, and then initiate the ways and means for sharing those blessings with others. This is the role that is played by those who we call the apostles of yesterday and today. This is the role that is to be played by those who shall be the apostles of tomorrow.

It is Paul, who frequently introduced himself as "an apostle of Christ Jesus by the will of God," who has written the passage which shall be basic to all the messages to this convention under the theme, "The Ministry of the Church." In the 12th chapter of his First Letter to the Corinthians he writes: "Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all prophets? Are all apostles? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?" "No," he says. "There are varieties of workings but it is the same God who inspires them all in every one."

Tonight in saying, "Thank God for the apostles," we need not minimize the role that is played by others who have been given another role in the ministry of the church. As other pastors will be pointing out in the devotions later this week, there is also a role for

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81st Annual Convention of the A E L C

Seattle, Washington, August 12-17

— Editor's Summary —

A.E.L.C. members and congregations will have available, within a few weeks, copies of the Official Minutes, including brief summaries of the talks. (Many of these lectures and sermons will appear in LUTHERAN TIDINGS in full, during the next four or five issues.) As delegates prepare their reports, the following capsule comments may be helpful, but reference should be made to the Minutes as well. The Seattle convention:

- 1) Welcomed about 155 delegates and 41 pastors, with the total vote down about 20 per cent from last year's Ringsted convention, (which in turn was down from the previous year.)
- 2) Revised the "Model Constitution for Congregations" to include the permission to use the liturgies found in the new Lutheran Service Book and Hymnal; and, deleted the By-law which required that Annual Conventions meet on Wednesdays of convention week (thus making possible a convention beginning, say, on Friday and extending until Tuesday.)
- 3) Heard the Rev. Dean Collins of the American Bible Society give the shocking information that over 1600 languages still have no portions of translated Scripture, which is more than half the known languages and dialects of the world.
- 4) Heard many greetings from many sources, notably the Honorable Albert Rosellini, governor of Washington, and Dr. Carl Lund-Quist of the LWF.
- 5) Heard Synod President Alfred Jensen lead the convention in special prayers (suggested by Findings Committees) for forgiveness, for guidance, and of thanksgiving.
- 6) Supported the President's recommendation that we increase our support of and involvement in evangelization efforts at home and abroad (through LWA, etc.).
- 7) Accepted the current report of the Joint Commission on Lutheran Unity thankfully recognizing that if merger should come, the AELC could continue its fellowship in separate "conferences" and could continue many of its traditions.
- 8) Expressed its concern to the Troy, N. Y. congregation, whose pastor had left the ministry to become a Roman Catholic.
- 9) Heard definite reports from Home Mission pastors, Holger Andersen (Enumclaw) and Owen Gramps (Watsonville) relating the progress in these West Coast fields and noted the new building in Enumclaw and the proposed new building in the California mission.
- 10) Expressed gratitude to Christ Church, Brooklyn, for the gift of \$5,000 for our Extension Fund, a gift made on behalf of former members of our now merged Brooklyn congregation.
- 11) Accepted the Bone Lake (Wis.) Lutheran

Church into the synod, — the result of the merger between two small churches of the AELC and UELC, with gratitude to the UELC.

- 12) Revised the rates of interest for Church Extension Fund loans to Home Missions, so that the loans are interest-free during the first three years, and on an increasing scale thereafter, with three per cent as the top rate.
- 13) Expressed its gratitude to Pastor Holger Nielsen for 12 years' service to the Synod as Secretary and Vice President.
- 14) Accepted its proportionate share of the "Third Phase" of the Student Center Program of the NLC, and the LWA goal of \$18,741 as a minimum for 1959 (\$1.20 per member).
- 15) Commended Evangelism Secretary Peter Thomsen and Stewardship Secretary Harry Jensen for leadership in these two areas of Christian responsibility.
- 16) Expressed its sorrow at the sudden death of Synod Auditor Kenneth K. Kjolhede, and its sympathy to the bereaved family.
- 17) Decided not to establish the office of Director of Youth and Parish Education at this time, (due to manpower shortage).
- 18) Reprimanded "our editors" for printing some con-



In a pre-convention session, the Home Mission Council (Synod Board plus District Presidents) surveyed the home-mission work and needs prior to the opening of the Seattle conference. In the lower-left corner is Pastor Willard Garred, with Pastor Verner Hansen in foreground. Facing Pastor Hansen is Pastor A. E. Farstrup. To his left is Pastor Clayton Nielsen and behind him is John Lund. Behind John Lund is President Alfred Jensen (standing) speaking to Pastor Richard Sorensen. In the dark coat is Pastor Paul Wikman. Next to him sits Pastor Kay Kirkegaard-Jensen. At the right are Erling Jensen (Des Moines) and Pastor Calvin Rossman. (Post-Intelligencer Photo.)

tributions, but did not include the contributors in the censure.

- 19) Thanked Miss Muriel Nielsen for her work as missionary and for her visits to our congregations, noting with regret that due to reasons of health, she will not return to India.
- 20) Urged youth groups in our synod to affiliate with our national youth organization, the AELYF, and noted such programs as "Operation India," YULE magazine, and the forthcoming "World of Song."
- 21) Noted the fine work of WMS, and helped to celebrate the 50th Anniversary at a special banquet and program on August 16.
- 22) Noted that the Grand View fund-raising effort in Des Moines was not having the success hoped for. (The goal had been revised upward last year from \$100,000 to \$250,000). Also noted that plans for the new gym were progressing, but that plans for the new men's dormitory had been slowed down.
- 23) Noted the new student lounge, Valhalla, at Grand View, and the inauguration of evening classes at the college, and the record enrollment which far surpasses the estimates made some years ago. It urged that more Synod students attend GVC.
- 24) Moved that the Board of Directors and the Dean of the Seminary investigate plans for merging Grand View Seminary with other institutions. It welcomed Dr. Reuben Swanson to the Seminary faculty.
- 25) Voted to allow grants-in-aid to students who plan to ask for ordination by our Synod but who may be attending other Lutheran schools than GVS.
- 26) Thanked staff members at GVC who are terminating long service at Des Moines, noting especially the work of Mr. and Mrs. Carl Eriksen.
- 27) Re-elected the Rev. Willard Garred, Hampton, Iowa, as Synod Secretary, and Dr. Erling Jensen, Ames, Iowa, to the Board of Directors, GVC and GVS. (Other elections noted elsewhere.)
- 28) Petitioned the ULCA to open its Lay Pension Plan to lay faculty members of GVC.
- 29) Adopted a total budget for 1959 of \$114,422. (Budget printed elsewhere).
- 30) Gave standing tribute to the Rev. J. C. Aaberg and sang a special hymn in honor of the 50th Anniversary of his ordination.
- 31) Accepted an invitation from St. Peder's Church in Detroit for the 1959 convention, and heard an invitation for 1960 from the Waterloo, Iowa, congregation.

Many times a day I realize how much my own life is built upon the labors of my fellow men, and how earnestly I must exert myself in order to give in return as much as I have received.

Albert Einstein.

The Mountain Revisited

"Thine is the Kingdom"

(Sermon on the Mount as translated in RSV)

XX

The footnote at Matthew 6:13 in the Revised Standard Version helps readers to understand something of the history of Bible transmission: "Many authorities, some ancient, add, in some form 'For thine is the kingdom and the power and the glory, forever, Amen.'" These words, which constitute what is known as the doxology to The Lord's Prayer, were in the medieval copies upon which the King James Version rested, but they are not in the oldest Greek manuscripts, and apparently were no part of the original. This is no new discovery; it was known to the makers of the American Standard Version in 1901.

So far as religion is concerned, the problem is settled for us by Luke's Gospel. His account of the Lord's Prayer (11:2-4) never has had these additional phrases. If Luke could report the Prayer without the doxology, it need not surprise us to find that Matthew did not originally have them either. Where then did they come from? These phrases all are found in a prayer of David contained in the 29th chapter of I Chronicles. Many of the first Christians were Hebrews: the missionaries sought a hearing in the synagogue; the early church took over a part of the Jewish liturgy. It is apparent, therefore, that to a pattern of prayer given by Jesus, Christian piety added some phrases from David's prayer.

The Roman church never has had the doxology. Any who at school have joined with members of the Roman church in the Lord's Prayer will recall that they stopped before they got to "Thine is the kingdom, and the power, and the glory forever." These words have never been in the Vulgate — which means that they were not in the Greek manuscripts known to Jerome when he made the official Latin translation toward the end of the fourth century.

When the Revised Standard Version of the New Testament appeared in 1946, a priest of the Roman church pointed out that the text of its Lord's Prayer corresponded with that in the Vulgate. "Yet in spite of this," he wrote, "the some 200 Biblical scholars who at their solemn reunion in Columbus, Ohio, met to celebrate the completion of their work, they recited the Lord's Prayer by adding on to it the unauthorized ending, which they themselves resisted in their newest work. Such is the tenacious hold which a false tradition has upon Protestant people."

It is always interesting to see ourselves as others see us! Since, however, these additional phrases are from the Old Testament, and since they are in accord with the spirit of the Prayer, no violence is done in adding them. They indeed represent something the modern world sorely needs to lay up in its heart. What do nations fight about? Why do countries go to war? For kingdom, power and glory — and none of them belongs to men. They all belong to God!

J. Carter Swaim.

*Another View on the
Convention Theme*

The Ministry of the Laity

Enok Mortensen

At a convention in Cedar Falls, Iowa, some years ago I gave a talk on the task of the ministry. It was a hot Sunday afternoon, and I suspect that the reason people didn't walk out on me was that I spoke about preachers. All lay people love to have someone take down the preachers a peg or two! Ever since then I have wanted to supplement this talk with an equally candid appraisal of what we call the laity.

Needless to say, someone who has been in the ministry some thirty years has met all kinds of laymen. There are the indifferent, sometimes called Easter Christians because they never miss an Easter service. From a pastor's point of view they give you little trouble. They are not interested enough. Those who give you trouble are often those who are really concerned — those to whom it makes a difference what you are and what you say. There are the loyal laymen who attend every service and are anxious to retain the old time religion; and the flitting type who want something new and exciting every Sunday. There are the critics who find fault with everything you do or say and compare you with your predecessor or your competitor; but there are also those whose very presence is a constant joy and challenge to a pastor. There are the generous members with a deep sense of Christian stewardship; but there are those also who are always looking for a free ride. Every pastor is familiar with the possessive type that Luccock tells about. There was a lusty character in Texas who owned a 200,000-acre ranch and he decided that on that huge property they ought to have a church, and so he built a small church. Once a visitor saw it and asked the rancher, "Do you belong to this church?" — "Hell, no" was the answer, "that church belongs to me!" But thank God there are also those who know that we don't own the church no matter how large our contributions. The church doesn't belong to us; we belong to the church.

In contemporary terms the word layman usually means someone who doesn't know anything about the subject at hand. This is the age of the specialist. "I'm only a layman; call in the expert!" So also in the business of the church. You laymen often complain that ministers do most of the talking at our conventions; and you are so right. But that is at least partially true because even within the church we have come to accept the double standard; the preacher who is an expert over against the layman who is — well, just a layman!

So I want first of all to explore and explode this myth. A layman today is often one who takes little active part, beyond, of course, raising the money and paying the bills. He is a practical man at home in the harsh reality of everyday living, but he doesn't pretend to know anything much about God and his world. The preacher, on the other hand, is supposed to know nothing about the cost of steel (which is al-

ways rising) and the price of hogs. He is a man of God moving within the realm of the church.

But this is all wrong.

Nothing can be further away from the essential truth of New Testament teaching. A layman in the Apostolic church was one who had responded to God's call, one who was baptized and thereby commissioned to the ministry of the Christian church. All members of the church are laos, laymen, including pastors, bishops and apostles. The biblical meaning of laity is the people of God. Ordination is not a sacrament elevating certain individuals to a pedestal. At the time of the Reformation it had been made so and there were two distinct classes of Christians. In one class were the farmers, soldiers, craftsmen, and housewives; in the other, higher class, were the celebrities: the monks and nuns, the priests and the whole hierarchy. But Luther objected to this and said that a mason was as good as a monk. In spite of Luther and the New Testament teaching even in the church which bears his name we are well on the way toward a stratification which puts a barrier between expert and layman. We need to recapture the sense of being the people of God — all of us; "a kingdom of priests and a holy nation."

I am not trying to degrade the ordained ministry. Nor was Luther. We are all laymen, people of God; but we are not all ordained pastors, and in spite of Luther's emphasis on the common priesthood he placed at the very top of his list of occupations and vocations that of the pastor: "There is no dearer treasure, nor any more precious thing on earth or in this life than real and faithful pastor or preacher." (Quoted by Dr. Donald R. Heiges). And he goes on to say, "...if God has given you a child who has the ability and the talent for the office of pastor, and if you do not train him for it, but look only to the belly and to temporal livelihood, see what a pious prig and small potato you are."

With our need for more pastors and in our anxiety to recruit more men for the professional ministry I fear that we have sometimes been tempted to exalt the position of the pastor out of all proportion. I repeat, I am not going to degrade his office; I merely want to upgrade what is called the laity. All of us who are baptized into his church are laity — God's people and a royal priesthood.

But having made this point it is of course also true that there are differences — even visible and invisible barriers — between ordained pastors and their flocks. We are co-workers in a common cause, but there are differences nevertheless. We are all called into the church, and we are all called to a holy

Pastor Mortensen, Tyler, Minnesota, gave this most interesting talk Friday evening at the convention. For all those who could not attend, this is "must" reading.

life not only within the church but in all relationships; but there are varieties of service. The Christian Church was not very old before there was a division of work. The Apostles felt that they could best serve by preaching and so seven men were chosen to serve as deacons. Paul was proud of the fact that he could make a living with his own hands, but he was not called to be a tentmaker; he was called to be an apostle, an ambassador of Christ. Dr. Heiges rightly says that "calling does not equate occupation." I hope you are happy in whichever job helps you make a living; but as Canon Alan Richardson pointed out at Evanston, "We cannot with propriety speak of God's calling a man to be a doctor, teacher, or engineer. God's call is to fellowship with himself in Christ's body." You are called to a ministry, all of you, and it is this ministry of the laity that I wish to define and discuss.

Now I'll have you know that I have done some research in this area. I have even conducted my own private poll. Recently at Danebod we had a Retreat for Women with an attendance of some 75-100 women and I asked them to discuss this very subject on the basis of six carefully designed questions.

The first question was, "Do you expect pastors to be better Christians than laymen?" Most of the women did not commit themselves; some were doubtful; about one-third said yes; another third said no. But the answers as well as the subsequent discussion clearly indicated that lay people even among Lutherans expect ministers to have at least one foot in heaven. Some of you will have read the article in Harper's a while back which dealt with the reasons so many young ministers leave the church. One of the reasons given was this stratification. Some preachers may have helped to create the illusion, but I believe that usually it is the lay people that will not allow pastors to be on their own level. They expect him somehow to be better than they are.

The second question asked, "What are some of the differences between an ordained pastor and a layman?" Most of the answers emphasized that pastors were in a special class because of their training; but a few felt that the ordination set pastors apart and that they, therefore, had more responsibility. This was also reflected in the attitude toward administering the Sacraments. All of the people were willing to consider a baptism valid though performed by a layman, but this was looked upon only as an emergency measure; but most of them objected to having a layman even assist at the Communion table. They might usher and replenish the cups, etc., but beyond that it was felt that Communion was so sacred a rite that it should be entrusted only to ordained pastors. We are told by the church historian G. H. Williams — my old teacher — that "a common form of punishment among the post-Nicene bishops was to reduce them to the indignity of receiving lay communion."

We had a lively discussion about "things that a layman can do as well as, or better than, a pastor." One person mentioned janitor work! Other areas

were religious education, visiting, calling on new members; but the biggest choice by far was the business end of the church.

I finally asked the women to name some characteristics of a good layman. A goodly number mentioned tolerance, sincerity, not being too critical — especially of the pastor. Nearly half of the answers called for being a true Christian, stewardship; and the largest vote was for regular church attendance.

Without commenting directly on these statements let me now proceed to explore what I believe should be the ministry of the laity, applying that term to those of the laos who are not ordained.

I am thinking primarily of this ministry within the church. So much has been said about vocation: the Christian's life outside the church. Important as that is, it is not as important as his life within the church; for as a leading theologian (N. Afanassieff) has said, the layman's life within the church determines his life outside it.

I seem to sense a rising professionalism within our church, (clerical collars, emphasis on the title, pastor, and more elaborate rituals in worship) and to my mind there are other signs of a stratification which tends to confine the pastor's life and work to the interior of the church and the layman's to the world outside. The layman has a life and a ministry within the church as well as the pastor, and it is not confined only to trifling and practical activities such as collecting money, putting pansies on the altar, and rolling down window shades while the pastor concerns himself with more spiritual aspects of the life of the church.

I am not going to make a long list of the layman's specific duties, for what he does depends on given situations and his own inherent abilities, as well as his will to serve. I am merely stressing that he, too, has a life and a ministry within the church.

And this ministry is not something less important than that of the pastor's. It may be in a different area, but it need not be less significant.

"You may not preach like Peter;
You may not pray like Paul;
But you (too — by the very life you live) can tell
the story
Of one who died for all."

I hope you laymen can respect your pastors for what they are — as men, and as pastors entrusted with a most difficult task; but you are not subservient to them; you are subservient—as we pastors also are—only to God. At one of the Ecumenical Institutes in Switzerland in 1956 it was stressed—rightly—that the laity should not assist the pastor; it is the pastor who should assist the laity. The pastor is probably not a better Christian than most of his people; he may not even be as good a teacher—just to take one area—but by virtue of his training and because he can spend more time at it he does have access to resources that are often beyond the average layman; and his business should be to assist the layman find resources and helps which they need in order to minister.

We often look upon the pastor as a leader and the

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Gratitude is a duty which ought to be paid, but which none have a right to expect.

—Rousseau.

Highlights and Sidelights

Seattle Convention

— BY THE EDITOR —

Eighty-one times our church has met at annual meetings, and what a variety of conventions they have been — with many moods, shades, colorings! It is hard to define why, but this convention will find its place among the least exciting and colorful. There were few highly dramatic moments, few closely contested decisions. As a matter of fact, the convention business sessions adjourned with time to spare, and there was none of the usual last-minute crowding of the agenda.

The convention could ask for no better setting. The surroundings did not lack for color. Seattle is situated on a long isthmus separating the salt Puget Sound from the fresh waters of Lake Washington, and bisected by a system of locks which raises boats from the level of the ocean to the level of the lake. Western Washington is one of the most beautiful spots in the nation, and densely wooded mountains and glacial Mt. Rainier in the distance give a grandeur to the horizon in all directions. Seattle is a very hilly city, and St. John's congregation is well distributed over the rolling community. (Visitors commuted to the church from as far as 15 miles daily, but the record was undoubtedly held by the pastor at Enumclaw who came and went 50 miles morning and night.) Some of the scenic attractions Seattle offered were visible from the church itself which has a magnificent view overlooking the harbor and the Olympic Mountains to the west. In the opposite direction lay a rather fine zoological garden, just across Phinney Avenue, and there all the children had their own conventions, riding the carousel or the live elephants, or endlessly watching the comically human behaviour of the great apes.

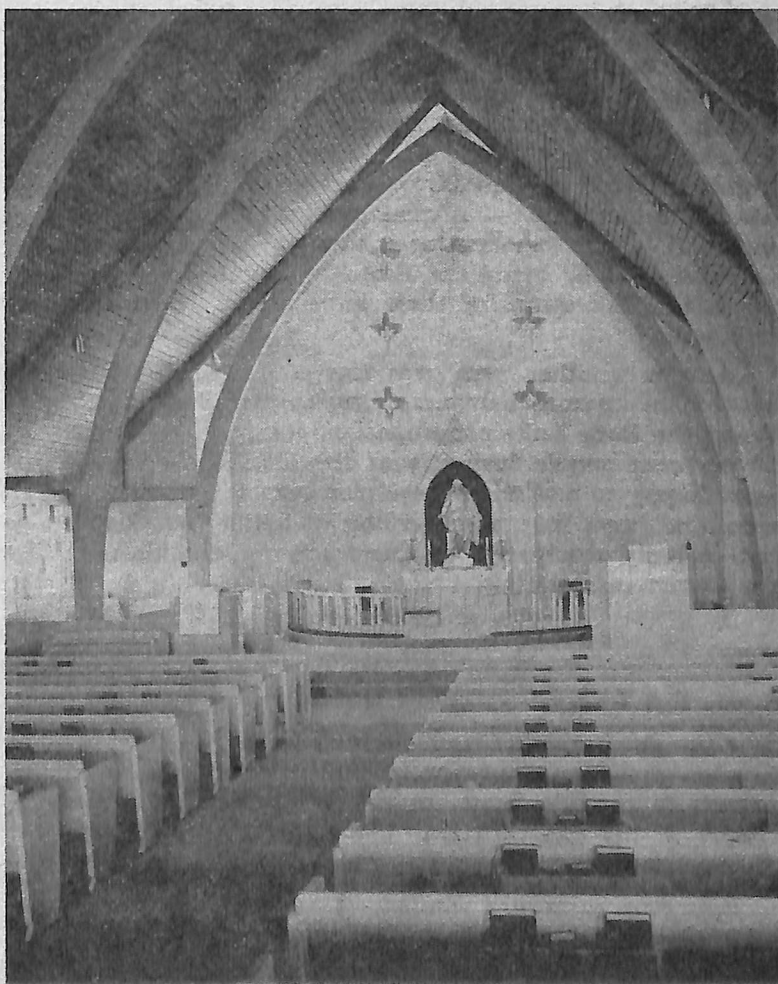
Many children came. Sometimes it was more exciting to sit in with them than with their parents. Someone counted 40 "p.k.'s" (preacher's kids) and it was easy to see that many pastors had combined the Seattle adventure with family vacations. The many children seemed never to lack for something to do.

Organizationally, the Seattle convention went smoothly. Conducting a convention is a great administrative task, sometimes calling for the work of 100 different people in one day. Dr. Jens Kjaer and his congregation are to be commended for handling things well. Exceptionally fine meals were served, in more than ample quantity, and the dining room was symbolically decorated in several themes during the week, including the 50th Anniversary of WMS Banquet. This writer is no fish-lover, but he ate the Northwest salmon dinner and the halibut with great gusto. Breakfasts at the luxurious Norse home for the aged a block away were a special treat, where families could once more

gather as families around the meal table. Such elaborate treatment all made the convention more expensive than usual, and the five days cost some families a registration sum of fifty to sixty dollars. However, it was worth it.

A word about the church itself is in order. The Seattle property lends itself extremely well to a convention. The sanctuary, with its overflow annex, seated everyone comfortably. Classrooms were scattered about, but made good committee rooms, and the dining hall could seat over 300 persons at a setting. (Children and kitchen crew ate a half hour early, an admirable arrangement.) Parking was available in the church parking lot with room for fifty cars, and in the zoo parking lot just across the street. A fine piano and organ in the sanctuary served us well. Artistic symbolism throughout the church set off many trains of thought when the mind wandered during duller moments. (Dr. Kjaer's little talk about the symbols used in the design was most informative and interesting.)

All in all, the externals of the convention were amply provided for. It was fine to have even the business meetings of the convention in a church sanctuary, which is, after all, more significant than the finest of high school gymnasiums, such as we had last year at Ringsted. A handy electric water cooler would have been much appreciated, but the delegates were undoubtedly satisfied to get their cool drinks at the



St. John's Evangelical Lutheran Church of Seattle, Washington

refreshment stand handled by the local young people.

The meeting adjourned early enough on Saturday so that sight-seeing was possible, and many delegates set off on tours of the locks, the Puget Sound drives, the University grounds, etc. The University of Washington has a fine summer theatre program, with three playhouses, including a picturesque "showboat" where a number of us saw a fine presentation of the social problem play "A Hatful of Rain" one evening. Another recreation note: Seattle people are boat-happy. About a dozen conventioners were tempted away from an evening meeting to enjoy an exciting sail aboard the racing sloop owned by a young couple, both of whose parents are pastors of our synod. Truency of this kind will continue as long as the convention program is as crowded as it is, with no time allotted to such activities as sight-seeing. The planners of conventions ought to make one afternoon or one evening available for free time. The 13-hour-day schedule is far too taxing to be wise planning.

There were just a few flurries of excitement and tension during the meetings. One occurred when a young man from Tacoma gave a speech protesting against the whole merger idea, maintaining that our synod should be kept intact the way it is, without outside influences. He felt he was expressing what many agreed with but what few would arise to say. It was a courageous speech, but very few agreed with its thesis. Such compartmentalized Christianity is counter to the great movements of our day in our land.

Earlier in the convention, Dean Collins had spoken in quite another vein, in behalf of the American Bible Society, urging us to support the Society so that Christianity as we know it through the Bible might become the possession of countless unlettered pagans around the world. For this writer, it was quite a highlight when he quickly assembled a lightweight plastic "finger fono" — a small record-player operated by hand — and demonstrated how these inexpensive machines helped bring the Bible to people who could not read. Thousands of these have already been distributed.

Also in another vein was the action of the convention in unanimously accepting as members of the synod the Bone Lake congregation, composed of about 50 per cent people formerly of the UELC. We were most happy to add these new members to our fellowship, and hope that their feeling of being "outsiders" will rapidly dissipate, for there are no outsiders in the Christian church.

(To be continued)

PAYING FOR THE CHAPEL

A wealthy Englishman once wrote to the famous London preacher Spurgeon, urging him to come and preach to provide funds to pay off the debt on the chapel of his congregation. He offered him the use of his own house, his country seat, or his seaside place.

Spurgeon promptly replied: "Dear Sir: Sell one of your places and pay the debt yourself. Yours very truly, C. H. Spurgeon."

Bible Expositor.

Election Results

(For complete list of all candidates and vote totals, see the minutes.)

BOARD OF DIRECTORS, GRAND VIEW COLLEGE AND SEMINARY

Dr. Erling Jensen, Ames, Iowa

SYNOD SECRETARY

Pastor Willard Garred, Hampton, Iowa

TRUSTEE ON SYNOD BOARD

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Nomination only

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Mrs. Alfred Sorensen, Des Moines, Iowa

BOARD OF WELFARE

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SYNOD AUDITOR

Emil G. Jensen, Omaha, Nebraska

CONVENTION CHAIRMAN 1959

Erling Jensen, Ames, Iowa

ASSISTANT CONVENTION CHAIRMAN 1959

Pastor Holger Strandskov, Kimballton, Iowa

CONVENTION SECRETARY 1959

Pastor Calvin Rossman, Ruthton, Minnesota

ASSISTANT CONVENTION SECRETARY 1959

Mrs. Folmer Farstrup, Cordova, Nebraska

Synod Budget, 1959

HOME MISSION	\$11,470
Nysted, Nebraska	\$ 120.00
St. Paul's, Cedar Falls, Iowa	1,750.00
North Cedar Falls, Iowa	600.00
Watsonville, California	1,500.00
Circle Pines, Minnesota	1,750.00
Enumclaw, Washington	1,200.00
Brown City, Michigan	600.00
Contingencies	2,500.00
Evangelism and Stewardship	1,000.00
Travel, District Presidents	450.00
PUBLICATIONS	\$12,650
Annual Reports and Minutes	\$ 1,700.00
Lutheran Tidings	7,750.00
Kirke og Folk	500.00
Junior and Teachers' Tidings	2,600.00
Committee Expenses	100.00
PENSION FUND	\$20,000
GRAND VIEW	\$28,230
College	\$12,830.00
Seminary	2,400.00
Seminary Scholarships	13,000.00
BOARD OF WELFARE	\$3,100.00
Chicago Children's Home	\$ 1,200.00
Tyler Old People's Home	500.00
Seamen's Mission	1,200.00
Committee Travel	200.00
COUNCILS AND COMMITTEES	\$10,372
National Lutheran Council	\$ 3,934.00
World Council of Churches	150.00
National Council of Churches	800.00
Lutheran World Federation	235.00
Joint Commission on Lutheran Unity	1,200.00
Regional Home Missions Committees	200.00
Board of Parish Education	1,703.00
Liturgy and Ritual Committee	150.00
Board of Ordination	150.00
Council of Ecumenical Studies	500.00
AELYF	350.00
Lutheran Student Center Program	1,000.00
ADMINISTRATION	\$14,400
Synod President's salary & house allow. \$	7,500.00
Treasurer's Salary	700.00
Vice President's Salary	250.00
Secretary's Salary	250.00
President's Travel Expense	800.00
Board's Travel Expense	2,000.00
Board's Tel., Postage, Supplies, etc.	800.00
Statistician and Auditor's Salary & Expense	300.00
Historian and Archivist Expense	100.00
President's Secretarial Expense	1,000.00
Convention Officers' Expense	250.00
Convention Printing	300.00
Miscellaneous	150.00
SANTAL MISSION	\$14,200

Note: This budget is up \$3,500 from the 1958 budget. Amount to be allocated to the Districts is an even \$100,000.

Church Furniture Available

It is now several months since Bethany Lutheran congregation at Wolter's Corner, Withee, Wisconsin decided to discontinue, with the recommendation that their membership join Nazareth Lutheran congregation only six miles distant. Since that time, the congregation has disposed of its liquid assets in a very fine way, the proceeds going "where they would be of immediate benefit," to the Chicago Children's Home, Ebenezer Lutheran Home and Hospital, Lutheran Welfare Society of Wisconsin, and Nazareth Lutheran Building Fund. All contributing members have become members of Nazareth Lutheran Church.

Recently it was decided to dispose of the balance of the property. The former Bethany congregation would be happy to give its chancel furniture to any church which could use all or part of it. The chancel furniture is finished in white with good trim; it is beautiful and worshipful and was received as a gift a few years ago. The altar, complete with a Thorvaldsen "Christus" is six feet wide, 38½ inches deep, 10 feet 10½ inches in height; the pulpit, "hour-glass" type, stands 80 inches from floor to top. A matching font and circular altar rail complete the furniture. The only cost to any recipient would be for transportation; a small truck would easily serve.

Also available, but not until after October 12, and on the same basis, will be the chancel furniture of Nazareth Lutheran Church. This altar also has a Thorvaldsen "Christus" and is a natural oak finish; the font is painted white; the pulpit is partially built into the chancel but could be otherwise adapted. This altar is 87 inches wide, 40 inches deep, and 16 feet in height. The altar table was enlarged and rebuilt two years ago. If desirable, the statue, 65 inches high, could be made available by itself.

Anyone interested in all or any part of this furniture is encouraged to write to Pastor W. Clayton Nielsen, Box 164, Withee, Wisconsin.

Danish Folk Meeting at Danebod

Danebod Folk School invites again to a meeting where the emphasis will be on spiritual and cultural values belonging to our Danish heritage. There will be Bible talks, lectures and singing in the Danish language. The dates are September 2-7. The meeting opens Tuesday night with supper at 6:30. People who are driving are asked to bring their own linen. As our facilities for this camp are always taxed we urge those who wish to attend to register immediately. Please write to

Enok Mortensen
Danebod, Tyler, Minnesota.

OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—Elizabeth Cheney.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Nebraska Fellowship - Convention

The Great Plains District will hold its annual Convention at Kronborg, Nebraska, August 28-31. The guest speaker will be the Rev. Don Zinger of Grand View Seminary. His topic will be The World Mission of the Church. Other pastors of the district will be on hand to lead discussions. The following is the schedule:

THURSDAY

Opening Dinner

- 1:00—Sports and Crafts in Church Building
- 2:30—Swimming
- 6:00—Supper
- 7:30—Singing, Mixers, Dancing
- 9:30—Campfire Worship Service

FRIDAY

- 7:30—Gym
- 8:00—Breakfast at the Church
- 9:00—Devotions
- 9:30—Discussions led by Pastors
- 10:30—Crafts, Sports, Free Time
- 12:00—Dinner
- 1:15—Talk by Rev. Zinger
- 2:30—Swimming
- 6:00—Supper
- 7:30—Talk by Rev. Zinger
- Dancing, ending with Campfire

SATURDAY

- 9:00—Devotions
- 9:15—Convention
- 12:00—Dinner
- 1:00—Unfinished Convention Business
- 2:30—Swimming
- 6:00—Wiener Roast at Jensen's Park
- 7:30—Entertainment and Dancing
- 10:00—Campfire

SUNDAY

- 9:30—Bible Study
- 10:30—Worship Service
- 12:00—Community Dinner and Goodbyes

Costs for the convention will be \$8.00 for the entire four days. Swimming and crafts will be additional. This is a fine opportunity for the young people of Nebraska, Kansas, Colorado and Texas to get together for a few days of fellowship, fun and district business.

In this commonplace world everyone is said to be romantic who either admires a fine thing or does one.

Alexander Pope.

Over the Typewriter

Your editor apologizes for the fact that there was no PAGING YOUTH last time. The flu bug invaded Nysted the day before I was to put out the page, and he stuck around for almost a week. I am well and working once more and hope that I won't miss any more issues. However, the way the news has been "pouring" in, it seems all of you have the bug, too. I have received NO camp reports. Any of the data prior to the camps was either too late or incomplete. Please get your reports in before winter as few people enjoy reading such old news.

I have included an article this time by Carl F. Nielsen. He is the American Material Aid Representative affiliated with Lutheran World Relief and the World Council of Churches. Carl is a one-time member of AELYP and is anxious that AELYP become acquainted with the LWF-LWA program. You can do your share by contributing to your local Lutheran World Action drive. It is, as Carl says, extremely beneficial to our neighbors.

Please note my change of address. It is "back to school" for your editor.

Giving is Meaningful

Lutheran World Action and other organized campaigns to raise money have this quality in common: their results often seem remote to the giver; their very organization separates giver from recipient. And while no one argues that we should do away with the obvious advantages of organizing our fund-raising, nevertheless success usually stands or falls on how clearly the organization, which speaks for the recipient, makes known to the giver the need for money.

We are all too familiar with most fund-raising campaign techniques. Our eyes and ears and sometimes our mentalities are appealed to in the hope that we will respond with contributions. A few of the really big drives have come to flatly expect our gifts, and we discover that as individual givers we have been reduced to so many IBM cards in the files of the campaign organizations. There will be a poster on the bulletin board, a leaflet in the in-basket, and perhaps at noon one weekday some gimmickry on downtown street corners. And all the while we know that despite these frenzied appeals we are going to give anyway. After a word or two with our peer in the next office we give a sophisticated shrug and contribute what seems "right," taking consolation in the fact that this is a deductible tax item. Otherwise it is almost like paying the rent.

However, the lot of the smaller, less well-oiled campaign is that its success still depends largely upon its ability to touch the imagination of the giver. Fortunately, Lutheran World Action falls into this category. There will be no nonsense in the campaign, and there will be nothing automatic about our giving. And our imaginations again will be touched by the overwhelming fact that here in a most real sense we are engaged in the work of the Holy Christian Church. It is the single most important work on earth. This is the fact which for us sets Lutheran World Action

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Golden Jubilee Tea

The Juhl-Germania Mission Society celebrated their Golden anniversary of the WMS on June 18, at the Zion Lutheran church of Germania. Mrs. Rolf Wischman, chairman of our WMS, welcomed members and guests, and she gave a brief history of our WMS and read a letter of greeting from our national president, Miss Emilie Stockholm. The program opened by all singing "Christ for the World We Sing." Devotions were led by Pastor J. Lund, followed by prayer. Mrs. Louis Snyder had charge of the program. The pageant, written by Mrs. P. Thomsen, about the WMS and its 50 years of growth was presented. Ladies from Brown City, Lomatta and Duff churches were our guests and a free-will offering was taken for the WMS. In closing we sang "In Christ There is no East or West," and Pastor H. Andersen gave the benediction.

Everyone gathered in the church parlors for tea. The serving table was beautifully decorated in gold and white with a beautiful floral centerpiece. The tables where the guests were seated were decorated with a cup and saucer arrangement. A social hour was enjoyed by everyone.

Marguerite Kester.

Golden Jubilee at Diamond Lake, Minnesota

The women of Hope Lutheran church of Ruthton, Minn., and the Diamond Lake Lutheran Church, Lake Benton, Minn., met at the Diamond Lake hall on Friday, June 20, for the observance of the Golden Jubilee of the WMS. A program was presented jointly by several women from both churches.

"Faith of Our Fathers" was the opening hymn. Devotions and talk by Pastor Calvin Rossman; Hymn, "Teach Me O Lord Thy Holy Way"; Welcome, by Danish Ladies' Aid President, Mrs. Christine Knutson; Response, by Ruthton Ladies' Aid President, Mrs. Johanna Madsen. Greetings from our National WMS President, Miss Emilie Stockholm, were read by the District VI WMS President, Mrs. Alma Meyer.

The WMS pageant, written by Mrs. Kristine Thomsen, was presented by women from both churches. A duet, "Take My Life and Let it Be," was sung by Mrs. Calvin Rossman and Mrs. Norman Petersen, (Key woman from Ruthton). Following the closing candle-lighting service of the pageant, all joined in singing "Lord I Wish to be Thy Servant." A reading, "Our Golden Jubilee Thank-Offering," written by Mrs. Strandskov, was read by Mrs. Thorvald Knudsen of Diamond Lake. Followed by the offering. Closing prayer and benediction by Pastor C. Rossman.

A buffet lunch was served at a table, centered with

especially apart. Moreover, the remoteness between giver and recipient vanishes with the realization that there is no place and no person on earth not somehow reached by our expressions of Christian love, for the work of the Church is felt everywhere and at all times.

Lutheran World Action is one way in which we may give good evidence of our belief in the words we repeat every Sunday: "I believe in the Holy Christian Church."

a "golden" candleholder of four white candles, with bouquets of flowers on either side. Mrs. Olena Olson of Ruthton and Mrs. Henry Black of Diamond Lake presided at the coffee service. Mrs. Wendell Hanson, Diamond Lake Key woman, served the lunch. Bouquets and baskets of garden flowers decorated the tables where the guests were seated. The Ruthton women presented corsages of gold colored dahlias to Mrs. Alma Meyer, District President, and the two Key Women, Mrs. Norman Petersen of Ruthton and Mrs. Wendell Hanson of Diamond Lake.

Golden Jubilee at Badger, South Dakota

The women of the Bethany Evangelical Lutheran church of Badger, South Dakota, presented a Golden Jubilee program at their meeting on June 5th.

Reading, "Christians in the Home, Church and Community," by Mrs. Ralph Harris; Hymn, "From Greenland's Icy Mountains"; Scripture Reading, Galatians Chap. 5, Verse 25 and Chap. 6, Verse 1-10; and Prayer, by Pastor John Enselmann; "WMS — Facts and Figures," by Mrs. George Damm; "Past, Present and Future," by Mrs. Anton Sand; Responsive Readings, by everyone; Hymn, "Hark the Voice of Jesus Calling." Collection of "Thank-Offering" envelopes. Closing Prayer.

Mrs. Paul Hestbeck,

(Key Woman of Badger, S. D. Group.)

WMS Jubilee at Withee, Wisconsin

Throughout this Jubilee year, we at Withee have made an attempt to educate ourselves as to what WMS has meant in the past and what its future can be. Some tribute has been presented at each meeting, including a large red banner with gold letters to symbolize the 50th anniversary of WMS, and two posters showing the work of both Guild and Ladies' Aid (Danish) at home, in the Synod, and abroad throughout the years.

The climax came with a festive evening held June 18. An invitation was issued to all families of the congregation and a large group was in attendance. The program of the evening opened with a welcome by our president, Mrs. Alfred Frost. Several members of our Danish Ladies' Aid were honored by presentation of corsages, as the origin of WMS really is their faithful work in DKM. Our choir favored us with a special number after which a letter from WMS national president, Emilie Stockholm, was read. Rev. Nielsen also gave a brief message in keeping with the evening. Perhaps the highlight of the program was the presentation of Pageant No. 1, which portrayed the various phases of work of WMS. This was very ably directed by our pastor's wife, Mrs. Nielsen.

Following the program the Jubilee envelopes were collected and contributions were very generous.

Last but not least the lovely buffet lunch was served by the committee. A huge cake, very appropriately decorated by our president to commemorate the occasion and surrounded by garden flowers, centered the table. Cookies, coffee and punch completed the lunch.

We are sure everyone who attended went home with a better understanding of the work of WMS and a determination to work harder for its cause.

Text of Einar Anderson's Letter of Resignation to the Synod President

After reading Pastor V. S. Jensen's: "Life in our Church" in the July 5 issue of LUTHERAN TIDINGS I came to the conclusion that it was a mistake not to have published the letter of resignation I received from Einar Anderson, April 15. For that reason I am now asking that the editor grant space for this official evidence of the reasons for Einar Anderson's accepting membership in the Roman Catholic Church. I would like to add that I am wholeheartedly agreeing with the editor's statement in the editorial column of the May 20 issue that there seems to be little point in publicizing this event further. May I be permitted one additional comment to a statement made in that editorial. The editor mentions, evidently from the information furnished by Einar Anderson that "He resigned his position and rather hoped for a call from another AELC congregation, but none came." The position was that of pastor for the Troy, N. Y. Immanuel congregation. Einar Anderson did not express that hope to me in any of the several letters which he sent me following his resignation. He stated that he was going to continue his studies in order to get a college degree. Had Einar Anderson wanted a call from one of the several AELC congregations without a resident pastor at that time, I am certain he would have received such a call. His service to the congregations for which he was pastor had been very acceptable and as a district president in the Eastern district he was doing fine.

Alfred Jensen.

April 12, 1958

Dr. Alfred Jensen, President:
The American Evangelical
Lutheran Church
Des Moines, Iowa

Dear Alfred Jensen,

• This is to notify you that I am no longer a member of the Danish Evangelical Lutheran Church in America, or, as it has been renamed, the American Evangelical Lutheran Church, nor a minister in that church body.

As I promised the Troy congregation in my letter of resignation of June, 1957, I remained with them until the last Sunday in December. The following Sunday, services and other church work there were taken over without interruption by the pastor of the neighboring ULCA church, Rev. Peter Fanning, who continues to serve them as supply pastor.

I assume you understand that since I became a member of the synod and a minister within it because of my acceptance of the teachings of N. F. S. Grundtvig, I could no longer remain in the synod after a significant element of this teaching, however poorly and

imperfectly expressed in the old constitution, was repudiated at the Ringsted convention this summer and the old doctrinal position discarded in favor of a ready made one diametrically opposed to it and to all that Grundtvig stood for.

By this time last year, I realized that what happened at the Ringsted convention this summer could not be averted. But by that time also, the teachings of Grundtvig had already led me forward to the sure ground of truth and certainty, as has been the case also with not a few people in Denmark, among them the former clergyman of the State Church, Pastor Sigfred Riishøjgaard who returned to the Church of his forefathers last May.

On Sunday afternoon, January 12th, I was received into the Roman Catholic Church, as it is necessary to call the One Church which Christ established in this age of sectarian confusion.

I am at present employed as organist in my parish church here in Albany, a position which became open after arrangements were made to move to my present address and self evidently therefore had no influence on my decision in any way.

It is no doubt difficult for you to understand, as it certainly was for me for many years, how a person of Scandinavian birth or ancestry can become a Roman Catholic when all of these nations are reputedly 98 per cent Lutheran — I wonder who forgot to count the multitude of agnostics and atheists in these countries each time these false statistics are handed out.

But the history of the so-called "reformation" in all of these countries is answer enough. In each case, the new religion was forced on the majority of the people by fraud and violence by those who had an understandable financial interest in the transaction. And, as in Communist Russia, the children, or at least grandchildren, do not realize what has been saddled on them and what they have been deprived of.

But the final results are also apparent enough in the national apostasy of all the Scandinavian nations today, the repudiation by a large section of the population of any residue of Christian teaching whatsoever.

I am enclosing a clipping dealing with the present trend among the German Lutherans, for which we have great hopes.

With all best wishes and thanks for the years past and a prayer on the behalf of all members of the AELC to Denmark's patron, St. Knud, (whose festival, on January 19th, you can find in the Roman Missal), I remain,

Sincerely yours,

(Signed)

Einar Anderson
123 North Allen Street
Albany (3), New York.

OUR CHURCH

Detroit, Michigan. The Synod Convention was shocked to hear of the sudden death of Synod Auditor Kenneth Kjolhede. Mr. Kjolhede was 40 years old and in excellent health until a fatal heart attack occurred while he was at work at General Motors. He was an accountant. He is survived by his wife, Marie (daughter of the S. Diken Sorensens of Dwight, Ill.), and three children, with a fourth child expected. Ken was a Grand View alumnus, and had been Synod Auditor for one term.

Ringsted, Iowa. A sacristy is being added to the northwest corner of the church here. Space above this new room will act as a tone chamber for the organ. Men of the congregation have volunteered the work.

Tacoma, Washington. Pastor John Pederson, of our Tacoma church, suffered a severe stroke about a month ago, and is now reported to be slowly recovering from his partial paralysis.

Cozad, Nebraska. On Sunday, July 20th, ground was broken for the new church building being constructed here.

Des Moines, Iowa. Pastor J. C. Aaberg celebrated the 50th Anniversary of his ordination at the Seattle convention, and in tribute to him, the convention arose and sang a verse of "Our Father Has Light in His Window." Pastor Aaberg is now living as a resident at the Old People's Home, 1101 Grand View Ave., Des Moines. He has recently recovered from three operations which kept him hospitalized for over two months in both Illinois and Minnesota. Pastor Aaberg is known as pastor and as translator of many Danish hymns, as an indefatigable worker for the Santal Mission, and as author of "Danish Hymns and Hymnwriters." He has been knighted by the Danish king, and has lived in America since his immigration in 1900. He was ordained at Hampton, Iowa, in 1908, after training at Ansgar College in Minnesota and at Grand View, with further work at Chicago U. His service includes pastorates at Marinette, Wis., Menominee, Mich., Dwight, Ill., Minneapolis, Minn. For a while he was editor of Kirkelig Samler, and has served on various hymnal committees, and was awarded Honorary Membership in Eugene Field Society, 1945. The Synod is happy to recognize this long and distinguished career in Christian service.

Withee, Wisconsin. Cornerstone laying for the new church here took place on August 3 following morning worship services. Young people here are presenting a 3-act play on August 28. Proceeds from the evening will pay for a new outdoor bulletin board for the church.

The Ministry of the Laity

(Continued from Page 6)

layman as a follower. But an ordination alone does not by magic or a kind of spiritual combustion produce a leader. It is perhaps true that many laymen who exhibit leadership abilities become pastors because of this; but it is also true that many laymen are not only followers, but leaders as well. I seem to remember a convention in Des Moines many years ago when we first began to talk seriously of unity with other Lutherans; and it was so obvious, because it was rather unexpected, that those who spearheaded that movement were laymen. And in these days of merger conversation it is interesting to read Wenz' story of Lutheranism in America and find that at a meeting April 18, 1917, of a joint committee on Lutheran unity "several lay members presented a resolution asking the committee to arrange a general meeting of Lutherans to formulate plans for the unification of the Lutheran Church in America" (p. 287).

Some of us are old enough to remember when all synodical conventions had pastors as chairmen. It was inconceivable that a layman could hold so high an office; and yet — now for many years we have gotten along well with "only" a layman!

There are many things that a layman can do just as well and sometimes better than an ordained pastor. I am thinking primarily of communication. In spite of Luther we keep on drawing a distinction between what is sacred and what is secular. In the eyes of the world the minister has to do with sacred things; the layman has to live in a secular world. But the church is not to be remote and estranged from the world; it is to be in the world, and no area of man's life is out of bounds to God's care and concern. A pastor is sometimes handicapped because the world has a stereotyped picture of what he is and what he ought to say. But let a layman speak with the courage of his convictions, and it is apt to carry much more weight. In the matter of evangelism no pastor can do as effective a job as the responsible and concerned layman. When a pastor invites strangers it often makes little impression because he is doing only what is expected of him; but let a layman do it, verbally or by example, and it is bound to make a much more profound impression. To quote Dr. Heide again, "Christ can best be made known in all walks of life by those who are identified with those walks of life;" that is, a farmer can speak with much more authority to other farmers, a laborer will be heard more easily among other laborers, etc.

It is significant that in times when the church had lost its power because of professionalism and rigid formalism it was often a layman's movement which helped to revive the church. It was true of Methodism in England and

of Grundtvigianism and the Inner Mission in Denmark.

Last summer in Europe I had occasion to visit some of the lay institutes and evangelical academies. Kathleen Bliss writes in a small pamphlet describing these movements that they are the effect of a two-fold shock: "the shock of realizing that our Western culture and institutions are deeply secularized and alienated from their Christian roots" (thus making it possible for both Communism and Nazism to grow up in the very heart of the old Christendom of Europe) and "the dawning awareness that the church in its institutional forms is remote from, and irrelevant to, the crisis of society." These lay institutes now found in most European countries are the very core of a Christian revival. There are, of course, pastors among the leaders, but their strength is found in the fact that they bring various segments of society together: farmers, workers, business men or whatever, and discuss with them their problems in the light of the Christian Gospel. It is not so much the church people they seek to find as the many people who have become estranged from the church.

I should think that even among us where many more people are touched by the church than in Europe there would still be need for a new awareness that the church must never exist for its own sake, but that it must serve and speak to people wherever they are. In this area the layman can communicate more effectively than the pastor, for the layman who lives not only in the world of the church but in the world of daily community, work, and leisure, is less apt to consider the church an end in itself.

Out of Evanston came this statement: "We have come to see that the whole church shares Christ's ministry in the world and that the effective exercise of this ministry must largely be by church members when they are dispersed in the world. — The real battles of faith today are being fought in factories, shops, offices, and farms, in political parties, in government agencies, in countless homes, in the press, radio and television, in the relationships of nations."

It was also the Evanston Report that objected to the human symbol of the church. Whenever you see a cartoon or another picture symbol of the church, what do you find? Usually a pastor; gowned; in a church; at a service of worship. That is a part of the picture but only a small part. 99 per cent of church members are not ordained pastors. The symbol instead ought to be a common man or woman, in the garb of his or her daily occupation: apron, overalls, or white shirt, and not necessarily singing hymns or praying in a church, but building a house, plowing a field, or washing the family dishes.

Johann Sebastian Bach on the top of each page of music which he composed wrote "Soli Deo Gloria." So

each day, each deed, each life ought to be a commitment to God and a service in his cause. The church is more than a pastor and a church building. It is a community of believers. Our ministry is more than preaching from a pulpit and praying before an altar. It is to proclaim, by word and deed, according to our situation and ability, our belief in God and the assurance that we are "a chosen race, a royal priesthood, a holy nation, God's own people."

Thank God for the Apostles

(Continued from Page 2)

some to be prophets and teachers and workers of miracles and healers and helpers and administrators. God has ordained that the Church, as the body of Christ, shall have various members performing various functions even as the physical body is composed of various members performing various functions. And even as the hand cannot say to the foot, "I have no need of you," neither can the apostle say to the administrator, or the healer say to the prophet, "I have no need of you." We in the Church are the body of Christ and individually members thereof, with significant roles to play if the Church is to accomplish its ministry in the world created by God.

Having said this, I must nevertheless call your attention to the fact that in the New Testament the role of the apostle is consistently mentioned first when the ministries of the church are detailed. Is this an indication of the greater significance of this role or is it an indication of the fact that the apostle must play his role first and open the way for the others to play the equally significant roles they have been given? In the light of Paul's deliberate efforts to make all roles significant and essential, the latter must be the case. Until the apostle has had his vision, has heard God's voice, has experienced new life, and has taken the first steps to share his experience with others, they cannot play the role entrusted to them.

I wonder if we are sufficiently aware of the fact that we are gathered here in the beautiful sanctuary of a new Lutheran Church for the service of Christian worship which opens this 81st annual convention of our American Evangelical Lutheran Church only because the pioneering role of the apostle has been played by a number of persons down through the ages. Yes, even our Lord Jesus can rightly be called an apostle as he is in the Letter to the Hebrews where we read about Jesus as "the apostle and high priest of our confession." The life and ministry of the Christian Church began in the heart and mind of our Lord Jesus Christ who "though He was in the form of God, did not count equally with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross." Only his insight into the needs

of mankind and his willingness to live a life of service and sacrifice that men might be reconciled unto God through forgiveness and love makes our fellowship in his Church our common treasure tonight. And those twelve men whose names first come to mind when we speak of apostles are, of course, those who first saw the sights, heard the words, shared the blessings which were being offered to all men through the revelation and work of God in Christ. As apostles they gave their lives telling others what they had seen upon the Cross, what they had heard from the Cross, what they had experienced as the blessings of an empty Cross from which the crucified and arisen Lord Jesus had come to be with men again.

A second major phase of the life and ministry of the Church resulted from the spiritual vision and the determined efforts of a man named Paul who realized, amongst other things, that the Christian faith contained blessings that could be enjoyed by Gentiles as well as Jesus. As the Apostle to the Gentiles he pioneered the efforts which have continued to this day in order that Christ might be embraced even now by Americans in Seattle, Washington, as well as by Israelites in the city of Jerusalem. In his footsteps have followed such men as Ansgar, the Apostle to the North Countries; Borreson and Skrefsrud, the Apostles to the Santals; Father Bamien, the Apostle to the Lepers; to mention only a few of those who have pioneered in the efforts to share Christ as the Savior of all men of all nations, of all classes and conditions of men.

But the expanding ministry of the church through the ages has not only been lead by those who have pioneered the way into new area of land and amongst new classes and conditions of men, but also by those who have taken Christian faith into new areas of life and thought. Amongst the reasons why the name of N. F. S. Grundtvig is held in honor within our fellowship even today is his leadership as educator as well as theologian in relating Christianity to the whole life of the whole man. Yes, even something of the pioneering spirit of the apostle is seen in the life of Martin Luther as he leads the people of God back into a life of grace and peace and freedom after they had been misguided into a life of fear and punishment and slavery under the domination of men trying to play the part of God.

But let us never think that the role of the apostle, the role of the pioneer, is an easy role to play. In writing to the Corinthians, the apostle Paul writes of his experiences in the role of the apostle, the experiences which the others we have mentioned have shared with him. In I Corinthians 4:19 ff. we read: "I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to

the world, to angels and to men. We are fools for Christ's sake." Yes, it is for those who have been "fools for Christ's sake" that we are thanking God tonight. Our debt to them becomes more and more obvious as we consider these words from the Acts of the Apostles: "Many wonders and signs were done through the apostles . . . with great power the apostles gave their testimony . . . they arrested the apostles but 'an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life' . . . Peter and the apostles answered, 'We must obey God rather than men'."

During this convention we dare not forget the blessings which are ours in the Christian Church today because men have been true to the heavenly vision, because men and women have made determined efforts to play the role of the pioneer, the role of the apostle in bringing the life of faith to bear in more of life for more of the people of God. We dare not forget to thank God that he has called some to be apostles. Without their willingness to listen to God, to learn from God, to be lead by God we would not now be experiencing the life with God which is our most treasured possession. They have opened the doors and we have been able to follow them and share with them the Christian life which is ours today.

But we dare not conclude this message without noting that there are new doors to be found and new windows to be opened by men and women of God, directed and inspired by God. Apostles are still needed to lead us into the way of international peace and goodwill amongst men; into the way of inter-racial understanding and justice; into the way of inter-church unity and cooperation. As long as the ministry of the Church is unfinished and Christ has not become the Savior of all men in all areas of their life, it will remain true that God shall appoint in the church first apostles, second prophets, then teachers and others to play the many roles that constitute the ministry of the church. As the roles are assigned, as new apostles of faith may appear in the Church today, let us thank God for them and the ever new blessings of faith that may come to us and our fellow men.

TO MARK ANNIVERSARY

Central Lutheran Church in Muskegon, Michigan, will celebrate its 85th anniversary September 14. This is the actual day the church was founded in 1873.

The celebration precedes a fall building fund campaign to raise \$80,000, over a period of three years, for an educational wing to be added to the present church.

Manistee News

Our Saviour's Lutheran Congregation is no longer a flock without a shepherd. We are truly thankful to God for having sent us a pastor after a year and a half in trying to keep our ship from sinking. I can sincerely say that during this time our congregation never lost hope even though we had one disappointment after the other.

Then last summer seminary student, Donald Holm and his wife arrived. There seemed to be new hope and the Holms seemed to fit right into our congregational life. Our hearts went out to them and I believe their's to us.

After the Holms returned to school in September we kept on trying to secure a pastor but with no success. Regular services continued with the help of Pastor Carlstrom of the Augustana synod and our own lay preacher, Norman Mathison. Norman continued to serve us with all the dignity and reverence of a duly ordained minister, delivering very fine Christian messages. Our attendance at church was good.

At Christmas we were delighted to have Donald and Ann Louise with us again. It was as though they had "come home." It made our Christmas so much more festive. Again at Easter Donald Holm gladdened our hearts by offering to come and serve us for this glad Easter time. But our joy was even greater for now he had accepted our call and we knew it would be but a few months, for now we knew the Holms would "come home" to us. You can keep a church going just so long, but it takes one of God's shepherds to keep the spirit of the church burning with renewed hope. Thanks be to God for sending Pastor Donald Holm and his dear wife, Ann Louise.

Rev. Holm was installed on June 15 at an afternoon service with Beryl Knudsen officiating. The services were followed by a reception and a supper. In the evening we had an informal program at which time the congregation surprised the Holms with a bountiful pantry shower.

On April 26th, the Church was host on Mrs. Knudstrup's 90th birthday at the Parish Hall. There her many friends, family and members of our congregation came to greet her and share this day with her. The dining room was resplendent with 90 lit candles, and March Marigolds, as the guests came down to partake of the delicious buffet supper. It is a day we will never forget.

The Choir Guild has reorganized and is now the Family Fellowship Group and is under the enthusiastic leadership of Mrs. Al Anderson, the president. We have had some fine programs thus far. This group also sponsored the famous Medister Pølse Supper which the public clamors for, and with good reason.

We of course have lost some members through death, which brings sorrow to our hearts. Those who have passed away in the last year are: Mrs. Hans Nielsen and her daughter,

Agnes, who followed a few months after her mother's passing; Mrs. Andrea Jensen died this summer.

Four infants were taken into the church through baptism. Mr. and Mrs. Woehrmeister returned to Manistee and renewed their membership in our church.

Since Pastor Holm's arrival he has organized an adult Sunday school class which has met with success. We hope the entire Sunday school will continue in its growth.

Our congregation has always tried to do its part in the Community Spiritual life. Our pastor takes part in the Union Reformation Day service, Union Good Friday services, Radio morning devotion and Sunset Vesper services during the summer months.

We are looking forward to a church life now under the leadership of Pastor Donald Holm, and it is our hope and prayer that we will not be a disappointment to him, but prove ourselves worthy as members of a Christian church, and, to serve God to the best of our ability as we work hand in hand together.

Thora E. Hansen,

District I Convention

District I of the American Evangelical Lutheran Church will hold its annual convention at Our Savior's Lutheran Church, 30 West Hartford Road, Newington, Connecticut, September 26-28.

All congregations are asked to be represented by delegates (one for every 35 voting members) and all pastors are asked to be in attendance. Others who may desire to attend will be welcome.

The convention will open with a service on Friday evening and will close on Sunday afternoon.

Theodore J. Thuesen,
District President.

District II Convention

District II of the American Evangelical Lutheran Church will meet for its annual convention at Central Lutheran Church in Muskegon, Michigan, September 26-28. The opening meeting will be on Friday evening, September 26, and the closing meeting on Sunday afternoon, September 28.

All pastors of the District are expected to be in attendance and the congregations are reminded to elect and send delegates, one for every twenty-five voting members or fraction thereof. Everyone interested in attending this convention shall be welcome.

Beryl M. Knudsen,
District President.

CONVENTION INVITATION

As the host congregation to the District Convention this year, Central Lutheran Church of Muskegon, Michigan, extends a cordial invitation to the members and friends of our District Congregations to be our guests during the days of September 26-28.

Please send all registrations to: Mrs.

L. G. Thompson, 945 Petrie Road, Muskegon, Michigan, by September 20 if possible.

Hans Nielsen, President.
Edwin Hansen, Pastor.

Invitation to District III Convention

Members of Bethania Lutheran Church of Racine, Wisconsin, are happy to invite all the members of District III to attend the annual District meeting to be held September 26-28. Registrations and reservations for lodging and meals should be in the hands of our Committee not later than September 17. Please send registrations to Mrs. Amy Kauffman, 1545 Orchard St., Racine, Wis. We are looking forward to a stimulating convention and hope that we will see many of our friends.

Cordially,

BETHANIA LUTHERAN CHURCH
Edwin E. Erdmann, President.
Robert S. Heide, Pastor.

Invitation to Young People's Workshop

In conjunction with the meeting of District III Convention to be held in Bethania Lutheran Church, Racine, Wisconsin, an invitation is extended to the Young People of the District to come and participate in an all day Workshop to be held on Saturday, September 27. Registrations for this Workshop should be sent to Miss Karen Ernst, 1627 Liberty St.

The Young People's Group,
BETHANIA LUTHERAN CHURCH.

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 Enselmann, Badger, South Dakota. May God richly bless us in our fellowship together.

George Damm, President.
John Enselmann, Pastor.

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.

District VII Convention

The annual convention of District VII of the American Evangelical Lutheran Church will be held at Cordova, Nebraska, October 3-5, 1958. The convention will begin on Friday afternoon at 3 o'clock and will close with an early supper on Sunday evening.

All congregations of the District are urged to send delegates. Each congregation is entitled to send one delegate for every ten voting members or major fraction thereof.

May we assemble at Cordova in October for a good and fruitful meeting in God's name and to His glory.

Thorvald Hansen, President.
District VII, AELC.

INVITATION

St. John's Evangelical Lutheran Church of Cordova, Nebraska, extends a cordial invitation to all pastors, delegates and friends to attend District VII convention to be held here October 3-5, 1958. We would appreciate having your registration at least a week in advance so that we can provide housing for all of you. Also, will those coming only for Sunday please notify us? The ladies of our church will be planning the menus and would like to know how many to prepare for.

May God bless the fellowship of our meeting.

Please send your registrations to: Mr. Vernon Jensen, Beaver Crossing, Nebraska.

Aage Paulsen, President.
Folmer Farstrup, Pastor.

District IX Convention

September 19—Friday night, Women's Mission Society.

September 20—Business and Discussions.

September 21—Services and Speakers and Discussion.

For Registration, write to:

John Hansen
1906 Lowell
Enumclaw, Washington
Telephone: TA 5-2447.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of July, 1958

Towards the Budget:

Unassigned: (by Congregation)	
Danewang, Texas -----	\$ 352.25
Diamond Lake, Minn. -----	300.00
Victory Trinity, Ludington, Mich. -----	72.50
Dwight, Ill. -----	574.50
Menominee, Mich. -----	51.25
Roscommon, Mich. -----	50.00
Enumclaw, Wash. -----	153.00
Dannebrog, Greenville, Mich. -----	100.00
Perth Amboy, N. J. -----	150.00
Bethlehem, Cedar Falls, Iowa -----	500.00
Volmer, Dagmar, Mont. -----	275.00
Troy, N. Y. -----	325.00
Tacoma, Wash. -----	75.00
Racine, Wis. -----	329.21

Ringsted, Iowa	412.50
Salinas, Calif.	412.85
Muskegon, Mich.	375.00
Newark, N. J.	60.00
Hay Springs, Nebr.	486.50
Davey, Nebr.	162.75
Askov, Minn.	100.00
Pasadena, Calif.	175.00
Bridgeport, Conn.	100.00
Waterloo, Iowa	1,000.00
Omaha, Nebr.	175.00
Alden, Minn.	300.00
Bridgeport, Conn.	100.00
Viborg, S. D.	300.00

For the Danish Lutheran Children's Home, Chicago, Ill.:

Ladies' Aid, Fredsville Lutheran Church, Iowa	15.00
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For Home Missions:

In memory of Mrs. Peter Reimer, by Mrs. Andrew Eisen, Tucson, Ariz.	2.00
From a Ladies' Aid Member, Newell, Iowa	5.00
Congregation, Waterloo, Ia.	10.00

For President's Travels:

Congregation, Oak Hill, Ia.	25.00
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For Santal Mission:

Ladies' Aid, Hampton, Iowa, (for a Santal Child)	3.56
Youth Fellowship, Grayling, Mich.	9.05
Mrs. Betty Laursen, Enumclaw, Wash., in memory of Mrs. Karen Bondesen	2.00
Congregation, Oak Hill, Iowa, (for a boy in school)	22.00
Ladies' Aid, Central Lutheran, Muskegon, Mich.	25.00
Olaf and Kristine Olsen, Detroit, Mich., (for the Ribers' work)	10.00
Sunday School, Troy, N. Y.	10.00
Congregation, Waterloo, Iowa	10.00
In memory of Mrs. Hans Juhl, by Mr. and Mrs. Chris Jensen and Miss Dora Soren-	

sen, Dearborn, Mich.	10.00
In memory of Mrs. Jens A. Holst, by Mr. and Mrs. Chris Jensen, Dearborn, Mich.	5.00
In memory of C. A. Anderson, Minneapolis, Minn., by Mr. and Mrs. Arne Sundal, Brookings, S. D.	1.00

July Budget Receipts from Congregations	\$ 7,631.92
Previously acknowledged	33,663.94

Total to date \$41,295.86

Other Budget Receipts:

Pastors' Pension Contributions:

1958—2% Withholding (Congregations)	
Diamond Lake, Minn.	\$ 19.00
Brush, Colo.	15.00
Grayling, Mich.	10.50
Fresno, Calif.	9.00
Victory Trinity, Ludington, Mich.	4.00
Tacoma, Wash.	16.50
Danevang, Texas	21.50
Marquette, Nebr.	15.00
Circle Pines, Minn.	18.00
Dwight, Ill.	23.49
Menominee, Mich.	18.00
Perth Amboy, N. J.	21.30
Tyler, Minn.	26.20
Minneapolis, Minn.	20.49
Rev. Thorvald Hansen, Cozad, Nebr.	15.00
Newell, Iowa	18.00
Hampton, Iowa	19.02
Ringsted, Iowa	21.00
Salinas, Calif.	15.00
Luck, Wis.	13.00
Bridgeport, Conn.	13.50
Alden, Minn.	18.00
Viborg, S. D.	15.00

Contribution—1957 Base

Rev. Harold Olsen	10.00
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Total for Month	\$ 395.50
Previously acknowledged	2,086.91

Total Pastors' Contributions to Date	\$ 2,402.41
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Total Receipts for Budget to Date July 31, 1958	\$43,698.27
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Received for Items Outside of the Budget:

For Lutheran World Action:

Congregations:	
Diamond Lake, Minn.	\$ 100.00
Victory Trinity, Ludington, Mich.	18.25
Dwight, Ill.	120.50
Menominee, Mich.	12.80
Volmer, Dagmar, Mont.	59.30
Dagmar, Mont. (by Sunday School)	27.15
Dagmar, Mont. (by Congregation)	5.00
Racine, Wis.	5.00
Ringsted, Iowa	76.50
Askov, Minn.	25.00
Waterloo, Iowa	245.10
A Friend in South Dakota	200.00

Total for month of July, 1958	\$ 894.60
Previously acknowledged	6,148.06

Total to date, July 31, 1958—\$ 7,042.66

For Santal Mission:

Ladies' Aid, Hampton, Iowa	\$ 21.44
Congregation, Danevang, Tex.	35.00
Youth Fellowship, Grayling, Mich.	.95
In memory of Chris Jensen, Sheffield, Ia., from Hampton Friends	3.50
Congregation, Victory, Ludington, Mich.	10.00
In memory of Mrs. Soren Hansen, Minneapolis, Minn., by Mr. and Mrs. Paul Steenberg, St. Paul, Minn.	10.00
English Ladies' Aid, Askov, Minn.	15.00
Miss Dagmar Miller	5.00
From Dwight, Ill.:	
In memory of Ludwig Frandsen, by Mr. and Mrs. Chris Riber	2.00
In memory of Mrs. Peter Reimer, by Mr. and Mrs. S. Dixen Sorensen	2.00
Mrs. Clara Jensen	2.00
Mr. and Mrs. Carl J. Andersen, Streator, Ill.	3.00
Mrs. Minnie Tissue	2.00
Mr. and Mrs. Joe Francis, Sr., Pontiac, Ill.	3.00
In memory of Lauritz Feddersen, by Mrs. Lauritz Feddersen, Dannebrog, Nebr.	6.00
Congregation, Racine, Wis.	15.00
Vacation Bible School, West Denmark, Luck, Wis.	4.05
Rev. and Mrs. P. C. Stockholm, Portland, Maine	10.00
Sunday School, St. Ansgar's E.L.C., Portland, Maine (for Santal Mission Boys' School)	25.00
W. N. Hostrup, Des Moines, Iowa	1.00
From the Estate of Hans J. Dixen	185.00
Danish Group Fellowship, Des Moines, Iowa	28.60
A Friend in South Dakota	100.00
The Mission Group, Trinity Church, Chicago, Ill.	25.00
Total	\$ 514.54

For Eben-Ezer:

Congregation, Waterloo, Iowa	10.00
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For Women's Miss. Society:

Congregation, Dwight, Ill., (for Golden Jubilee)	56.00
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For Luth. Student Assn.:

Pastor Rossman, Diamond Lake, Minn.	7.00
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For American Bible Society:

Congregation, Diamond Lake, Minn.	10.25
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For Old People's Home, Des Moines, Iowa:

In memory of Mrs. Peter Reimer, by Mr. and Mrs. Ehms Eskildsen, Dwight, Ill.	2.00
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For Faith and Life Advance:

Congregation, Racine, Wis.	14.50
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Respectfully submitted,

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

I am a member of
the congregation at

August 20, 1958

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.

Name _____
New Address _____
City _____ State _____

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