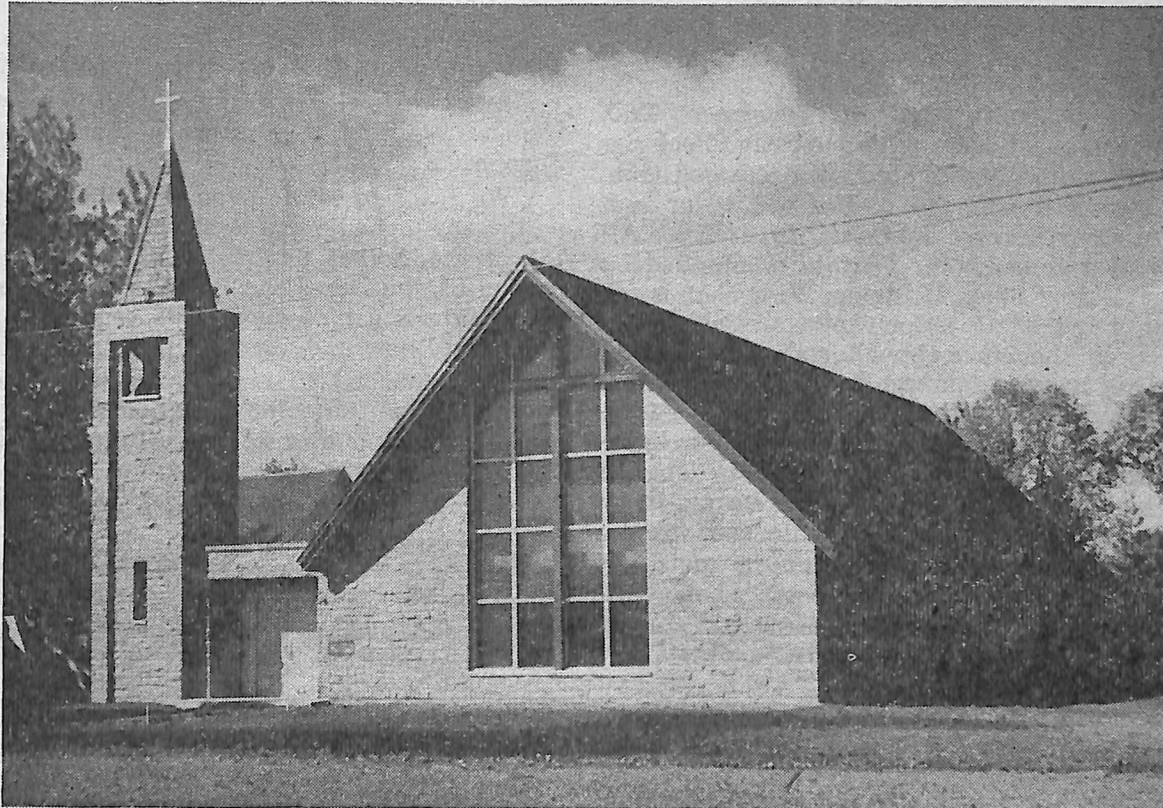


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



New church at Withee, Wisconsin

Dedicate New Church at Withee

THE NEW Nazareth Lutheran Church building was dedicated at Withee on Sunday morning, October 12. Festivities began with the presentation of the keys to the congregation at 9:40 by the contractor. The dedication service, which began at ten o'clock featured the dedication address by the Rev. Dr. Alfred Jensen of Des Moines, Iowa, president of the American Evangelical Lutheran Church, reading of Scripture by former pastors Jens A. Holst of Marquette, Nebraska; M. Mikkelsen of Minneapolis, Minnesota, and pastor-sons of the congregation Arthur Frost of Des Moines, Iowa, and P. C. Stockholm of Portland, Maine. The local pastor, W. Clayton Nielsen, preached at the morning service.

At 2:30 p. m., Dr. Alfred Jensen addressed the congregation and its guests in a special dedication-day lecture. In the evening at eight o'clock an informal coffee hour was held at the parish hall at which former pastors and other guests spoke. Colored slides showing development of the building also were shown. Special music was provided throughout the day by the church choir, soloists and organists. Open house was held throughout the day, except during the actual services and lectures.

Ground was broken for the building on Palm Sunday, March 30th this year, with construction beginning shortly afterward. General contractor for the building

(Continued on next page)

was Widner and Sons, Medford, with plumbing, heating and electrical work being done by the Withee Heating Service, Withee, and the painting being done by Bert Eberts of Owen. Donated labor included the laying of the floor tile by George Sorensen, Harold Christensen and assistants, and landscaping in charge of Karl Jensen. The cost of the building, landscaping and furniture is about \$45,000, complete. At dedication Sunday, there remained less than \$9,500 in debts. A special thank-offering on that day was expected to cover all except the outstanding pledges, most of which have two more years to run.

The church is constructed of Tennessee Crab Orchard limestone exterior, with concrete block interior. The exterior is highlighted with redwood trim, which also covers the narthex. The red cedar roof and deck are supported by laminated fir arches. All glass is cathedral amber tint. Furniture, supplied by the Milltown Cabinet Shop, Milltown, Wisconsin, is red oak, slightly blonded. Interior walls are painted a light green with the chancel wall spruce blue. On the chancel wall hangs a fourteen-foot oak cross which is back-and side lighted. The chancel features a free-standing altar. There is concealed indirect cove lighting used throughout. Choir and organ are in the balcony. The floors are covered with Burma-ivory vinyl-asbestos tile, with desert sand tile used in the center aisle. The chancel is carpeted in matching carpet. Heating is forced-air perimeter heat, with an oil furnace. Only furnishings from the old church are the 750-pound bell and the Wurlitzer organ.

The building is 32x80 feet, plus a 12x36 narthex — service area and a tower 26 feet high, topped by a 12 foot spire and a four foot gold anodized cross. Prominent on the building as it faces the highway is a large window covering half the front of the building, highlighted by a redwood cross. The building is lighted every evening, providing a reminder to the passing motorists that the church is here, ready to serve. Designer of the building was Russell Weaver of Owen, Wisconsin.

Finance Committee, which arranged for financing the building include Lloyd Nerdrum, chairman; Woodrow Petersen, treasurer; Sam Andersen, Emil A. Hansen and Bert Eberts. The Building Committee had O. A. Ammentorp as chairman, together with Arnold Rasmusen, John Peterson, Fred Matson and William Hooper. The church council, which coordinated the work has Alfred Frost as chairman, Karl Jensen, vice chairman; Emil H. Hansen, secretary; Martha Rasmusen, treasurer; Norman Andreasen, Harold Christensen and Dr. R. E. Arneson, trustees. The local pastor, W. Clayton Nielsen, served as an ex-officio member of all committees.

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Official on the One Hand, Unofficial on the Other

New York—(NLC)—This story was lifted from the files of the Lutheran Refugee Service as an example of the drama that lies behind the daily routine of an agency devoted to helping people.

In the words of Mrs. Elizabeth S. Nicholsky, supervisor of assurances for LRS, "it shows just the simple, every-day, run-of-the-mill work that is done in this office and is often taken so much for granted."

The story begins with an official, impersonal notice from an office of the Lutheran World Federation in Europe:

"We want to inform you that the visa application on the above-mentioned applicant under Section 15 (a) (3) of the Act of September 11, 1957, has been approved by the Department of State. Enclosed we are submitting a list of documents requested by the US Consulate."

Then, couched in similar language, follows Mrs. Nicholsky's official communication relaying this status report to the sponsor of the refugee involved in the case.

Back by return mail comes an unofficial, heart-warming response:

"Received your small but wonderful letter of July 17, news for our young man Ludwig Plesko. I read it over and over so many times that I almost read my tear-stained eyes out. I was home alone, no one to tell my happiness, so I knew all at once that someone is with me — our Lord, so I prayed and thanked Him, and to bless you and let you know how grateful we are.

"That day I packed and sent off six large boxes of clothing to poor children in Yugoslavia — so they too will be warm when they start to school in fall, for you see, they have to walk in this particular country town three miles each way over mountains in rain or snow to reach their school. Did you hear any more since last news, when will our happy day arrive? Please don't be angry for writing you at this time. I know you are busy — but just had to tell you how happy we are."

The letter is signed by Lois and Stephen Plesko of Pittsburgh, Pa., aunt and uncle of 26-year-old Ludwig Plesko, an escapee from Yugoslavia who is now in a refugee camp in Austria. According to the dossier forwarded by the LWF, he is a radio and electrical technician, also appears to be skilled in making pianos, guitars and contrabasses and composes jazz music.

It will probably be another six months before the LRS completes its file on young Plesko. It will take about that time to bring him to the United States and reunion with his aunt and uncle.

No matter what looms ahead, if you can eat today, enjoy the sunlight today, mix good cheer with friends today, enjoy it and bless God for it. Do not look back on happiness — or dream of it in the future. You are only sure of today; do not let yourself be cheated out of it.

Henry Ward Beecher.

Debts and Debtors

A. E. Farstrup
Solvang, California

(Read Luke 7:36-50)

The Vice President of the AELC Gave

This Message on August 17 at the

Seattle Convention of the Synod

SOME YEARS AGO a member of the congregation, which I was then serving, placed in my hands a book which had made a more than usual impression on her. I do not recall the name of the author, but the title, and the substance of the book has remained with me. Occasionally I find the words of the title springing forth in my mind — almost as if it were haunting me, or reminding me of something. The title of the book was: "A Person Minded Ministry."

I know of many ways in which the ministry of our Lord has been described, but very few of them are as apt as the title of the book I have just referred to. His ministry was most certainly directed to persons and their true condition and need. I suppose that is why many were astounded at His teaching, for it had authority. He did not speak in broad generalities about mankind. He spoke of man and to man. We find no evidence of socio-psychological jargon in His speech. Our text for this day is no exception to the rule. On the contrary — for He turns to Simon the Pharisee with the words: "I have something to say to **you**."

The fact that Jesus spoke to Simon directly — as well as to the woman who knelt before Him — is a matter that we dare not pass over lightly. For modern man has a way of speaking and thinking in generalities, and in doing so he avoids what has been called "the hook of the gospel." In doing so he is often very profound. In fact, the sophisticated student of life can give many a non-sophisticate a keen sense of inadequacy as he wraps his observations in the obscurities of multisyllable expressions. (Just to give an example of what I mean.) This sophistication often invades the church to a degree that is alarming. Whenever it does we are always in danger of phariseeism. It then becomes very easy to overlook the fact that we are also, each one of us, directly and personally involved in the work of salvation which was, and is being, wrought by our Lord. This was illustrated in a story recently published in one of the popular digest-type of magazine that most of us read. The story was about a preacher who, in a sermon, decried the growing lack of sensitivity to the unfortunate and the suffering. To clinch his observation in the minds of the congregation he came up with the following personal experience: "Recently, on my way down town I saw a drunk man lying on the street. Everyone hurried by without doing anything to help the man. To make it even worse, when I returned an hour later he was still lying there."

While this incident was listed together with other

"humorous anecdotes" it is far from humorous and points up, very uncomfortably, the truth about most of us. We can look with disdain upon the morally deficient, as did Simon; or we may feel the same way about Simon himself. We can do it without seeing that we have missed the whole point of our Lord's ministry to us with its, "I have something to say to you." For in the last analysis you and I are involved in life. A fact that we can not gloss over with moralism, profundities or other generalities. It is a sad fact that all too often we can be correctly described in the words used by Isaiah: "He sees many things, but does not observe them; his ears are open but he does not hear" (Is. 42:20). And this even though we begin our worship services with the words: "O Lord, we are assembled in this Thy house to hear..." How easy it is to forget that when we join in saying "we" it also means "me."

Let us turn our attention now, for a moment, to this man Simon. Who was he? He was a Pharisee. At once there arises some prejudice among us for we have become accustomed to think of the Pharisee as insincere or as having some sort of double standard in life. If we had lived as contemporaries of Jesus we would have thought quite differently about the Pharisee. Usually he was an above average "solid citizen." He had intellectual and cultural interests. He was intensely concerned with the history and destiny of his people. He sought the religious centers, the synagogue and the temple and gave generously to their support. He recognized the ten commandments and contended that they were the basis for all social life and for personal integrity. He tolerated no deviation from his principles and therefore he had to speak of the woman who knelt at the feet of our Lord, as "this woman, who is a sinner."

As for the woman — she certainly was everything that Simon said of her. It is not hard to understand his amazement over the fact that Jesus did not condemn her. A re-enactment of the scene in a modern setting would find a high percentage of church people responding exactly as did Simon. Consequently we may appropriately ask, "What did Jesus mean when He said, 'I have something to say to you'?" Could it be that Simon's attitude, and ours to an uncomfortable degree, stands in the way of our witness to the Christ way of life. Could it be that we have failed to recognize, what the sinful woman, in spite of all that she had been involved in, had understood: Man's desperate need for the mercy and forgiveness of God.

The parable which Jesus told Simon dealt with two debtors. True, there was a difference in the size of the debt. But they were both debtors. This is one condition that all men share in and, having said this, all grounds for self-exaltation has vanished. The Apostle Paul had his own way of saying this when he writes to his friends in Rome — and let

me quote it in the language of the J. B. Phillips — "For there is no distinction to be made anywhere; everyone has sinned: everyone falls short of the beauty of God's plan" (R.S.V. says "the glory of God"). Paul will not accept the view that a fine culture (the Greeks) and a sharp moral code (the Jews) makes some difference. He quotes, with full assent from the psalms:

"None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have done wrong. No one does good, not even one. Their throat is an open grave, they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood, and their paths are ruin and misery, and the way of peace they know not. There is no fear of God before their eyes." (Romans 3:10-18)

Such a description is difficult for us to accept. We have become so accustomed to the idea of gradual growth and development in the biological and social sense that we assume, subconsciously perhaps, that this holds true also in our relation to God. That we are fundamentally indebted to God for any hope of eternity, that Jesus Christ came to reconcile us to God and set us free from bondage, which leads to death, is all so easily overlooked by modern man — by you and by me! Are we not described correctly in the following words by Dr. Chester Quimby in his book, "The Great Redemption?"

"Because we can fly through the air and analyze the stars we think we are getting ahead. Because we know that man has capacities of achievement for this world's living which the ancients never suspected, we conclude that man can work out his own salvation without any fear or trembling. Because we know that man has spiritual aspirations as strong as his debasing temptations we are not uneasy about his rosy future. Man given time (he evolved only yesterday) will come through gloriously."

Such a description of man is a far cry from Paul's description of man when he says: "The wrath of God is revealed from heaven against him"....."by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed."

It was because of Simon's failure, and that of many of us with him, to see that he also was a debtor — that he had fallen and was constantly falling short of the glory of God — that our Lord at one time found it necessary to say to such as he, "tax collectors and harlots go into the kingdom before you." For only he who knows how far short he has fallen is truly grateful for the word of forgiveness. He whose soul thirsts for the living God, "as the heart longs for the flowing streams" and has heard the words of love, knows also that they are like the rains from on high.

"Your sins are forgiven." So spoke Jesus to the woman who knelt before Him. "Go in peace," He adds. For He will not let the Simons, those of the

hard and merciless heart, have the last word. As Jesus spoke to her, so He spoke to each of us in holy baptism when He established His covenant with us. This covenant, and the faithfulness of Him who established it, is the sole basis for our hope, our joy and our labor as co-workers in the vineyard.

Today, as always, there are men and women who hunger and thirst for this word. They seek our churches but are often disappointed, for the church can not give a warm living witness where it does not live gratefully. No words, no evangelism programs, no stewardship programs can be effective without it. They remain only "programs." — "Though I speak in the tongues of men and angels, but have not love, I am a noisy gong and a clanging cymbal.....If I give all I have.....but have not love, I gain nothing." It is this love which alone can motivate us so that we witness effectively for Him whom we call Lord and Savior. Because of God's love for us in sending us Jesus Christ may we still be led to confess that the gospel is "the power of God for salvation to everyone who has faith." (Romans 1:16)

The Real Lie

The big lie of Lourdes is not the Indulgences, nor the Virgin's "apparitions," nor the "healings." It is not even the Mary-worship, the kissing of the ground, or the money-payments for prayers. All these and the false hopes held out to the sick and the diseased are big enough lies, in all conscience. But they are not the Big Lie.

The Big Lie of Lourdes is the lie about God. The Big Lie of Lourdes is the Lie that says that we have that sort of Heavenly Father — a Father Who will do something for you at Lourdes that He will not do for you anywhere else; a God who sells His favors to those of His children who can pay; a God whose grace is mixed up with Geography; a God to Whom you can draw near by taking a Cook's Tour; a God from Whom you can expect answers to your prayers according to just where you are on the map.

There is the Real Lie of Lourdes — black, blasphemous, and believed by millions.

The Churchmen's Magazine.

WANT TO GET RID OF YOUR PREACHER?

Bishop Gerald Kennedy has the formula and declares he will hand it to the next committee that calls on him with that end in view. Here it is:

"1—Look him straight in the eye when he is preaching and say 'Amen' once in awhile. He'll preach himself to death within a few weeks.

"2—Pat him on the back and brag on his good points. He'll work himself to death.

"3—Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

"4—Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

"5—Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands."

Enrollment at Grand View College

P. Jorgensen
Dean and Registrar

During the years, members of congregations belonging to the American Evangelical Lutheran Church have taken a great interest in their college and have been loyal in its support through times stormy as well as quiet. It can therefore be assumed that some facts pertaining to the enrollment for the current semester of the 1958-59 school year can be of interest to the reader of LUTHERAN TIDINGS.

The second week of September was registration week. Since then a number of students have withdrawn and others have entered. By now, October 10, things are pretty well stabilized so that the enrollment statistics will remain fairly unchanged.

In numbers the total enrollment is 462. Of these 434 are enrolled in the day college and 28 in the evening college. There are 352 full-time students (taking 12 semester hours or more) and 110 part-time students (taking less than 12 semester hours). Of the part-time students 56 are student nurses in attendance at Iowa Lutheran hospital and taking 10 semester hours of work at Grand View College.

The comparable total enrollment figure for the first semester of 1957-58 was 392. From this it can be seen that the increase in enrollment is 70 students or an increase of 17.6 per cent. According to the United States Office of Education, the average growth of the enrollment in institutions of higher education in the United States was 4.1 per cent from the fall of 1956 to the fall of 1957. For Lutheran colleges the increase in enrollment was 6.2 per cent. So while official enrollment increases for 1958-59 over those of 1957-58 are not available at this date, it seems reasonable to assume that the enrollment increase at Grand View College is certain to have exceeded the national average.

Of the students enrolled at Grand View College for the current semester 152 are girls and the remaining 310 are boys. A total of 153 are returning students, 270 are new freshmen and 39 are transfer students from other colleges.

Seventy-two students come from the homes of members of congregations in our synod. As to church affiliation, 180 are Lutheran, 69 Methodist, 29 Roman Catholic, 28 Christian, 25 Presbyterian, 21 Baptist. In all, 28 different church affiliations are represented with 16 additional students who merely designate "Protestant" and 27 who give no church affiliation.

Of the 152 girls, 43 live in the dormitory and of the 310 boys, 51 are housed in the dormitory of Old Main. The rest commute to and from school.

In geographic distribution, the 1958-59 students come from 19 different states and two foreign countries. Iowa is first with 398, then Minnesota 16, California 12, Michigan 7, Illinois 6, Nebraska 4.

The increased enrollment strains the physical plan somewhat, especially the classrooms, some of which are modest in size. The new science building, how-

ever, relieves the pressure very nicely and gives evidence of the foresight of those who planned it. Thus far it has proven adequate in all respects.

With five weeks of the fall semester already gone, I can report that the 1958-59 school year has gotten off to a good start and that hopes are high and the morale good.

Bishop Bell, World Council Figure, Dies

Dr. George Kennedy Allen Bell, former Anglican Bishop of Chichester, England, and honorary president of the World Council of Churches since 1954, died at Canterbury, England, on October 3.

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, has issued a statement on behalf of the Council, which includes 171 Protestant, Orthodox and Anglican churches in more than 50 countries.

The statement said:

"Bishop George Bell, who had been Bishop of Chichester from 1929 till the beginning of this year, died Friday at Canterbury at the age of 75. In him the ecumenical movement loses one of its great pioneers who gave consecrated and uninterrupted service to the cause of Christian cooperation and unity for nearly 40 years.

"As chaplain to Archbishop Randall Davidson of Canterbury, he had been well prepared for his task. In 1925, when he was Dean of Canterbury, he took a leading part in the Stockholm Conference on Life and Work. Soon the Universal Christian Council for Life and Work made him its chairman. In that capacity he took far-reaching initiatives. He was one of the first to see the importance of the German Church conflict and gave strong spiritual backing to the Confessing Church in its struggle for Christian freedom over against national socialism.

"The bishop was also a strong defender of the refugees. In the second world war his speeches — many of which were made in the House of Lords — were a constant reminder that, especially in time of war, the Christian conscience must be awake. His protests cost him a good deal of his popularity, but many saw after the war that he had been right.

"Bishop Bell had taken a considerable part in the process of formation of the World Council of Churches. In 1948 he was chosen as the first chairman of its Central Committee — a post which he held till 1954 when he became the Council's honorary president, continuing, however, to attend its meetings and taking an active part in its life.

"He was equally concerned with the unity of the Church and with its task in the world. He presided over commissions on unity at two Lambeth Conferences, and published the four volumes of 'Documents on Christian Unity.' But his war-time speeches carry the significant title: 'The Church and Humanity.' He was always ready to intervene for those who were persecuted or suffering from injustice.

"Bishop Bell's sermon in Odense Cathedral, Denmark, in August, on the occasion of the tenth anniversary of the World Council of Churches, was his last public utterance. That sermon was on the text: 'We are unprofitable servants.'"

District II Convention

"Growing Through the Church" was the theme of the 1958 annual convention of Michigan District II of AELC. The convention was opened on the evening of September 26. Words of welcome were extended by the pastor of the host church, Edwin Hansen of Central Lutheran, Muskegon. The speaker for that Friday evening was Pastor Harry Andersen of Marlette, whose topic was "Growing Through Faith." He made a penetrating study of the meaning of faith in which he pointed out that only through faith can be found the real meaning and the fullness of life. Following this the guests were served coffee and were met by their hosts for the week end.

For the Saturday morning devotions Pastor James Lund of Marlette spoke on "Growing Through Worship" emphasizing that true worship is man's highest activity and privilege and that it involves all the faculties of our souls, heart, mind, conscience, will, imagination and that it calls forth in us reverence, thanksgiving, confession and commitment. Worship is not just something we say or sing, he continued, it is something we do — and on the sacramental side it is something that is done to us. Its primary purpose is to lead our hearts to God where we find rest and peace — as it unites, enlightens, cleanses, energizes us contributing to our spiritual growth.

The business session was called to order at 9:45 by the District President, Pastor Beryl Knudsen. He extended a welcome to all delegates and visitors present and thanked Central Lutheran for having the convention. Roll call showed all pastors present and 57 delegates. The minutes and the treasurer's report from the 1957 convention were read and approved as read.

Pastor Knudsen read a letter from Synod President, Dr. Alfred Jensen and also one from the District Youth Advisor. Referring to the latter letter — two gatherings have been held during the year. Pastor Howard Christensen of Detroit will be the 1959 District Youth Advisor. The Lutheran Lantern will be published by the Detroit young people.

Following lunch the convention reconvened at 1:30 to hear an address by Pastor Harry Wolf concerning the establishment of a state-wide Lutheran Social Service Agency in Michigan. A question and answer period followed on the constitution which this agency will eventually adopt if it is successful in gaining enough support. The motion was made, seconded, and carried, that the District II of AELC go on record as favoring the establishment of the proposed state-wide Social Service Agency for Michigan.

Two new motions were then proposed. One was to place \$100 on the budget for the coming year to be used for a seminary student scholarship and the second asked that the District Board study and re-evaluate the scholarship rules and report its findings to the 1959 convention. Both motions were seconded, and carried.

The following elections were held: Vice president, Pastor Howard Christensen; treasurer, Elmer Ness; trustee, Albert Golden.

The motion was made, seconded, and carried, that

the offering to be taken up at the convention Sunday service should be divided equally between the Santal Mission and the Synond Extension Fund.

An invitation was extended by Our Savior's Church of Manistee to have the 1959 annual district convention at their church. The motion was made, seconded, and carried.

Two motions concerning a summer junior camp for children were made. The first asked that the District Board study the possibilities of conducting such a camp for the children of the district. They should be empowered to do so next summer if they found it desirable. The second motion asked that the district underwrite any reasonable loss which might occur in the operation of the proposed children's junior camp for the district. Both of these motions were seconded and carried.

Pastor Edwin Hansen spoke of the responsibility of the district to supply a pastor to the congregations that are without a resident pastor. He asked the congregation to bear with the pastor when he is asked to serve in a pulpit vacancy. In connection with this was a motion to the effect that pastors serving a pulpit vacancy be paid mileage at the rate of 7 cents a mile by the congregation served. This was seconded and carried.

A motion was made, seconded, and carried, that the convention be adjourned. This was done at 5:15 p. m., Saturday.

Pastor Howard Christensen gave a challenging report on "Growing Through Education." In it he stressed that through the years the parents have been leaving much of the religious education up to the Sunday School and not taking their own share. It was necessary now, he said, to help the parents in the religious education of their children. He showed two very highly recommended books which are the result of a committee of well known educators, psychologists and other interested authorities, who have been working together for some time. The topics covered by these men were two and there was a book on each. One was the objectives of Christian education or why we are teaching and the other included the objectives of the individual age groups, a great help to both teacher and parent. Both of these books were on display on the book table at the Seattle convention.

Just after dinner that evening the Women's Mission Society meeting was held with Thora Hansen, District President from Manistee in charge. The main business of the meeting was to elect some new officers. Elected to be vice president was Mrs. Earl Appel. Mrs. Marguerite Kester was re-elected to the position of secretary.

That evening following a delightful selection by the choir of Central Lutheran, Pastor Harry Andersen introduced Pastor Harry Wolf who spoke on "Growing Through Service to Others." Mr. Wolf was well qualified for this, being the executive director of the Lutheran Charities of Detroit. "If we would live by the spirit," he challenged, "why not walk by it." We must stop and think first of what we are doing for others and then consider who those others are. They are usually the men and women under 45 with good health, the same blood, the same skin. He stressed

that in our doing we discriminate against who we do things for. Yet there are so many that need it. "True, we have God with us," he said, "but like the little boy said, I want someone with a face."

On convention Sunday the services with communion were conducted by Pastor Edwin Hansen as liturgist and Pastor Donald Holm of Manistee preaching. Pastor Holm in his sermon stressed that the church has been defined as the community of the redeemed. While this is probably true it might better be known as the community of those seeking redemption. It is only as we recognize that we are sinners that we can recognize the fact that Christ died for us. We cannot fully accept His forgiveness until we fully accept and confess our need for it. When we do this, forgiveness is given freely and we can know the true meaning of Christian joy.

In the afternoon Pastor Harold Knudsen of Grayling spoke on the topic, "Growing Through Fellowship." To grow in fellowship, he stated we must seek the fount of life and commit ourselves completely. We grow within the fellowship and we grow in reaching out to increase the fellowship. The church is where Christ is and in his presence the fellowship grows despite the imperfections of man.

Pastor Knudsen thanked everyone for coming and most especially the host church and all those who had helped to make the convention a success. The convention activities closed with the traditional cup of coffee.

Mrs. Donald Holm,
Manistee, Michigan.

District III Convention

Sixty-three delegates and pastors from Menominee, Racine, Chicago, Dwight and Clinton met in Bethania Lutheran Church, Racine, September 26 through 28 for the annual District III Convention. Bethania was a most gracious host.

The week-end program opened with communion service Friday evening. Pastor Eilert Nielsen spoke on the topic, "The Bread of Life." Pastor Robert Heide had charge of the liturgy and was assisted at the communion table by Pastors Ivan Nielsen and Eilert Nielsen. Registration for communion was a new experience for most delegates and pastors.

Saturday morning the adults and approximately 25 young people, who had come for a Young People's Workshop, heard Pastor Gudmund Petersen open the day with devotions. Saturday evening the host congregation served a delicious banquet to nearly 200 people. Following the dinner the film, Lutheran World Federation Meeting in Minneapolis, was shown to the group.

Sunday morning Pastor Erik Moller delivered the sermon at the early worship service and Pastor Paul Wikman spoke at the second service. Pastor Ivan Nielsen spoke to the first class of the Sunday School children and Mrs. Thyra Nussle spoke to the second class. Bethania has approximately 255 children attending Sunday School. The parsonage has been converted into a parish hall and is used for the religious education programs.

Dr. Johannes Knudsen, in this writer's opinion,

gave the keynote address of the convention on Sunday afternoon. He spoke on the theme, "What? Do Lutherans **Think?**" Unfortunately, only a handful of people were present to hear him.

Four years ago the convention voted to have a Young People's Workshop in conjunction with the District church convention. It was begun as an experiment and now seems to have come into its own as a highly successful program for the young people of the church district. I had an opportunity to make a short visit to the Workshop. I was impressed by the program and the outstanding leadership. The Workshop theme was "Youth and the Christian Life" with special study given to the following topics: Christian Vocation, Missions, Evangelism, Social Action and Recreation. The leaders were Pastors Verner Kappes and Harold Kolsky, Sister Janet Hoover, Kay Sherriff and Selma Lamp.

During the last few years it has become increasingly more difficult for the young people of the Lake Michigan District who live on the west side of Lake Michigan to participate in district activities on the east side of the lake. The convention recommended that all pastors and delegates discuss this matter with their respective young people and, if advisable, recommend to the National AELYP convention in November that the Lake Michigan District of AELYP be divided to correspond with the church districts.

The following people were elected to offices in the district: Vice president-secretary, Dr. J. Knudsen; treasurer, Mr. S. Dixen Sorensen; Home Mission Committee, Mr. Charles Lauritzen.

The free will offerings received at the convention were given to the Building Fund of the Bethany Evangelical Lutheran Church, Menominee, Michigan.

Thanks to Bethania congregation and all who helped make this a good convention.

Ivan E. Nielsen, Pastor,
Dwight, Illinois.

Method

We have come on a generation of teaching that simply holds before men various truths and says to them. "Reach your hand into the basket and take your choice." I know the reason for this. It encourages men to think for themselves and to be able to say, "This truth is mine." This method of teaching, however, can be as false in its refusal to share the deepest and the truest that generations have known as the other method which sought merely to cram undigested truth into the mouths of gullible students. In an endeavor to adapt truth to life we have forgotten that life must be brought to God through Jesus Christ.

From GOD'S WAY
by Harrison Ray Anderson
(Fleming H. Revell Company)

Not by appointment do we meet delight and joy;
They heed not our expectancy —
But 'round some corner in the streets of Life,
They, on a sudden, clasp us with a smile.

— Anon.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Eleventh Annual Workshop and Convention

The Eleventh Annual Workshop and Convention of the American Evangelical Lutheran Youth Fellowship will be held in Detroit, Mich., November 7-9. The host LYF will be that of St. Peter's Evangelical Lutheran Church, 19900 Greenfield Road, Howard Christensen, Pastor.

An interesting and full schedule has been planned for the three-day meeting. The following is a brief sketch of the schedule:

Friday Morning:	6:00—Supper
9:00—Opening devotions	Friday Evening:
9:30—Introduction to new World of Song	7:00—"Juvenile Delinquency — Its Cause and Effect," Ernest Bridges. Film strip and entertainment.
10:30—Areas of cooperation with other synods	
11:15—District Presidents' reports	Saturday:
Friday Afternoon:	8:30—Devotions
1:00—Tour of Ford plant	All day business session
4:00—"New and Old Causes of Delinquency," Mr. Jerome Bates	Saturday Evening:
	6:30—Banquet
	Sunday Morning:
	Bible study and worship

Mr. Bridges and Mr. Bates are well qualified to speak to us on the subject of juvenile delinquency. Mr. Bates is Executive Director of the Church Youth Service of Detroit and has a brilliant record. Mr. Bridges is the Registrar at the Wayne County Probate Court, Detroit. Coupling 30 years of service in this court with board membership on the Detroit Children's Aid Society and Detroit Church Youth Service makes him well qualified to share his experiences with us.

Other interesting sidelights to be found at the meeting are the presentation of the AELYF Handbook, revision of the constitution, discussion of a broader budget, and other interesting tidbits.

A one dollar (\$1.00) registration fee should be sent immediately (you should have done so before) to Rev. Howard Christensen, 19900 Greenfield Road, Detroit, Michigan. The total cost will be only \$8.00. This is very reasonable for a three-day meeting.

Correction . . . Correction

The September 5, 1958 issue of LUTHERAN TIDINGS carried an error on this page. Your editor "goofed" in his report on the Great Plains District Convention. The fifth member of the district board, Mr. Bob Scott is not from Marquette, but from Cordova, Nebraska. My apologies!

In The Household of God

The convention theme this year at Detroit will be "In the Household of God." It is a very fitting theme under which young people gather for such a meeting. It is truly the household of God which encompasses the AELYF as it strives to further the work of God's kingdom on earth.

Any LYF is an integral part of the local church. It is an arm of the body which is all important in the dynamic society in which we live. Often people get bogged down in organization. But if AELYF keeps the theme in mind, fruits will be forthcoming.

Consider some of the points of discussion of this year's meeting. We will be discussing the broadening of Operations India, or our aid to others in the field of missions. We will also discuss the constitution, a necessary part of organization so the core or purpose of AELYF remains clear. A Handbook will also be presented which will aid local LYF's in planning and acting. AELYF's contribution to the new church at large as regards the merger. **The World of Song** will also be presented.

These things are part of our work in the household of God. We are Christians involved in the work of the Lord. We pray for an inspirational and helpful convention and workshop. Bring your ideas and convictions to the meeting, keeping the theme always central in your thinking.

Everett Nielsen, Editor of PY.

How To Get There

St. Peter's Lutheran Church is located in the northwest section of Detroit. The exact address is 19900 Greenfield Road, Detroit 35, Michigan. If you are coming by train or plane there will be someone at the station or airport to meet you if you will indicate on your registration when you are arriving and at what station or airport you are arriving.

If you are driving, the church is located between seven and eight mile roads (these are actually streets) on Greenfield Road. Greenfield Road runs north and south. Those coming from out of state will find that the best route is to take the Ohio Turnpike to 23-24-25 By-Pass and then follow highway 24 which becomes Telegraph Road in Detroit. This road is four miles west of Greenfield Road. If you have difficulty in finding the location ask people for the Northland Shopping Center which is one mile north of the church. The church is yellow brick designed like many of the rural Danish churches.

A Prayer Before An Operation

In St. Luke's hospital in Shanghai, China, the following prayer used to be spoken before an operation:

"All-powerful Lord of Heaven, this Thy child is sick. We, Thy servants, ask Thee for skillful hands and for wisdom to relieve his pain and cure his body in order that some day he may understand the love and mercy of his heavenly Father and return thanks to Thee and come to serve Thee. We ask it in the name of Jesus Christ, the Savior. Amen."

Hallock.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Women's Retreat - District II

Pleasant Hill Lutheran Bible Camp on the shores of Bass Lake was the scene of the 1958 Women's Retreat of District II, Michigan. Sponsored by the Michigan Women's Mission Society, the retreat was held on July 8, 9 and 10 and carried as its theme — The Church Woman's Calling.

The first evening the ladies were privileged to hear Mrs. Carl Gladstone of Paw Paw, Michigan, who is the director of the Migrant Ministry in Michigan. She explained that first and foremost the migrant is a person just like us and should be treated as such. It is, in most cases, a matter of circumstances which causes him to gain his living by following the crops. "It is our Christian duty," she said, "to try to supply some of the things of home which they cannot have by moving around so much." She emphasized that those who need help the most are the children. To show the work of the migrant ministry in the field, she displayed one of the Harvester station wagons which are used to carry equipment to the migrant areas. Included in the wagon was everything from dolls and games to films in Spanish, groups of books, and an altar.

The Rev. Harald Knudsen of Grayling spoke the next morning on The Church Woman's Calling — In The Home. He stated that the goal of women at home is to obey God and do His will. This, she does by bringing her Christian faith into the home and planting it within her children. "Pray for the mother," he closed, "so that she may carry out this great job at home."

In the afternoon the national president of the AELC Women's Mission Society, Miss Emilie Stockholm, presented The Church Woman's Calling — In Her Church. She discussed at length the positions held by women in the church nowadays, not only in church societies, but also governing boards, and councils, and the historical reasons involved. Two questions left unanswered challenged the ladies during the course of the speech.

What is your opinion of women ministers in our synod?

Could you get a woman on the synod board?

"Women DO want to work in the church," she said, "but they feel they need training to do it. Efforts are being made to help this."

The Rev. Edwin Hansen of Muskegon discussed Marian Anderson and Dr. Sakin in his evening talk on Woman As An Ambassador of Good Will. He told of the mission of Miss Anderson when, with the blessing of the state department, she was sent to 12 countries in the far east to present concerts. Through her singing voice she could speak in good will for the people of her country.

Dr. Sakin, the other woman he spoke about, was a Lithuanian immigrant who made her mark in plastic surgery. Having the gift of restoring men's faces, she would work for a year in her New York office and save money. Then she would travel to foreign countries and help the people who needed her most — all free.

In The Church Woman's Calling — In Worship and Service, Mrs. Edwin Hansen of Muskegon discussed the story of Mary and Martha and their visit from Jesus. She stated that we should combine the good traits of Mary and Martha — in both service and worship find true fulfillment of our faith.

Last on the program was the district meeting of the Women's Mission Society led by Miss Thora Hansen of Manistee, the president of District II. It was particularly emphasized that every woman who is a member of the church is automatically a member of the Women's Mission Society. Also stated was the fact that each church may send one delegate per 25 women members to the Women's Mission Society meeting at the Seattle convention in August.

Besides the speeches and meetings the time was planned full of interesting "extras." A group discussion of projects used by the various groups for thoughts of others was led by Mrs. Harry Andersen of Marlette. A delightful hour was spent listening to Miss Mabel Smith of Stanton, Michigan, tell stories as well as another on floral arrangements in the church. The Rev. Beryl Knudsen of Sidney explained parts of our church service, and there was even an impromptu period complete with Spike Jones' band and a panel show.

Thursday noon found the ladies challenged in ideas to take home both for themselves and their Women's Mission Society groups, richer in new friends, and all planning to come back for next year's women's retreat in District II.

Mrs. Donald A. Holm.

Women's Retreat - District VIII

For those of you who have never been at Mt. Cross, we'd like to have you picture to yourself a rugged mountain scene — towering redwoods, a stately, slow-moving river, small winding paths that with only a turn or two take you to spots that might be hundreds of miles from civilization. Add to the scene a many-gabled lodge, complete with a huge stone fireplace with a roaring fire (so nice for those early-morning Bible hours, when the mountain air is still cold)! Now put in a bright, new-looking swimming pool, a dormitory with newly-tiled showers, and the recently remodeled dining room and kitchen, and you'll have a pretty fair picture of this Lutheran Bible Camp in the mountains above Santa Cruz, California.

(Continued on Page 10)

Women's Retreat — District VIII

(Continued from Page 9)

Add a few dozen ladies (with several men and children who somehow appeared upon the scene and were included too). Attending lectures, swimming, strolling along the paths, sitting on the tree stumps in the clearing in absorbed conversation, and you have an idea of District VIII's third Women's Retreat.

On the more serious side were the Bible hours conducted by Pastor Einar Farstrup of Solvang (beside the blazing fire in the lecture room), also his concise and informative resume of negotiations in regard to the proposed merger with three other Lutheran churches. Pastor Nussle from Salinas was also present briefly, the first opportunity for many of the ladies to meet him and his family, and gave a lecture on Christian education in our church.

Other speakers were Dr. Leroy Futscher, who spoke on his work with the emotionally disturbed, and Dr. Dean Collins who gave an account of the American Bible Society, and of his recent trip to Alaska in the Society's service. Miss Emilie Stockholm, our WMS president, gave us valuable information about women's work in the church, and presented a program of slides from our churches and from Grand View College. Miss Ethel Mae Olson of Augustana synod showed us slides from the Lutheran World Federation meeting in Minneapolis last year. All were fine speakers who gave us much food for thought and many ideas to bring back to our own groups.

On the lighter side, we might mention the gay conversations in the dormitory; the morning everyone awoke with a distinct impression of the aroma of coffee, and found that Mrs. Farstrup had smuggled in an electric coffee pot the night before and had gotten up at the crack of dawn to brew a cup of pre-breakfast coffee as a surprise; the amusing get-acquainted games the first evening, complicated somewhat by the fact that there were three women named Anne; the impromptu quality of the program because of Miss Stockholm's late and somewhat indefinite arrival, which gave us a feeling that practically anything could happen next. (Miss Stockholm's travel agent in Chicago evidently had little experience with the vast distances of Texas and California!) Amusing too were the slides from the Lutheran World Federation which persisted in turning upside down or sideways in spite of Pastor Farstrup's best efforts to the contrary.

Added to this was the singing around the piano, the crafts led by Mrs. Bessie Jensen, discussions about future Women's Retreats, and, last but not least, the swims in the pool, the hikes along the mountain paths, the chats with the other Retreaters.

A new feature this year was the invitation of women from the other three synods that are joining in our merger negotiations. Only a few responded, including one couple from the American Lutheran Church who somehow appeared upon the scene, but those who came added a great deal to our understanding of these other groups, and we found their reactions to our ideas interesting and stimulating. Appointed to the planning committee for next year were two of our own people, and one each from the other three synods — ULCA, Suomi and Augustana. It was not only found to be necessary to branch out and include

others if we are to get a large enough group to have any chance of using Mt. Cross again next year, but those of us who were at this year's retreat enjoyed meeting members of the other churches and feel it quite desirable to include them again.

We are grateful to Pastor and Mrs. Farstrup for coming up to help with the program at a time which was not particularly convenient, being right before the national convention, and for their friendliness to all of us. Our thanks, too, to all the others who took part and helped to make it the delightful experience that it was.

We sincerely hope that another of these retreats will be possible next year, and that everyone in the district, ministers and women's groups alike, will consider it their responsibility to help in every way possible. It has proved a valuable experience, not only from the viewpoint of a grand vacation, but also because it is the type of activity that draws together members of our scattered churches to work and play together, and to learn to know and understand each other. There is room for over a hundred women at Mt. Cross. Let us hope that next year many more can take advantage of this opportunity.

E. H.

Church School Teachers' Institute

The fifth synodical Church School Teachers' Institute will be held October 24 through the 26th at Immanuel Lutheran Church, Kimballton, Iowa. The Board of Parish Education urges you to encourage your teachers to attend this Institute.

The cost for the entire Institute will be \$5.00. The following program will give you further details.

PROGRAM

Friday, October 24

Registration.

6:00 p. m.—Supper.

7:30 p. m.—Devotions by Rev. Charles Terrell.

8:00 p. m.—"Use of Theology in Religious Education," by Dean Kildegaard.

Saturday, October 25

9:00 a. m.—Devotions, Rev. Charles Terrell.

9:30 a. m.—The Methods of Teaching, by Mrs. Merrill Christiansen.

10:15 a. m.—Refreshments.

10:30 a. m.—Class work and discussion.

12:00 Noon—Dinner.

1:30 p. m.—Projects and How to Use Them, by Miss Beverly Nielsen.

3:00 p. m.—Coffee.

3:30 p. m.—Use of The Bible in Religious Education, Prof. Don Zinger.

4:30 p. m.—Local Teacher Training, by Rev. Carlo Petersen.

6:00 p. m.—Supper.

7:30 p. m.—Use of Church History in Religious Education, Prof. Don Zinger.

8:30 p. m.—Devotions, Rev. Charles Terrell.

Sunday, October 26

10:30 a. m.—Worship services.

12:00 Noon—Dinner.

2:00 p. m.—"The Harvest of the Church," by Prof. Don Zinger.

Why the American Bible Society?

Dr. Eric M. North

Of all the varied activities which Christians may undertake to witness to the redeeming power of Our Lord and to minister in His name to human need, the Bible Society undertakes just one. As stated by its 141-year-old constitution, its "sole object" is to "encourage a wider circulation of the Holy Scriptures without note or comment." The one function of the Society, so modestly stated, is to bring the Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where — the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it his book for what it may mean in new life for him, for the world, for God's kingdom.

Though this purpose is a very simple one, it is central. Many great church gatherings, in our day, brought closer to our vision the universal Church of Christ as a united body witnessing as one for Him. But we must always remember that the foundation of the **church universal** is not in organization or congresses, but is where Our Lord put it — on the man who believes. It was when Peter confessed his faith that Jesus was the Christ, the Son of the Living God, that Christ said "Upon this rock I will build my church."

But no man can confess faith in one whom he knows not. For literally millions of people their first and often their only chance to come face to face with Christ is when they face Him in the pages of a Gospel or the Testament. For multitudes, the redemptive power of God has come upon them directly through the reading of the Scriptures. For others, the testimony of Christian persons availed nothing, was resisted and disbelieved, until for themselves they read the gospel. For all who take the first steps of faith, for all who have long known their Lord, this book is the indispensable Book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. Just as you cannot create and maintain the believing man without it, you cannot create the church without it; you cannot reach without it the great unhappy, striving multitudes of the world for the redemption of their life. The Bible must be in their hands. This is the centrality of the purpose of the Society.

The purpose of the Society is simple; but it rests at the very center of the whole enterprise of Christ's kingdom. That it may remain simple and central, there are many activities which the Society does not carry on. It is not a teaching organization, except in the training of its staff. It does not engage in "evangelistic work" in the limited sense of that phrase, though its workers are ever selling the "good news." It does not organize churches, though there are many churches which have come into being or are now coming into being because of the work of some colporteurs with the Book. It does not undertake re-

sponsibility for expounding the Bible; that is the duty of the church. The historic phrase "without note or comment" expresses the fact that the Society is committed only to the Bible, not to any sectarian interpretation of it. Written when Bibles were filled with "Smith's notes" and "Scott's notes" and "Brown's commentary," that phrase sets forth that all who care for the spread of the gospel of Our Lord as found in the Bible may join themselves to the Society without thereby feeling that they are committed to views they do not hold. The Society rests upon the assured foundations of Christian unity. About it, for this one great simple primary purpose, all Christians and all churches may gather.

The Mountain Revisited

"The Carpenter"

(Sermon on the Mount as Translated in RSV)

XXIII

There is a girl's college in the south where every student must take her share of "duty work." This includes scrubbing floors, polishing door-knobs, waiting on table. Some of the young ladies come from homes in which they never had to do this, and rebel against the requirement. The administration is adamant, however: every girl must take her full share in providing for the needs of the group. All of life involves some measure of drudgery, and it is only when elemental tasks have been done that one is free to pursue music and art and poetry.

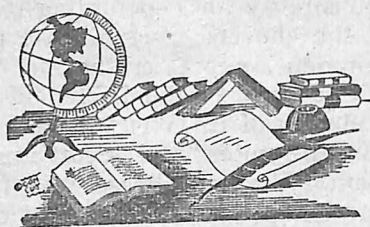
From the beginning this college has believed that each girl should learn that before setting out to establish a home of her own. The acceptance of one's own share in the world's work is an important part of every one's education. This was the belief also of those from whose society the Bible has come. It was a saying of the rabbis that any father who did not teach his son a trade was as guilty as if he had taught him to be a robber. Since Jesus grew up in a home of piety, it is certain that He learned a trade. Justin Martyr relates that Jesus made plows and yokes.

The Gospels, however, seem reluctant to picture Jesus as a normal worker. Only one of the evangelists tells us that Jesus was a carpenter. Mark 6:2f records the question of those among whom He had grown up: "Where did this man get all this. . . . Is not this the carpenter?" It is strange that Matthew, although he relates the incident, puts the question in a more round-about way: "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son?" (Matthew 13:54f).

Matthew's account of the Sermon, however, makes it clear that Jesus was familiar with the joiner's trade. Matthew 5:15 mentions a "bushel." If cubic content were our principal concern, this might more properly be rendered "peck-measure," but "bushel" brings to mind the familiar bushel basket. In our Lord's time this was made of wood, and many of these must have been turned out at the carpenter's shop in Nazareth. The Sermon comes to its conclusion with what has often been called the Parable of the Two Houses, but might better be called the Parable of the Two Builders.

J. Carter Swaim.

OPINION AND COMMENT



THIS PAGE TODAY will be a potpourri of brief thoughts gleaned from the editor's notebook scribbles. So we make no claim for coherence or plan, but deliberately forsaking the unities, here is a random harvest of observations and exhortations.

IN THE LAST issue we printed an article sent us by Synod Ordainor V. S. Jensen. We confess that for various reasons we shortened the article by about 50%, printing only the beginning and the ending wherein Pastor Jensen voices his objection to the Report of the Joint Commission on Lutheran Unity. The central portion of the article outlines his own view of what is the basis for Lutheran unity, the Word of Baptism, as apart from scripture seen as the Word of God. Pastor Jensen's views have been given space often and gladly in these pages, but it seemed repetitious to us to print once more the position already made abundantly clear previously. Pastor Jensen is justified in protesting against this amputation of his article, since it would appear that we used only the negative part of his article and omitted the positive portions. Readers are asked to refer to former writings by the ordainor for his positive position. Pastor Jensen wishes his article had not appeared in the form it did.

MODERN THEOLOGY gives much of its attention to the fact that while generations past were marked by their effort and ability to see God at work, modern sensibility seems to be an awareness of the absence of God. This note resounds in much modern literature and seems indicated by unfolding history. W. H. Auden says somewhere, "God's Word for us is His silence." Let all preachers remember to sound the word of hope!

THE EDITOR of one of the largest Lutheran papers has been taken to task by his readers for his boldness in suggesting that the foreign policy of the United States in the Far East could use some revising, especially in reference to openly admitting the existence of the Communists as the real rulers of China. We sympathize with him. And we note that more and more editors and writers and analysts are taking this position. This page, five years ago, suggested the same thing, and was told by irate readers to mind our own business. It still seems to us rather silly that we must meet with the Chinese in backdoor meetings in Poland rather than on realistic and sensible diplomatic levels.

RECENT EVENTS on the field of science and current political history shows man facing a real moral dilemma. Our personal college-boy idealism and pacifism has matured at least to the extent that we appreciate the existence of these moral dilemmas. Men may feel morally outraged by hydrogen tests, etc., but the dilemma is involved in the position of the public

official, from top levels downward, who must consider in his policy-making not only the fate of man as man, but the fate of the 175 millions of persons for whom he speaks. He must consider first the safety of his own people, and then thereafter consider the risks for future generations. This is a real dilemma. Those of us who observe from the sidelines can at least sympathize with the spot whereon our policy-makers are set.

STILL ANOTHER major dilemma faces those who in their hearts would like to be pacifists but who are discouraged by recent events from urging all-out pacifist steps. This involves the relationship between force and peace in international relations. Foreign policy without the backing of considerable strength seems largely ineffectual. After every major war, the U. S. dismantled its military might. Immediately, ambitious powers seeking to expand took advantage of this noble demonstration of peaceful intent and goodwill. High ideals as a major policy seemed less effective than soldiers as a means of securing national frontiers. So the historian Meinecke says, "The laws of morality, of brotherly love, of sanctity of agreements, are eternal and inviolable. But the duty of the statesman to care for the welfare and safety of the state and people entrusted to him... is also sacred and inviolable." What happens when these two duties collide?

IN A RECENT sermon, we preached on Mary and Martha, one of whom bustled about preparing refreshments while the other sat quietly listening. In the course of the discourse, a phrase popped out which seems to us immodestly to have second-thought significance. For what Jesus seems to suggest to Mary and Martha is that "we need to have more listening and less bustling." Perhaps God seems so silent because in our busy building of a better world. He cannot be heard for all the hammer pounding. From state departments down to family deportments, let's have more listening and less bustling!

THE ARTICLE in the present issue of Tidings about Grand View enrollment is great news. It seems only yesterday (actually it is 20 years ago this month) that we first went to Grand View and by stretching things to include part-time day students we could proudly point to the fact that we were 70 students at GVC. This year's enrollment of over 460 seems positively astounding. What a potential alumni participation this portends. Let this editorial paragraph be a reminder to those who are alumni that there are several causes that need alumni support right now. 1) The Grand View College Development Program of unrestricted gifts. 2) The Grand View College Student Loan Fund which gives temporary help to worthy students with financial hindrances. 3) The Alumni Association itself, which conducts the S. D. Rodholm Memorial Scholarships, the lecture series in the college and seminary, etc. 4) The C. P. Højbjerg Scholarship Endowment Fund, where only the earnings and never the capital are used. Contributions to any of these worthy causes can be channelled through the Office of the President, Grand View College, Des Moines, Iowa.

Interchurch Center to House Headquarters

New York, September 23—Cornerstone laying ceremonies for the first national headquarters building of Protestant and Orthodox churches in the United States was held Sunday afternoon, October 12.

The \$20,000,000 Interchurch Center, on Riverside Drive between 119th and 120th streets, is scheduled for completion on December 1, 1959, to house many denominational and interdenominational agencies including the National Council of Churches, and the U.S. office of the World Council of Churches.

The Center was described as a "symbol of the growing unity and solidarity of Protestant and Orthodox churches in America," by the Rev. Dr. M. Forest Ashbrook, chairman of the committee on arrangements.

"It has national and worldwide significance with the participation of Protestant and Orthodox churches whose work extends into every corner of the world," Dr. Ashbrook added.

Overlooking the Hudson river on a site adjoining famed Riverside Church the Interchurch Center will become a part of the cultural community of Morning-side Heights which includes Columbia University, Union Theological Seminary and many other institutions.

For the ceremonies Riverside Drive along a three-block stretch was converted into an outdoor auditorium to accommodate 7,500 specially invited religious and civic leaders. Traffic was diverted from the drive during the occasion.

A three-block long processional preceded the two-hour long ceremonial of the laying of the cornerstone. One hundred guests were on the speakers platform.

Speakers at the ceremonies included Dr. Ralph W. Sockman, minister of Christ (Methodist) Church of New York; David Rockefeller, president of Morning-side Heights, Inc., and other nationally known leaders.

Carillonic music from Riverside Church signalized the opening of the program and an instrumental and choral ensemble numbering 500, including the full Riverside Church choir, and hand bell ringers, participated in the program of sacred music arranged by the Hymn Society of America.

National leaders in religious and civic life including representatives of 37 denominations whose cooperative ministries will be quartered in the building were invited to participate in the cornerstone laying ceremony.

With trowels suitably enscribed to commemorate the historic occasion they applied mortar to seal a small stone from the Agora in Corinth, a gift from the Greek Orthodox Church, into the two and one half ton cornerstone of Alabama stone. The stone brought from Corinth was formally presented by Acting Archbishop Germanos Plyzoides of the Greek Orthodox Church.

The invocation was delivered by Bishop Herbert Welch, a Methodist church bishop for 42 years and at 95 the oldest in age and service. Dr. Norman Baugher, Elgin, Ill., general secretary of the Church of the Brethren, and recording secretary of the National Council of Churches and Bishop W. J. Walls, senior bishop, African Methodist Episcopal Zion Church, read

the Scripture. Dr. Harry Emerson Fosdick, minister emeritus, The Riverside Church, gave the closing prayer.

Dr. Ashbrook, executive director of the Ministers and Missionaries Benefit Board of the American Baptist Convention, presided at the ceremony.

Construction of Interchurch Center on a block square site provided by John D. Rockefeller, Jr., started November 18, 1957 — the day after ground was broken by church leaders.

Last month the final step in financing the project was taken when Edmund Wagner, president of Interchurch Center, Inc., and Devereaux Josephs, chairman of New York Life Insurance, signed a mortgage loan for \$12,650,000. It was the largest single transaction of this nature signed this year by the insurance company. Other funds came from contributors and investors.

Participating church groups are:

African Methodist Episcopal Church, African Methodist Episcopal Zion Church, American Baptist Convention, **American Evangelical Lutheran Church**, American Lutheran Church, Armenian Church of North America (Diocese), Augustana Evangelical Lutheran Church, Christian Churches (Disciples of Christ) Int'l. Conv., Christian Methodist Episcopal Church, Church of the Brethren, Evangelical Lutheran Church, Evangelical United Brethren Church, Evangelical Unity, Czech Moravian Brethren, No. Amer.; Five Years Meeting of Friends, Greek Archdiocese of North and South America, Holy Apostolic Catholic Church of the East (Assyrian), Hungarian Reformed Church in America, The Methodist Church.

Moravian Church (Unitas Fratrum), National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., Philadelphia Yearly Meeting, Religious Society of Friends; Polish National Catholic Church of America, Presbyterian Church in the U. S., Protestant Episcopal Church in the U. S. A., Reformed Church in America, Romanian Orthodox Episcopate of America, Russian Orthodox Greek Catholic Church of America, Serbian Eastern Orthodox Church, Seventh Day Baptist General Conference, Syrian Antiochian Orthodox Church, Ukrainian Orthodox Church of America, United Church of Christ: General Council, Congregational Christian Church, Evangelical and Reformed Church; United Evangelical Lutheran Church, United Lutheran Church in America, United Presbyterian Church in the U. S. A.

Twenty Times

John and Charles Wesley had a very patient mother. At one time her husband told her: "I marvel at your patience. You have told that child the same thing twenty times."

Susanna Wesley looked fondly at the designated child, which by this time had understood her kind instructions and was doing what he was supposed to do. So she said with a smile. "Had I spoken to him only nineteen times all my labor would have been lost."

"Let us not be weary in well-doing." (Gal. 6:9)

Sunday School Times.

Lutheran News from Around the World

NAME CHANGED BY WOMEN'S GROUP OF AUGUSTANA CHURCH

Minneapolis, Minnesota — (NLC) — Without a dissenting vote and with very little discussion the Women's Missionary Society of the Augustana Lutheran Church voted here to change its name to the Augustana Lutheran Church Women.

A new constitution was adopted which broadens the scope of activities of the oldest auxiliary of the Augustana Church. Organized in Lindsborg, Kansas, in 1892, it has more than 52,000 members in 1,492 local congregations in 35 states, the District of Columbia and five provinces in Canada.

The document was approved at the opening business session of the WMS biennial convention. In addition to the change in name the new constitution broadens the scope of work to include a three-fold program of membership, education and service. In the past, the major emphasis has been on missions at home and abroad.

SWEDISH CHURCHES USE ADS TO BOOST ATTENDANCE

Stockholm — (NLC) — Extensive advertising will be conducted by Swedish Christians in a joint endeavor to increase church attendance during October.

The campaign, which will cost 100,000 Swedish Crowns (about \$20,000), is the cooperative effort of the Swedish Lutheran National Church and the Free Churches of Sweden.

As a part of the program, advertisements will appear in newspapers every Saturday during the month. These will include scripture passages pertinent to the problems of modern man, along with an appeal for church attendance on the following day. In addition, sermon texts will be the same for all churches throughout October.

The campaign is the largest of its kind ever conducted in Sweden.

ARCHBISHOPRIC URGED FOR DANISH CHURCH

Copenhagen—(NLC)—A proposal to establish the position of Archbishop in the Lutheran Church of Denmark has been advanced here by Dean Carl Hermansen, former Danish Minister of Church Affairs.

Dean Hermansen made his suggestion in connection with the current discussion over dividing the Diocese of Copenhagen, a division which is expected to take place in two years when Bishop Hans Fuglsang-Damgaard reaches retirement age. As Bishop of Copenhagen, he is regarded as Primate of the Danish Church.

According to the dean's proposal, all that part of the diocese of Copenhagen outside the city proper would constitute an independent diocese,

while Copenhagen itself would become an archbishopate.

At the same time, he suggested, the Faroe Islands and Greenland should again become independent dioceses as they were in the Middle Ages.

While the proposal is still an open question, it seems likely that the Bishop of Copenhagen may continue to be "primus inter pares" in Denmark following Dr. Fuglsang-Damgaard's retirement.

Both the Church of Sweden and the Church of Finland have archbishops, but the Church of Norway, like that of Denmark, does not.

SALES TOP MILLION FOR LUTHERAN SERVICE BOOK; 400,000 MORE ORDERED

Minneapolis—(NLC)—The new Service Book and Hymnal of the Lutheran Church in America has earned "phenomenal acceptance" since it was introduced last March as a joint project of the eight church bodies in the National Lutheran Council.

With sales of the volume topping the million-mark, its publishers decided here to authorize a third printing of 400,000 copies. The first printing of 635,000 was sold out in advance of publication and the second of 439,000, they reported, is nearly exhausted.

Publishers of the Service Book are the publishing houses of six of the eight bodies that cooperated in the project. They met in a special session during the annual convention here of the National Lutheran Editors' and Managers' Association.

Dr. H. Torrey Walker of Philadelphia, manager of the United Lutheran Publishing House, said the third printing will go to press early in December and predicted that it will be gone by next Easter. The book is being printed by Riverside Press of Cambridge, Mass.

Dr. Walker described the acceptance of the Service Book as "phenomenal" and said that the demand for it has "far exceeded our expectations." He said orders for the volume show "an excellent response" from congregations in all the participating bodies.

"Everyone I've contacted seems very pleased," he added. "The new liturgy seems to have met with a fine reception on the part of everyone."

The liturgy consists of the so-called Common Service, familiar to most of American Lutheranism for many years. This order of worship has been given two basically different musical settings, the first in chant form and the second based on the melodic form of the chorale.

A third setting, based upon pure Gregorian or plainchant melodies, is being issued separately. Dr. Walker said that "several thousand" copies have been printed in leaflet form by the United Lutheran Publishing House.

Dr. Walker is serving as the liaison representative between the publishers and the Permanent Commission on the Service Book and Hymnal, which has complete jurisdiction over the volume, including the planning of future editions.

The other publishers are the Augsburg Publishing House of Minneapolis (ELC), Augustana Book Concern of Rock Island, Ill., (Aug.), Wartburg Press of Columbus, O., (ALC), Finnish Lutheran Book Concern of Hancock, Mich., (Suomi), Lutheran Publishing House of Blair, Neb., (UELCL). The other two participating bodies, the Lutheran Free Church and American Evangelical Lutheran Church, do not operate publishing houses.

LUTHERAN EDITORS, MANAGERS SELECT NEW OFFICERS

Minneapolis—(NLC)—New officers were elected by both branches of the National Lutheran Editors' and Managers' Association at its 45th annual convention here, September 24-25.

For the first time, a member of the Lutheran Church — Missouri Synod was named president of the editors' section. Unanimous choice for the post was Dr. Lorenz F. Blankenbuehler of St. Louis, editor of the Lutheran Witness, the official organ of the Missouri Synod.

Chosen to head the managers' section was E. M. Laitala of Hancock, Mich., manager of the Finnish Lutheran Book Concern of the Suomi Synod. Next year's convention of the association will be held in Hancock, September 23-24, with the 1960 session scheduled in St. Louis.

The editors also elected Dr. Albert P. Stauderman of Philadelphia, Pa., associate editor of The Lutheran, as vice president, and William H. Gentz of Minneapolis, associate editor of the Lutheran Herald, as secretary.

Other officers named by the managers were Otto A. Dorn of St. Louis, manager of the Concordia Publishing House, vice president; William Pepper of Philadelphia, sales manager of the United Lutheran Publishing House, secretary; and Birger Swenson of Rock Island, Ill., manager of the Augustana Book Concern, treasurer, a post he has held since 1931.

Dr. Edward W. Schramm of Columbus, O., editor of the Lutheran Standard, retired as president of the editor's section, and Albert E. Anderson of Minneapolis, sales manager of the Augsburg Publishing House, of the managers' section.

Dr. Blankenbuehler, 72, will retire as editor of the bi-weekly Lutheran Witness at next year's triennial convention of the Missouri Synod in San Francisco. He has held the post since 1952. With 470,000 subscribers, the

Witness has the largest circulation of any Lutheran periodical in America.

More than 50 persons attended the convention here, including representatives of eight publishing houses, 16 publications and three public relations offices.

Present for the first time as an observer was Herbert Schaefer of Milwaukee, Wis., manager of the Northwestern Publishing House of the Wisconsin Synod.

20 PASTORS SERVE DEAF IN SCANDINAVIAN COUNTRIES

Helsinki—(NLC)—Problems of the Church's ministry to the deaf were discussed by Lutheran clergy in a recent meeting at the Layman's Institute of the Church of Finland.

Representing Denmark, Norway, Sweden and Finland, 17 pastors especially trained for work with the deaf attended the conference at Jarvenpaa. Special attention was given to the significance of television for the deaf.

According to reports made at the session, 20 specialized pastors minister to the deaf in the Scandinavian countries. Norway has 315 deaf persons to one specialized pastor; in Denmark the ratio is 500 to one; in Sweden 1,000 to one; and in Finland 1,330 to one. Districts are so large in many instances that a pastor can visit each parish only once in three years.

In the United States, the Lutheran Church—Missouri Synod operates the largest Protestant program for the deaf with 46 full-time pastors serving 10,000 deaf in missions throughout the country. Other Lutheran bodies have limited ministries in this field.

THEY COULDN'T WAIT FOR SPEECHES TO END

Hong Kong—(NLC)—In front of a new Lutheran World Service milk bar and food distribution center here, the opening ceremony was being conducted by Senior Representative K. L. Stumpf. But at the side door there was a line of nearly 1,000 hungry boys and girls who just couldn't wait till it was over.

So while the speeches continued out in front, at the side entrance LWS workers distributed buns and mugs of powdered milk to the eager youngsters.

In its regular operation, the center will distribute food parcels regularly to more than 3,000 needy Chinese families. Mr. Stumpf explained that, because of the large volume of requests for such parcels, the agency was obliged to limit them to families whose income was less than 40 Hong Kong dollars (\$6.90) monthly per person.

The supplies distributed here are mostly from the United States. They include wheat flour, corn meal, rice, cottonseed oil and milk powder.

The center was one of five formally opened September 10 by the Hong Kong LWS staff. There was one other food distribution center—serving 1,500 families—and there were two voca-

tional training establishments and a community center primary school.

More than 35 distribution centers are now operated in the Colony of Hong Kong by the Lutheran World Federation's Department of World Service. An estimated 82,000 persons regularly receive food and clothing gifts based on LWS case reports. Last year 15,267 families were registered for monthly food allocations.

Since 1946 about 20 million pounds of food have been distributed to needy Chinese refugees under international Lutheran service programs. Most of this has been U. S. Government surplus commodities shipped here by Lutheran World Relief, joint material aid agency of American Churches.

Cash gifts, clothing, medical supplies and equipment have come also from Sweden, Norway, Great Britain, Germany and Austria.

LWR STEPS UP PROGRAM OF RELIEF FOR QUEMOY

New York—(NLC)—Lutheran World Relief has approved increased shipments of supplies to the island of Quemoy, now under artillery bombardment from the mainland of Communist China.

The stepped-up program of aid was authorized by LWR staff in response to a request from Taiwan Church World Service and Lutheran World Relief-Taiwan, asking permission to divert larger amounts of food and clothing to Quemoy from regular shipments to Formosa.

The Rev. Ove R. Nielsen, assistant executive secretary of LWR, said the authorization was sought "in view of the new tensions over the Formosa Straits, and in the expectation the time may soon come when movement of relief supplies from Formosa to Quemoy will be greatly impaired." Press dispatches in early September indicated that a Communist invasion of the Quemoy island group was imminent.

Lutheran World Relief is currently supplying supplementary food from U. S. Government surplus stocks to more than 5,000 off-shore islanders, Mr. Nielsen reported, and clothing shipments are also being made.

Distribution of supplies on Quemoy is handled by volunteer committees organized by the Free China Relief Association.

Mr. Nielsen visited Quemoy last December, the first Lutheran relief leader to call there since Communist occupation of the Chinese mainland in 1949. In visiting a distribution center for relief supplies, he learned that hundreds of people had walked barefooted for many miles from various villages to receive their gifts from Lutherans in America.

Quemoy is only a few miles from the mainland of China. In the main the island is covered with steep hills of rock. Its civilian population of 50,000 is composed mainly of fishermen and

farmers. The 40-mile square area can grow limited amounts of rice and wheat which, along with kaolin, a clay used as a base in making pottery, comprise the chief industries of the island.

SWEDISH CHURCH APPROVES ORDINATION OF WOMEN

Stockholm—(NLC)—Approval has been given to the ordination of women as pastors in the State Lutheran Church of Sweden.

In an extraordinary session here, the fall Church Convocation accepted the Swedish Government's proposal for the admission of women to holy orders. The vote on the controversial issue was 69 to 29, with two abstentions.

As a result of this action, the bill authorizing the ordination of women in the State Church, already adopted by both chambers of the Riksdag or Parliament, will become effective next July.

The question of women pastors has been under discussion by Church and State in Sweden since 1919. Involved in the dispute was another important issue—the right of the Church to veto government bills concerning religious matters. Last year the Church Convocation rejected the ordination of women by 62 to 36.

OUR CHURCH

Seattle, Washington. Dr. Jens Kjaer and his wife, Maria, recently returned from a visit to British Columbia and a cruise along the west coast of Canada to Skagway. The choir here has been invited to appear on television.

Kimballton, Iowa. The annual Harvest Festival will be observed here on October 26 in conjunction with the final day of the Church Teachers' Institute (see announcement elsewhere). Pastor Howard Christensen will preach at morning services.

Ringsted, Iowa. The Harvest Festival here was held October 12, with an all-day festival of thanksgiving. Guest speaker was the Rev. John Meyer of Estherville.

Newell, Iowa. Services on October 26 here will be conducted by seminary student, Harold Sorensen, of Ringsted, who is attending Grand View. Pastor Charles Terrell, local minister, will be at the Institute in Kimballton.

Tacoma, Washington. A recent report says that Pastor John Pedersen is gradually recovering from the severe effects of a stroke which struck last summer. He still is handicapped but is learning to overcome his difficulties little by little.

Ludington, Michigan. The new addition on Bethany Lutheran Church here will be dedicated on the 80th Anniversary of the congregation October 26.

Acknowledgment of Receipts by the Synod Treasurer

For the month of September, 1958
Towards the Budget:

Unassigned Receipts:
(by congregation)

Omaha, Nebr.	\$175.00
Chicago, Ill.—Trinity	200.00
Racine, Wis.	321.19
Askov, Minn.	200.00
Danevang, Texas	352.25
Roscommon, Mich.	137.47
Nysted, Nebr.	138.00
Ludington, Mich., Bethany	523.15
Manistee, Mich.	150.00
Cedar Falls, Iowa—Bethlehem	550.00
Muskegon, Mich.	300.00
Des Moines, Iowa	425.00
Oak Hill, Iowa	150.00
Chicago, Ill.—St. Stephen's	200.00
Minneapolis, Minn.	558.00
Menominee, Mich.	51.25
Seattle, Wash.	700.00
Wilbur, Wash.	12.50
Marquette, Nebr.	450.00
Omaha, Nebr.	175.00
Grayling, Mich.	100.00

For Children's Home:

Congregation, Marquette, Neb. 46.68

For Home Missions:

Chicago, Ill.—Trinity 130.00 |

Bone Lake, Wis.—St. Paul's Ladies' Aid, in memory of Chris Skow 3.00 |

In memory of Fred Oakes 5.00 |

In memory of Kenneth Kjolhede, Birmingham, Mich., Mr. and Mrs. Walter Skonetski, Dwight, Ill., Mr. and Mrs. Wm. Skonetski, Dwight, Ill. 4.00 |

Congregation, Seattle, Wash. 2.00 |

For Pension Fund:

Chicago, Ill.—Trinity 156.00 |

Seattle, Wash. 46.00 |

For Grand View College:

Chicago, Ill.—Trinity 75.00 |

For President's Travels:

Diamond Lake, Minn. 20.00 |

For Lutheran Tidings:

Seattle, Wash. 2.00 |

For Annual Reports:

Dagmar, Mont. 15.00 |

Ringsted, Iowa 12.50 |

Omaha, Nebr. 12.00 |

For Santal Mission:

For the Riber's work, from Mr. and Mrs. Peder Andersen, Solvang, Calif. 10.00 |

Erland Andersen, Solvang, Calif. 5.00 |

From the Sunday School, Gayville, S. D. 4.34 |

In memory of Mrs. Anna Nielsen, St. Peder's Church and St. Peder's Ladies' Aid, Minneapolis, Minn. 10.00 |

In memory of Richard Jensen, Tyler, Minn., by Mrs. Emma Jensen 80.84 |

Congregation, Salinas, Calif. 4.91 |

September Budget Receipts from congregations \$ 6,513.08 |

Previously acknowledged 43,710.23 |

August Annual Reports 11.00 |

Total to date \$50,234.31 |

Other Budget Receipts:

Pastor's Pension Contributions

1958 2% Withholding:

Dalum, Wayne, Alberta \$ 20.00 |

Chicago, Ill.—Trinity 23.10 |

Junction City, Ore. 18.50 |

Chicago, Ill., St. Stephen's 19.98 |

Des Moines, Iowa 21.00 |

Cedar Falls, Ia., St. Paul ELC 17.50 |

Kimballton, Iowa 30.00 |

Minneapolis, Minn. 20.49 |

Newell, Iowa 18.00 |

Seattle, Wash. 21.00 |

Marquette, Nebr. 17.50 |

Grayling, Mich. 10.50 |

Waterloo, Iowa 21.00 |

Synod President 8.40 |

Contributions, 1957 Base:

Rev. Erik Moller 37.89 |

Rev. Harold Olsen 11.77 |

Rev. George Melby 35.00 |

Total for month \$ 351.63 |

Previously acknowledged 2,684.67 |

Total to date 3,036.30 |

Total budget receipts to date \$53,270.61 |

Received for Items Outside of the Budget:

For Lutheran World Action:

(by Congregation)

Chicago, Ill.—Trinity \$225.00 |

Racine, Wis. 5.00 |

Dwight, Ill. 50.50 |

Danevang, Texas 146.40 |

Roscommon, Mich. 40.00 |

Bone Lake, Wis. 87.60 |

Des Moines, Iowa 87.30 |

Solvang, Calif. 300.00 |

Waterloo, Iowa 214.10 |

Minneapolis, Minn. 117.60 |

Menominee, Mich. 12.80 |

Seattle, Wash. 177.20 |

Total for month \$1,463.50 |

Previously acknowledged 7,432.86 |

Total to date \$8,896.36 |

For Santal Mission:

In memory of Agnes Engelbreth, by Valborg and Freda Engelbreth, Racine, Wis. \$ 10.00 |

Danish Evangelical Lutheran Trinity Church, Chicago, Ill. 125.00 |

Bethania Lutheran Church, Racine, Wis. 5.00 |

In memory of P. Brun Petersen, Marquette, Nebr., Gerda Damgaard, Des Moines, Iowa; Mr. and Mrs. Godtfrey Damgaard, Lake City, S. D.; Mr. and Mrs. Fred Damgaard, Lake City, S. D.; Mr. and Mrs. William Damgaard, Lindsay, Nebr., Mrs. Sena Clausen, Lindsay, Nebr., and Mrs. Emma Clausen 10.00 |

Sunday School, St. John's Evangelical Lutheran Church, Seattle, Wash. 30.00 |

Laura and Harold Andersen, Westbrook, Me. 35.00 |

Miss Dagmar Miller 5.00 |

In memory of Richard Jensen, by Emma K. Jensen, Tyler, Minn. 44.16 |

From WMS and Bone Lake Ladies' Aid, Luck, Wis. 10.00 |

Salinas, Calif. 20.09 |

In memory of Emma Christensen, from friends in Hampton, Mason City and Vicinity 24.00 |

Seattle, Wash. 5.00 |

Total \$323.25 |

For Eben-Ezer Institute:

Danish Evangelical Lutheran Trinity Church, Chicago, Ill. 55.00 |

Marquette, Nebr. 64.50 |

Total \$119.50 |

For American Bible Society:

Danish Evangelical Lutheran Trinity Church, Chicago, Ill. 25.00 |

For Faith and Life Advance:

Racine, Wis. 11.00 |

Seattle, Wash. 100.00 |

Total \$111.00 |

In memory of P. Brun Petersen, Marquette, Nebr. for Højbjerg Scholarship Fund, from friends in Cordova, Neb. 10.00 |

and Luck, Wis. 10.00 |

For Home Missions, from West Denmark Lutheran Church and friends in Kronborg, Nebr. 15.00 |

For Dist. IV AELC Home Missions, (received from Dist. Treasurer) St. Paul Evangelical Lutheran Church 400.00 |

North Cedar Lutheran Mission 100.00 |

Total \$500.00 |

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

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. Check this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

October 20, 1958

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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