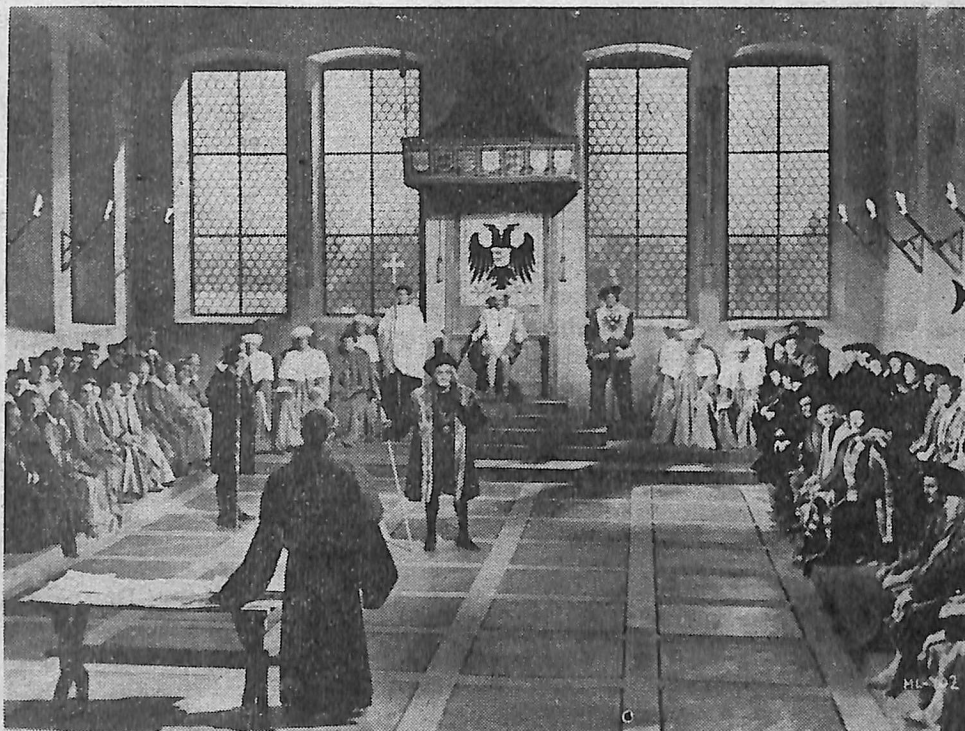


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Martin Luther on trial, as depicted in the widely-hailed film "Martin Luther" produced by Lutheran Church Productions, Inc.

Reformation Day: October 31

"Therefore, faith is something very powerful, active, restless, effective, which at once renews a person and again regenerates him, and leads him altogether into a new manner and character of life, so that it is impossible not to do good without ceasing.....When we have faith we need nothing more, for it brings with it the Holy Spirit, who then teaches us not only all things, but also establishes us firmly in it, and leads us through death and hell to heaven."

—Martin Luther.

Sunday Before ? or Sunday After ?

by Eric W. Modean

Secretary of the News Bureau

A move is underway to stabilize observance of the Festival of the Reformation in the United States and Canada.

Reformation Day occurs annually on October 31, but there is no consensus on the Sunday that should be set aside to celebrate the event. Week-day festivals are sometimes moved to the nearest Sunday, and the Sunday immediately either before or after October 31 has been observed as Reformation Sunday. When the anniversary falls on a Saturday, as it does this year, the observance usually is held the following day.

This flexibility in practice has often proved confusing, as attested by the situation this year, when both October 25 and November 1 are listed in liturgical calendars as Reformation Sunday. The Yearbook of the United Lutheran Church in America publicizes the Sunday of October 25, the Yearbook of American Churches issued by the National Council of Churches sets the Sunday of November 1, and the Yearbook of the Augustana Lutheran Church includes both dates. Annuals of other Lutheran bodies mention no Sunday at all for the observance.

Some order may be brought to this chaotic state of affairs by several liturgical changes incorporated into the new Service Book and Hymnal of the Lutheran Church in America, which appeared a year ago last March as the joint project of the eight church bodies associated in the National Lutheran Council. These changes mark a departure from the old Common Service Book of 1917, which was issued when the United Lutheran Church was organized, and which was later adopted by several other Lutheran bodies in America.

The new Service Book's general rubrics — the directions for the conduct of divine worship — state that the Sunday preceding October 31 "may" be observed as Reformation Sunday. Although still permissive rather than mandatory, the rubric eliminates reference to the alternative of holding the observance the following day when October 31 falls on Saturday, as it does this year. In the opinion of liturgical authorities, the revision seems likely to produce a greater degree of uniformity in the celebration of Reformation Sunday in view of the "phenomenal acceptance" of the new Service Book by congregations

of the eight Lutheran bodies that cooperated in its preparation. In the past year the volume has sold out three editions totaling nearly a million and a half copies.

However, the chief purpose of the change was not so much to stabilize Reformation Sunday as to pave the way for more widespread observance and emphasis of All Saints' Day (Nov. 1) on the Sunday after Reformation Day. To that end, All Saints' Day, ranked in the 1917 service book as a "lesser" festival, has been restored to the status of a "greater" festival in the new book. Also, a proper preface for the common liturgy is designated as part of the propers for All Saints' Day. The propers comprise the variable elements of the service and consist of the liturgical appointments for each particular day or festival of the church year.

The liturgical contents of the Service Book were prepared by the Commission on a Common Liturgy, and the hymns by the Commission on a Common Hymnal, both under the chairmanship of Dr. Luther D. Reed, president emeritus of Lutheran Theological Seminary at Philadelphia. After publication of the volume, the creating commissions were succeeded by a 26-member Permanent Commission on the Service Book and Hymnal, of which Dr. Edward T. Horn III of Philadelphia is chairman.

In his book "The Christian Year," published by Muhlenberg Press in 1957, Dr. Horn provides an interpretation of Reformation Day and All Saints' Day that would seem to reflect the point of view that motivated the liturgy commission's decision to clarify the observance of these festivals. So far as the Lutheran Church is concerned, according to Dr. Horn, "one disastrous effect" of the strong emphasis on Reformation Day is that All Saints' Day, "an ancient and important festival of the ecumenical Church, has been overshadowed by a newer and more sectarian occasion." He adds: "If, as is likely, the Festival of the Reformation must be retained in Lutheran calendars and is to be celebrated on a Sunday, its observance should be restricted to the Sunday before October 31, with All Saints' Day allowed an equal observance on the Sunday after November 1."

Some Lutheran churches limit the observance of Reformation Day to the actual date of October 31 and do not celebrate the anniversary on a Sunday unless it occurs on that day. Several liturgical authorities interviewed by this writer said that it is as it should be.

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The Church Under the Cross in the Nation

Harry S. Andersen

(Pastor, St. Stephen's Church, Chicago)



ACCUSED OF BEING an insurrectionist, Jesus was condemned to death and died on the Cross at Calvary. Jewish ecclesiastical hierarchy, bent upon getting rid of Jesus, sought to have Him condemned on the charge that He was attempting the overthrow of Roman rule in Palestine. This charge was made in order to enlist the aid of the Roman governor in putting Him to death.

The Roman governor, Pontius Pilate, for the sake of an uneasy peace with Jewish religious authorities, complied with their wishes and sanctioned Jesus' execution on the Cross. Thus from its beginning, the Church through her Lord's crucifixion, has stood under the Cross in the Nation. It was the Roman government, yielding to pressure which crucified Christ. From that day to this, the name "Pontius Pilate" has reminded the Church that she must stand Under the Cross in the Nation. (Note the presence of that name in both the Apostles' Creed and the Nicene Creed.)

For the Christian, the Cross implies a scandalous death prompted by scandalous motives of Pharisees and priests on the one hand, and Pilate on the other. But it stands also for the power and victory of God through Christ over evil, sin and death. The resurrection of our Lord has made the Cross a symbol of victory and a symbol of the way of Christ which is the "Way, the Truth and the Life."

The Cross of our Lord makes it inexcusable for the Church ever to assume that it can ignore the state or the nation as a possible contender for its very life. Christ's death was after all, effected not according to the Jewish practice of stoning to death but by Pilate's application of Roman law which called for death by crucifixion. The Cross stands as a reminder that the Christian Church may time and again find herself at cross-purposes with the state. The steps of the Church through its centuries of history have been stained by the bloody prints of the feet of its saintly martyrs. Many times the Church has been faithful to the injunction of Her Lord, that "If anyone would come after me let him deny himself, take up his cross daily and follow me."

But often the Church has found herself engaged in deadly combat with demonic powers seeking to subvert her and strangle her message by offering her short-cuts, compromises, or alluring claims of sparkling success. As her Lord was tempted, so also has His Church been tempted. The devil is still at work seeking to mangle Him who resisted temptations even unto death. The very same temptations which plagued our Lord, the head of the Church, are also plaguing the Body of Christ, namely His Church. These

A Significant Message to the Detroit Convention Under the General Theme "The Church Under the Cross"

temptations, as then, so now, have implications of conflict with the state or the nation.

Thus the temptation presented to Jesus to turn stones into bread comes ever so subtly again and again to the Church. The temptation to buy converts with bread is an old one but its modern echo can be heard in our trying to solve the ills of the world through gifts of food and clothing alone. Indeed the Church's relief efforts in terms of distribution of material goods become barren gifts apart from our Lord's own triumphant pronouncement in the face of that temptation, namely, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." If we have been niggardly in sharing our material abundance with the hungry of the world perhaps we have been even more negligent in heeding the Lord's clear demand that man shall also live by the word of God.

Our Lord's temptation to display His Sonship and Divine Power before the world in hopes of receiving rapid acclaim by making a spectacular leap from the pinnacle of the temple has its counter part in the Church's interest in displaying her swelling membership rolls, fabulous building programs, and intricate organizational machinery that she may be held in awe and respect because of her power and strength. The present trend towards closer fellowship between denominations and merger of similar groups into larger bodies, though welcome as this may be, must be watched lest its concentration of power and strength become the source of self-glory, given to sensational claims of strength apart from the very power of God. The Church's temptation to impress the world by her growing numbers and organizational machinery needs the chastening word of her Lord, "You shall not tempt the Lord your God."

As our Lord was tempted to grasp for the kingdom of the world and their glory by worshipping the devil, so often the Church is tempted to take would-be expedient short-cuts to attain the attention of her own worth among the nations of the world. She is not immune to that thinking which says that "the end justifies the means." Indeed within her own fellowship, eager for success, she has yielded to impatience, self-righteousness and arrogance at the expense of love, kindness and understanding. Preservation of culture, society and nations, have been sought through the demonic means of war. In these moments the Church has bowed to the devil. She has supported this madness rather than remain obedient to the Divine Will and the Cross. Our Lord's triumphant reply to this temptation becomes also our strength as we hear Him say "Be gone Satan for it is written, you shall worship the Lord your God and Him only shall you serve."

The striking observation set forth by the N. T. writers is, that though tempted, Jesus remained with-

out sin. The Cross in life and the Cross in death was Jesus' answer to these temptations. Throughout His earthly life Jesus was constantly subjected to temptations. Even in the Garden of Gethsemane He was tempted to go another way. But there was no other way. There was not then and is not now a way to compromise evil. If Jesus was to be faithful to His heavenly Father that faithfulness could only be fulfilled by His accepting the Cross. His whole earthly life was cross-bearing and His death was the epitome of His life, namely, the Cross.

If the Church is to remain faithful to her Lord she must come to grips again and again with the fact that for her too, there is not nor can there be any compromise with evil. Her temptations likewise must be withstood and that at the price of the Cross.

The Church has the message of salvation to proclaim to the world. Her proclamation and Her witness is given her from above. Her life, her very vitality is found in her faithful obedience to Christ the head of the Church. And because she belongs to Him and not to society, not to culture, not to the state; her life is often at cross purposes with the state or the nation or the world. Thus, we can say that the Church is Under the Cross in the Nation because the state from time to time surrenders to evil, demonic forces. In so doing it is in rebellion against God. If the Church is to remain faithful she must resist at the price of the Cross. Only then does she declare her obedient faith in the all-powerful, all knowing and all-loving Father.

But to say that the Church is under the Cross in the Nation means more than the negative fact that the Church finds herself clashing frequently with the wishes of the nation. There is the positive aspect of the Cross in this that the Church is the outward manifestation of Divine Love. Or to put it another way, the Church is the result of Divine Love at work. God's love takes on physical proportions in the fellowship of the Christian Church. Men and women have become new creatures through God's gracious love. They have found life not in the world, nor in the state but in God. Thus the Cross is also the symbol of loyalty and obedience to God. It becomes a declaration of God's gift of Divine love and grace to the world and/or nation lost in sin. It symbolizes the Church's faith in God as **Lord over all**. In short, the Cross stands before the Church as a constant reminder that to Her has been entrusted the message of reconciliation whereby worlds and nations might be saved. The Church finds her authorship and strength in Him who "Is the pioneer and finisher of Her Faith."

But must the Church always stand under the Cross? To that question can only be given the answer of an emphatic **yes**. If the body of Christ is to remain faithful to her head, then there is no place for the Church to stand but in obedience to the Cross of Christ. This is not to say that she is to complete what Christ has begun. Rather it is to say that Christ

is alive in His Church and that living in His Church, He is working out continuously now in this historical moment and for all eternity what He has completed on the Cross. Therefore, we declare and affirm by the Power of the Holy Spirit that there is no place for the Church to stand in the Nation other than under the Cross of Christ. Indeed the moment she seeks to stand in any other place she ceases to be His Church.

The Cross is both power and suffering. It is both a symbol of Christ's victory for us and a symbol of the way of life for the Christian. It is a symbol of the success of Christ in effecting our salvation. But it is also a symbol of the way in which our salvation is to be worked out. To the nation which looks with satisfaction upon its own power, we proclaim the superior power and mighty works of God through Christ. To the nation which spurns humility and vicarious suffering we proclaim the vicarious love and suffering of our Lord on the Cross.

There is likewise no burden other than the burden of the cross which the Church can rightfully carry if she is to remain His Church. As implied in Hebrews, she is called to lay aside every sin and weight which

so easily besets her. She is to run with perseverance the race that is set before her. The burden which is laid upon the Church is the burden of the Cross. She not only proclaims the glory of the Cross, "In the Cross of Christ I Glory," she proclaims "Beneath the Cross of Jesus." A Christian's duty as citizen of a nation is always tempered by the Cross wherein is proclaimed a prior allegiance to God over the nation. It is Cross-bearing for all Christians. We are in grave danger

of proclaiming moral codes and ethics apart from the Cross. In the message of Dietrich Bonhoeffer in one of his books we are reminded that we come dangerously close to proclaiming a cheap grace. There is a "Cost of Discipleship." Bonhoeffer in his clash with Hitler during World War II gave a heroic witness to this truth as he himself was martyred by the Nazis because he accepted the Cross rather than bow to the state.

The Church Under the Cross in the Nation often finds herself in a critical role towards the policies of the state both internally and internationally. As our Lord was himself crucified by the state, so frequently the Church must also bear the Cross. Jesus suffering under Pontius Pilate, as O. Cullmann points out in his book "The State in the New Testament," serves us as a reminder that the state can turn upon us with a demonic fury. This is not to suggest that the Church must constantly be thwarting and frustrating the desires of the state, but it does mean that when the state ceases or rather deviates from its divine mission of serving God in law and order, then the Church must prepare to resist at the price of the Cross and in that spirit. As Cullmann further points out, this kind of tension is found within the New Testament itself. The N. T. attitude toward the state is one of neither whole-hearted acceptance nor one

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Luther at the Coburg Castle

FROM THE

LUTHERAN WORLD FEDERATION

The "Lutherland" of Germany — the region embracing nearly all the places connected with the Reformer's life — is now in the (East) German Democratic Republic. Luther was born and died in Eisleben. He went to school at Magdeburg and Eisenach. He studied in Erfurt, and there he entered the monastery. In Wittenberg he became a professor and preacher. There he posted the 95 theses — the beginning of the Reformation. Leipzig was the place where he debated with Eck. In the Wartburg Luther translated the Bible. All these places, as well as Torgau and Schmalkald, are situated in that part of Germany now ruled by the Soviets.

Of the few places in West Germany connected with Luther's life, "the most important is here in Coburg," says the local Evangelical pastor, Dean Hans-Martin Helbich. He makes this claim in introducing a new 28-page bilingual illustrated brochure, "Luther auf der Veste Coburg," written by Dr. Wolfgang Schanze, Oberkirchenrat (church official) in Weimar:

Luther's association with the Wartburg Castle is well known. It was there that he was kept in safety by the Elector of Saxony after his refusal to recant at the Diet (Reichstag) of Worms. It was there, too, that he began the momentous work of translating the Bible into German. But not every Protestant is so aware of Luther's connection with the "Veste Coburg," a castle or keep on a hill above the town of that name. This underestimation of his Coburg period is unjustified. The summer of 1530 at Coburg is as important for the history of the Lutheran Church and its example of Christian faith as the winter months of 1521-22 at the Wartburg.

In Luther's time the Veste Coburg was the southernmost outpost of the Electorate of Saxony. The Elector John the Steadfast left Luther behind here when he went to the Diet of Augsburg with a magnificent retinue of knights, councillors and divines. The Emperor Charles V desired to settle the religious questions that had been raised by the Lutheran Reformation and it was his secret intention to reinstate the Roman Catholic faith in the whole of Germany. At this diet a decision was awaited that would spell life or death to the Lutheran cause. The very man however whose hand should have been guiding the

destiny of the Evangelical faith could not appear before the Emperor: Martin Luther stood under the imperial ban imposed on him at the Diet of Worms. Therefore the Elector had no alternative but to leave him behind, protected by the walls of the border fortress, where he would be in close touch with the events now impending, and at the same time secure.

Luther lived at the Veste Coburg from 24th April to 1st October, 1530. At the desire of the Elector his place of refuge was to remain a secret. And so the Reformer let his beard grow, as he had done when he was "Squire George" at the Wartburg. He himself would have preferred to return to his work at Wittenberg and regarded the months in the lonely castle as an irritating waste of time. Posterity may well be grateful for this period of apparent leisure. It has given to us more tracts and letters than a stay at Wittenberg would have done. His work and devotions during these months, his struggles and statements of faith, make his period in Coburg one of the most important in his life.

He clearly planned to devote himself to quiet and learned study: the elucidation of his beloved Psalms; the continuation of his translation of the Old Testament, which had proceeded as far as the Prophets; and the editing of the fable writer of antiquity, Aesop. All of these undertakings he subsequently began and continued. But apparently no peace was granted him. The distant thunder of world-shaking events penetrated to his solitude and he was forced to make decisions of far-reaching importance.

A decision of world-shaking importance rested on the shoulders of the Evangelical estates of the Empire at Augsburg. It was a crushing burden of the greatest difficulty. Before presenting the confession on 25th June the Evangelical divines and lawyers were occupied in continuous agitated negotiation as to what was to be insisted upon and what could be conceded. Even then it was obvious that Philip Melancthon threatened to break down under this responsibility. "I am almost wasted away with this terrible anxiety," he writes to Luther.

When after the reading of the confession negotiations between the parties really set in, in which the Evangelicals were alternately threatened and cajoled, the quiet scholarly nature of Melancthon could stand the lacerating ordeal no longer and signs of spiritual breakdown appear, which his more resolute friends viewed with alarm and anger. In the perilous situation which was too much for the leading theologian at Augsburg, Luther's faith asserted itself in all its grandeur. He wrote at that time the magnificent **Letters of Comfort** to Melancthon, which are rightly numbered among the most classic and outstanding statements of the Lutheran faith.

Almost all the work Luther did during his time at Coburg was connected with God's Word, with the Holy Scriptures. He was particularly taken up with the 118th Psalm, which he discussed in an exhaustive tract under the title "The Beautiful Thanksgiving." From this psalm come the words which he always kept before him as a comfort and guide; he wrote them on the wall of his room at the Veste: **Non moriar, sed vivam et narrabo opera Domini.** (I shall not die,

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New Church Takes Shape as Merger Efforts Continue

National Lutheran Council Press Bureau

Objects, Powers Defined for New Lutheran Church

A continuing effort to achieve "the unification of all Lutherans" in America has been written into the constitution of the new Lutheran Church in process of formation by four church bodies.

The statement is contained in an article setting forth the "objects and powers" of the proposed Church which was approved here by the Joint Commission on Lutheran Unity of the United Lutheran Church in America, Augustana Lutheran Church, Suomi Synod and **American Evangelical Lutheran Church**.

Complete text of the article follows:

This church lives to be the instrument of the Holy Spirit in obedience to the commission of its Lord, and specifically

To proclaim the Gospel through Word and Sacraments, to relate that Gospel to man's need in every situation, and to extend the ministry of the Gospel to all the world.

To gather into fellowship those who respond in faith to the call of the Gospel and to nurture them in the faith through that fellowship.

To affirm its unity in the true faith and to give outward expression to that unity.

To safeguard the pure preaching of the Word of God and the right administration of the Sacraments by all its ministers and in all its congregations in conformity with its Confession of Faith.

To strive for the unification of all Lutherans within its boundaries in one church and to take constructive measures leading thereto.

To participate in ecumenical Christian activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son and Holy Ghost.

To achieve these ends, this church shall establish and receive congregations.

Further missions in America and throughout the world.

Educate and ordain ministers of the Gospel and be responsible for the discipline of the ministers in its membership.

Establish and maintain institutions for the education of youth and for training in leadership in this church and society, and serve the spiritual needs of youth in other schools of higher learning.

Provide institutions and agencies to minister to human need in the name of Christ our Lord.

Study contemporary society in the light of the Gospel and witness to the truth of God in relation thereto.

Issue study materials setting forth Christian truth and disseminate knowledge concerning the doctrine, practice, history and life of the Lutheran church.

Cultivate edifying practices of worship, and prepare and publish service books for congregational, family and private use.

Decide all questions of doctrine and life on the basis of the Holy Scriptures in accordance with the Confession of Faith of this church.

Act in and through the synods for the proper administration of its work entrusted to them.

Alignment of Synods With Colleges Studied

A table showing the recommended alignment of 30 constituent synods with 24 church-related colleges they will support in a new Lutheran church body has been given "general approval" by the Joint Commission on Lutheran Unity.

An extensive survey by the JCLU's Committee on Colleges, based on 1958 support of 17 four-year colleges, four two-year institutions and three other colleges in the formative stage, showed that they will receive an estimated \$1,903,999 in church support annually. Of this amount, \$1,584,795 would come from synods of the new church and \$319,204 in grants from the Board of College Education and Church Vocations of the new church at large.

The joint merger commission adopted a resolution, recording its intention to propose that the new church provide additional grants to insure that "no college should suffer financially in consequence of the merger of the churches."

JCLU also encouraged its Committee on Colleges to confer with the presidents of the 32 synods of the United Lutheran Church in America, the 14 conferences of the Augustana Lutheran Church, the presidents of the Suomi Synod and the American Evangelical Lutheran Church, as well as the presidents and board chairmen of the church colleges on the proposed alignment of colleges and synods.

The committee has arranged for meetings of the college and synod executives in Chicago, December 4 and Washington, D. C., December 5. After the meetings, the committee will review its recommendations and submit its final proposal to the merger commission.

The suggested table of alignment provides that all synods are aligned with one or more colleges.

Four-year colleges include: Augustana, Rock Island, Ill.; Bethany, Lindsborg, Kan.; Carthage, Carthage, Ill.; Gettysburg, Gettysburg, Pa.; Gustavus Adolphus, St. Peter, Minn.; Hartwick, Oneonta, N. Y.; Lenoir Rhyne, Hickory, N. C.; Midland, Fremont, Neb.; Muhlenberg, Allentown, Pa.; Newberry, Newberry, S. C.; Roanoke, Salem, Va.; Susquehanna, Selinsgrove, Pa.; Thiel, Greenville, Pa.; Upsala, East Orange, N. J.; Wagner, Staten Island, N. Y.; Waterloo, Waterloo, Ont., Canada; Wittenberg, Springfield, Ohio.

Provision has also been made for three other colleges not yet in existence, Carthage, Kenosha, Wis.; Luther, Saskatoon, Sask., Canada; and California Lutheran, Thousand Oaks, Calif.

The two-year colleges are Grand View, Des Moines,

Iowa; Luther, Wahoo, Neb.; Suomi, Hancock, Mich.; and Marion, Marion, Va.

The joint merger commission endorsed a set of principles adopted by the committee governing the alignment of synods and colleges.

"The idea is that in the new church all of the colleges will be church-colleges in the best sense of the word — colleges whose faculties, administrations and boards seek to provide a quality education within the framework of the Gospel of Jesus Christ," the committee decided. "Such institutions are avowed champions of the Christian point of view."

Four Churches to Receive Union Documents Next Year

All the governing documents for a new Lutheran Church of more than 3,000,000 members will be ready for consideration early in 1960 by the four bodies that launched merger negotiations three years ago.

The assurance was given to the 46-member Joint Commission on Lutheran Unity at a two-day meeting here, October 8-9.

Dr. Franklin Clark Fry of New York, president of the ULCA, who heads the commission's six-man committee on constitutions, reported that the four basic documents — constitution and by-laws for the general body, constitution for synods, and constitution for congregations — will be completed for submission to the uniting Churches at their conventions next year.

At its meeting here, the JCLU refined the wording of the constitution and by-laws of the proposed Church and also reworked the constitution for the synods, now set at 30 in number.

The first draft of the constitution for the 6,500 congregations of the new Church will be presented to the commissioners at the next JCLU meeting, to be held in Chicago, December 10-12.

Dr. Fry said that all four documents will probably receive final approval of the JCLU at its February meeting and will then be forwarded to the four bodies for action at their conventions, Augustana and Suomi next June, the AELC in August, and the ULCA in October.

Dr. Malvin H. Lundeen, new president of Augustana, who is chairman of the JCLU, said that if the four bodies approve the union documents within the next two years, the constituting convention of the new Church may be held late in 1962 or early in 1963.

A meeting of the JCLU's steering committee is planned in Chicago, November 16-17, to devise procedures and enabling actions for the founding convention.

In another action here, the commission approved substitution of a Commission on Evangelism for a previously approved Board of Evangelism, to give it equal status with a Commission on Stewardship.

Still to be written into the constitution are the name of the new Church and the name of the denomination's periodical. The commission decided to eliminate the word "official" preceding the word periodical, but wrote into the constitution that "for the purpose of determining where official notices shall be published, (name of magazine) shall be designated as the official periodical of this church."

Provisional approval was given to the fifth draft of the proposed by-laws for the Church, after the commissioners agreed to 14 minor changes in wording and made provision for a Commission on Youth Activities.

The action will increase the number of commissions from six to seven — those on church architecture; church papers; press, radio and television; stewardship; worship, youth activities and evangelism. The number of boards was reduced from nine to eight, including American Missions, College Education and Church Vocations, Parish Education, Pensions, Publication, Social Ministry, Theological Education and World Missions.

Responsibilities and functions of the youth activities commission will include liaison with the youth auxiliary of the church, training of adult leadership, assistance in recruiting for the ministry and other church vocations, preparation of young men and women for experiences they will encounter in military service, and for relationships with such non-church youth organizations as the Boy Scouts, Girl Scouts, Girl Guides, 4-H Clubs and Campfire Girls.

As for age limitation in the membership of the youth auxiliary, under the proposed name of "The Luther League," JCLU commissioners in a divided vote decided to set an age limit of 25 for junior high and senior school young people and "older youth."

Thirty Geographical Synods in New Lutheran Church

Geographical boundaries have been fixed for 30 constituent synods of an emerging new Lutheran church.

Members of the Joint Commission on Lutheran Unity voted here to retain a Rocky Mountain synod, embracing the states of Wyoming, Colorado, New Mexico and southwestern Texas, and to retain North and South Carolina as separate synods.

Action of the commission apparently resulted in final determination on 30 geographical synods in the new 3,000,000-member church.

Commissioners of the Augustana Lutheran Church had urged a reduction in the number of synods and had supported elimination of the Rocky Mountain synod by distributing its congregations over two other synods, and combining the present North and South Carolina Synods of the United Lutheran Church in America into a single Carolina synod in the new church.

A sub-committee on geographical boundaries proposed that the Rocky Mountain states be included in one synod and also recommended separate synods for North and South Carolina.

The committee reported that 1958 statistics showed that there were 62,500 baptized members in the North Carolina Synod and 44,000 in the South Carolina Synod.

Still to be determined is whether four synods will decide to come into the new church as non-geographical synods. They are the Finnish Evangelical Lutheran Church (Suomi Synod) and the American Evangelical Lutheran Church, and two ULCA synods, Icelandic and Slovak Zion.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

Danske Lumberman Speaks

Snooseville Ridge
Lumber Camp
October 19, 1959

Dear Evy,

Dis here is greetings to all ov you down dere in Iowa. Vee here in der lumber camp up in Canada is hafing thoughts ov you and your AELYF friends. Today she is snowing for der fourth time dis here week while I s'pose you folks is chust getting anti-freezer in der Model T's. You rake leafs und vee shofel snow both at der same time.

Hey Evy! You know vhat dis here snow, she remind me ov? She make me tink Christmas is coming round der corner. Yessiree, und you know vhat comes mit Christmas. Ho boy! Dis here boy can hardly vait til der December mail comes und I gets der 1959 YULE. Evy, I got convession to make. Two tings I forward look to efry year — ebelskeevers on the 4th of July und YULE in der December mail. (Vee only gits mail op here vunce a month you know.)

Vat's dot fine fellow, Pastor Harris Jespersen got op his sleeve dis year? Vhere he gets all dose gut stories beats me. Vhy, der ain't no magazine (vhoops, dere goes mine grammar again — dopple negatif) vhat's got stories like dat YULE got. I s'pose it's writers like Dagmar Potholm Petersen und others vhat's partly responsible. I don't know chust vhat it is, but dere's something varm in der stories ov YULE vhat pulls all der hardness out ov a lumber boy's heart chust like der pot belly stove takes der ice out ov his feet. And Evy, YULE's got poems vhat say something even to a stoop like me. Willy Shakeaspear und Yon Milton, dey got some gut stuff, but YULE she beat them all.

Vhen you bring your AELYF friends op here some time, I show you der vall in my room. Vun side, she all covered mit YULE covers. Mine own Christmas art gallery I got, Evy. Man! is she pretty!

Hey! Vhat vas dis I hear in der tape recording "Nysted in November?" Der AELYFers, dey didn't sell so many YULE last year? Gifs shame upon dem. Vhat vas dey doing, schleeping? Vhy, anybody vhat tries can sell YULE. All you got to do is ask any people vhat you know und dey buy der minute dey hear der name YULE.

O yah! I knew something dere vas dat I vant to mention. Evy, vould you have dem send us 40 YULEs dis year. Each vun ov us twenty boys, vee vant 2 copies. Vee read dem so hard, you know.

Yonny Yohnson.

The Convention Schedule

THEME: THY KINGDOM ON EARTH

Friday, November 6

- 8:00—Findings Committees meet
- 9:30—Singing from World of Song
- 10:00—Get Acquainted Surprise
- 10:45—A. Seminar discussions — Thy Kingdom on Earth Two Kingdoms?
- B. Friends of Youth Session — Understanding the Teenager
- 12:00—Lunch — Findings Committee meets
- 1:30—A. Activity Area Seminars
 - 1. Program techniques and materials in LYF
 - 2. Recreation in LYF
 - 3. Worship in LYF
 - 4. Parliamentary Procedure in LYF
- B. Friends of Youth Session — Group Processes
- 2:30—Recreation
- 3:00—Free time
- 3:15—A. Program Planning Seminars
- B. Friends of Youth Session — Program Planning and Development
- 4:15—Film Strip Previews—Findings Committee meet
- 5:00—Free time
- 6:00—Dinner
- 7:00—Rev. Leslie Conrand, Jr., Executive Director of Luther League of America (ULCA), speaking
- 8:00—Folk Dancing
- 9:00—Refreshments
- 9:30—Devotions
- 10:00—Pajama Seminars

Saturday, November 7

- 8:00—Breakfast
- 8:45—Devotions
- 9:00—Business meeting
- 12:00—Lunch
- 1:00—A. Discussion of merger
- B. Friends of Youth Session—Program Techniques and Materials
- 2:00—Singing
- 2:20—Recreation
- Friends of Youth Session — Program Techniques and Materials (cont.)
- 4:00—A. Seminars — General LYF Problems
- B. Friends of Youth Session — Worship
- 5:00—Free time
- 6:15—Banquet, Dr. Wilton Bergstrand, Executive Director, Augustana Luther League, speaking
- 8:00—Film
- 9:00—Folk Dancing
- 10:00—Pajama Seminars

Sunday, November 8

- 9:30—Bible Study
- 10:30—Morning Worship Service
- 12:00—Dinner and Farewells

What to bring: This copy of the schedule, a Bible, bedding (it may get cold), school clothes for meetings, "dress up" clothes for banquet and church, a flashlight, notebook and pencil, towel and soap, and whatever else you think you might need.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Joint Education Committee Meets

Echoes from a Joint Education Committee of the Augustana Lutheran Church Women, Lutheran Guild of Suomi Synod, United Lutheran Church Women, and Women's Mission Society, AELC, meeting in Chicago, Illinois, on September 11-12, will be heard for many months in the ongoing developments of educational materials. At this meeting representatives of the education committees of the four auxiliaries of the churches in merger conversations were together to share and consider what is being published now for the respective women's organizations, what it is possible and expedient to publish together, and what must be done individually by the organizations to interpret the work to their respective groups.

Three working committees formulated plans for the following future educational concerns:

1. Policies for the coordinated magazine which is to serve the auxiliaries for the interim.
2. Titles and specifications for authors for the program book for September, 1960 to August, 1961.
3. General plans, policies, and proposed titles for programs beyond August, 1961.

The recommendations that were made and referred to the Blue Print Committee revealed definite thinking concerning the immediate period of time, as well as for future days.

First Meeting of Blue Print Committee

A Blue Print Committee composed of elected representatives from the women's boards of the four merging Lutheran churches (AELC, Augustana, Suomi, and ULCA), met in Chicago Sept. 12-13 to consider and plan proposed procedures that will be necessary for the women's organizations in the months ahead as merger plans continue.

Definite plans, subject to the approval of the boards of the four women's groups, were made regarding the coordinated magazine to serve the auxiliaries during the interim. One decision made was that the Augustana Book Concern, Rock Island, Illinois, would print the magazine. Other plans will be forthcoming as they are reviewed and approved by the four women's boards.

Report of District V WMS Meeting

The annual meeting of District V WMS was held Saturday afternoon, September 26, 1959, in Bethlehem Lutheran Church, Askov, Minnesota.

After the acting secretary's and the acting treasurer's reports were given, a letter of greeting from Miss Stockholm was read to the meeting.

The ladies of our meeting thought it better to have the Key Women of each congregation send in a short report to the District President every spring, about the work of the women of their congregations during the year, instead of having the local presidents doing it. This was done to help avoid a lot of repetition in the reports as almost all congregations have more than one Ladies' Aid. The district secretary is to send a reminder to the Key Women early enough in the spring so this task will be taken care of in time for the District President to write her report to the National president by May of each year.

The Saturday evening offering was to be divided three ways: one-third to the Knudstrup Scholarship Fund, one-third to the Mohulpahari TB Fund, and one-third to the District Travel Expenses. The offering for the evening amounted to \$52.00.

Our new president of District V is Mrs. Dorothy Zasoba of Withee, Wisconsin. We all want to congratulate her and wish her good luck in her new job.

All of the women who attended the convention want to thank the women of Askov for their fine hospitality during our stay at their homes and for the delicious meals served us at Bethlehem Lutheran Church.

Our meeting was adjourned at 5:45 p. m.

Esther Raymond.

Christian Service

Editor's Note — Mrs. Johnson is the chairman of the Auxiliary of the Cedar Falls Lutheran Home for the Aged. She especially wants to bring out the fact that they are different Synods, but never ask what Synod anyone belongs to, as they are one in this service. There are three from our Synod; one from the UELC, three from the American.

I am writing this short article in regards to Christian Service, namely, the service rendered to the Cedar Falls Lutheran Home for the Aged.

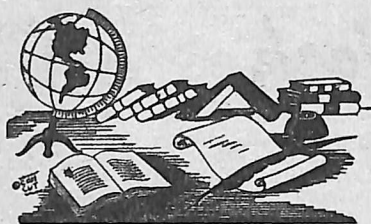
Here in the Middle West, Fredsville, a small rural American Evangelical Lutheran church is affiliated with the ALC and the UELC in sponsoring the Cedar Falls Lutheran Home for the Aged.

The Women's Auxiliary of the Home was organized before the opening, June, 1958. They render service to the home and to the residents through the women's organizations of the seven affiliated churches. The Auxiliary has a governing body called the "Board of Managers." This board consists of four women from each of seven churches, the pastor from each church and the superintendent and his wife of the Home. From this Board of Managers, there is an Executive Board, with Chairman, Vice Chairman, Secretary-Treasurer and four Chairmen. NO CHURCH can have more than one woman on the Executive Board or as a chairman at one time. This makes for equal representation with one person from each church. Thus, it is possible to work very closely with all seven groups.

The services to the home are many and varied. Before the home opened, each church turned out in bucket brigades, cleaning and scrubbing for the opening. Drapes were made for every room in the home, as well as draw sheets and rubber mattress protectors. After the home opened there was still sewing to be done, like dresser scarfs, pillow tops, hemming dish towels and numerous other items. The auxiliary has services which include visitations, programs, music, parties, films, etc. The "Birthday Party" is one of the highlights for the residents. This is sponsored every month by one of the churches and so every seventh month we take our turn. This is so thoroughly enjoyed and appreciated that we have all had a real satisfaction from this project. The old people anticipate this party with great enthusiasm and delight. They all dress up and come out into the lounge for the party. The ones in wheel chairs are brought out and the loud speaker gives the bed patients an opportunity to also take part. The residents having a birthday in that month are honored with a small favor, such as a corsage, a flower, a birthday cake with candles, or perhaps with nothing more than special recognition by honoring them with a "Happy Birthday" song. It doesn't need to be much, just a friendly greeting with a smile to let them know they are being remembered. We arrange a short program for them. They especially like to see small children sing or dance. Perhaps someone will suggest a

(Continued on Page 14)

OPINION AND COMMENT



LAST WEEK (October 9-11) Dana College of Blair, Nebraska, observed its Diamond Jubilee, its 75th Anniversary. (It was likewise the anniversary of Trinity Seminary, now located in Dubuque, Iowa, also owned by the UELC.) It has been interesting to observe the preparations for the celebration in Blair, as seen in the numerous news releases received from the school's News Service. An emphasis on the Danish background of the school is unmistakable. A decade or two ago, this emphasis would no doubt not have been noticed. There seems to be a resurgence of interest in the Danish traditions and origins of the school at this time, however, and we wonder if the merger soon to be completed (UELCLC and ALC and ELC) has anything to do with it. It would be natural, if it had. As the three synods join forces in the new The American Lutheran Church within a few months, there will no doubt be some efforts made in each synod to preserve some remnants of identity. . . . Some of the Danish features of the 75th Anniversary were: The installation of historic gas lamps on the campus, requested and received from the city of Copenhagen, where electricity has replaced gas as fuel for street lighting; An exhibition of works by three Danish printmakers in Joslyn Art Museum, including woodcuts, aquatints, metalcuts, etchings, collages, etc.; Visits by two Ambassadors, the American Ambassador to Denmark, Mr. Val Peterson, and the Danish Ambassador to the U. S., Count Knuth-Winterfeldt. In recent months, Dana has established the Hans Christian Andersen grove of beech trees on campus, with trees imported from Denmark. (The gas lamps are to be installed in this grove.) The emphasis on the Danish traditions of the UELCLC and of the college in Blair has been interesting to observe. It indicates that some features of the history of the UELCLC which long have been de-emphasized now once again are getting attention, and are found to have value.

AT THE RECENT meeting of the JCLU, our own merger commission, it was reported by the committee studying such matters, that Chicago or New York appear to be the most likely sites for the headquarters of the new Church. Half-a-dozen other cities were considered, including such places as Detroit and Minneapolis (where we have congregations). However, the committee has now recommended that the choice be limited to either Chicago or New York. . . . There are advantages on the side of either city. From the viewpoint of our synod, it is natural that we should prefer Chicago, where we have two fine congregations, and which is a city located near the numerical heartland of our AELCLC. Chicago is, as the committee states, "strategically situated, within the core of the continent." There are some strong advantages to having headquarters located in New York, however. That city is the location of the National Lutheran

Council and the U. S. offices of the Lutheran World Federation and of the World Council of Churches. (These factors have been discounted by the other merger, the TALC group, whose headquarters will be Minneapolis.) In studying the matter of location, our commission learned that one-half the membership of our new Church will live in the area east of Ohio and north of Georgia. Almost half will live in the upper northeastern states of the U. S. However, such statistical factors are not the most weighty in the commission's ultimate decision. These matters were considered: 1) Natural kinship with the historical and geographic patternings of the members and their agencies; 2) Relationship to regional patterns of population and economic functions and established lines of communication and transportation; 3) Relationship, through proximity and/or accessibility to other Christian headquarters; 4) Social and cultural compatibility of the local environment. The ULCA has its headquarters now in New York City. Augustana Church has its offices in Minneapolis, and its schools in Rock Island, Illinois. Suomi headquarters are in Hancock, Michigan, with its seminary in Maywood, Illinois.

CHRISTIANS EVERYWHERE are happy over missionary efforts throughout the world. With this happiness sometimes goes a tendency to smugness, or satisfaction over what we are doing. However, it has been pointed out by a national Foreign Missions secretary (H. G. Rodine) that about one-fourth the world's two and one-half billion population is behind some kind of "curtain" through which the Gospel cannot pass, where missionaries cannot enter. And as the human population increases with startling acceleration, it is true that there are today a half-billion more unevangelized souls than there were a generation ago. How can we keep up? There are a billion persons in the world who have never had a chance to hear the Gospel. (It costs as much to keep an aircraft carrier going in the Mediterranean Sea as it does to supply and pay all the Christian missionaries sent out by the U. S.) With world population increasing at the rate of 43 millions every year, we can see what a tremendous work there is ahead. Our own church in its support of the Santal Mission is making a small dent in the wall of the un-Christian peoples, but the natural population explosion hammers the dent out again as each year goes by. We cannot urge too often that support of Christian missions is an absolute must. Your ten dollar bill sent to the Santal Mission (c/o Michael Miller, Circle Pines, Minnesota) is an extension of yourself; it is your arm reaching overseas to help where help is badly needed. And the gift is "twice blessed; it blesses him that gives and him that takes."

A MINISTER we heard of recently was touring Europe. Together with a group of other tourists he visited local historical sites in Ireland. The guide commented, "Here it is, the Blarney Castle, just as it stood ages ago; not a stone changed. We have left the castle just as it always was." The attitude was familiar to the minister. He had lived in many parsonages just like that in his lifetime.

District III Convention Report

The District III convention opened with a communion service Friday evening, September 25, in Bethany Evangelical Lutheran Church, Menominee, Michigan, with Pastor Ivan Nielsen in charge. Saturday morning Pastor Gudmund Petersen delivered the devotional sermonette.

Forty-four delegates and six pastors participated in the convention. Dr. J. Knudsen, in the district president's report to the convention, stated: "In a sense we are holding our breath, waiting for what will happen in the future merger of churches. If AELC joins the new church in a complete merger, our district cohesion will be broken, and we will belong to three different districts. One purpose of our district life would therefore be to enjoy our fellowship to the greatest degree until merger do us part." The two new pastors, Harry Andersen and Peter Thomsen, were welcomed into the district. Pastor Andersen is serving the St. Stephen's Lutheran Church and Pastor Thomsen the Trinity Lutheran Church, both of which are located in Chicago.

Saturday evening Dr. Knudsen led a discussion on "What Merger Means." Delegates and pastors to the convention kept Dr. Knudsen busy for two hours answering questions concerning the merger.

Pastors Eilert Nielsen and Peter Thomsen had charge of the first and second worship services on Sunday morning. Pastor Harry Andersen was the after dinner speaker Sunday.

One of the highlights of the week end was to hear the banquet speaker on Saturday evening. The Rev. Axel Pearson, dean emeritus of the clergy in Marinette and Menominee, spoke using as his theme the scripture passage, "A mind to work." Mr. Pearson is an entertaining and forceful speaker. Many listeners were busy taking notes on the talk, while others were too busy listening to take notes.

Harry Gjelsteen and Charles Lauritzen were re-elected to the District Home Mission Committee. Pastor Ivan Nielsen was elected district president.

The heartfelt thanks of all guests go to the members of the host congregation and its pastor for the fine hospitality extended during the convention.

Ivan Nielsen, Pastor.

"CHRIST COMMISSIONS"

Iowa District (IV) Convention

SEPTEMBER 18-20, 1959

The Iowa District convention was held at St. Paul Lutheran Church, Cedar Heights at Cedar Falls, Iowa. The Rev. Harold E. Olsen pastor. This was a first experience for the people of St. Paul, as Verner Jensen, congregational president pointed out in his words of welcome. St. Paul is the oldest of two mission congregations supported by the Iowa District. This congregation was formally organized on November 29, 1953, and admitted to the synod in 1954. The other mission congregation is St. Peter at North Cedar, Cedar Falls. This church was organized on February 15, 1959. Pastor Vagn Duus moved to this field from

Alden, Minn., in June of this year. A parsonage-type chapel is now under construction, financed by the congregations of the district and the Synod Home Mission Council. Early last spring a drive for funds, totalling \$6,000, was begun in the congregations. A number of churches have yet to complete this drive (which should be done by the end of the year).

The convention had a total of 64 votes present and a few visitors. Are we adjusting to the fewer opportunities to go to conventions in the new church under way? Or have we become enveloped by the atmosphere termed "anti-clericalism" by Eugene Carson Blake, past president of NCCC?

Those present passed nine recommendations and twelve motions made from the floor during the business session. Greetings were sent to Districts III, VI and IX in the words of First Peter 2:9; This was the text used by Pastor Holger Strandkov for the opening service, Friday afternoon. The proposed general budget of \$4,600 was adopted. This includes the Home Mission Aid of \$4,000. The proposed benevolence budget of \$5,175 was adopted as a goal to be reached. A motion made to make this budget a part of the general budget was lost for lack of support. District benevolence include: The Iowa Lutheran Campus Mission (20c per confirmed member); Lutheran Welfare Society of Iowa (\$1 per confirmed member); Lutheran Welfare Society Building (90c per confirmed member over a three year period). To this should be added Santal Mission with 65c per confirmed members from the Iowa congregations in addition to the amount being contributed through the synod budget apportionment. The convention went on record as being in favor of continued support of the District AELYF camping program with 25c per contributing member.

Youth and youth work of the district seemed to receive the emphasis this year. Five motions were made in regard to establishing a closer relationship between the district and AELYF. A district "Friends of Youth" committee was elected to serve for one year. Much discussion on past and present youth work preceded the motions. Everett Nielsen, senior student at Grand View Seminary, spoke to the convention about youth work.

On Friday evening the All-Lutheran Liturgy was used, conducted by Pastor Richard Sorensen and Pastor Chars Witt, secretary of the Iowa synod, ULC. That this liturgy is unfamiliar to most of us was evident during the service and in the comments expressed about it afterwards. To my knowledge only two congregations in the district are using it. Most congregations are now using the liturgy adopted by the synod a few years ago.

Saturday afternoon the panel discussion on merger was well received and well done by Pastor Willard Garred and Ronald Jespersen, Mrs. Willie Jacobsen and Harold Madsen. They tried to avoid expressing their personal opinions in discussion of the questions which had been raised at the synod convention in Detroit. However, at the close of the period the panel members were asked for their personal opinion on the new church in the process of being born. They revealed that they would not try to bring about a

miscarriage but would accept the new church and nourish it in its growth of faith, stature and favor with God and man when the pangs of birth have subsided. None of the four denied the pain involved in this process. The birth of the new church is not sure yet. What will it be? Birth or abortion? There are perhaps some who think in terms of causing a deliberate miscarriage. Others would seek legal abortion, from an honest concern to preserve the health of the church families involved. This is commendable. But while we wait, the most sensible thing to do is to engage in prayer to God (not to our emotions or sweet memories) asking the Holy Spirit to guide us in the doing of what will best serve God's Will for His Community of Saints on earth.

Worship services and holy communion were held in all our churches of the Cedar Falls-Waterloo area. Pastor Joseph Sibert preached in the convention church, St. Paul Lutheran. Sunday afternoon, a lecture on the work of Lutheran Welfare Society of Iowa was given by Leonard Larsen, branch director. Pastor C. A. Stub led in closing devotions.

If we did not know it before we learned at this convention that we are commissioned by Christ to work, to teach, to love, to guide and to study our commission by Christ as we relate it to our every day life.

Next year's convention will be held at St. John's Lutheran Church Ringsted, Iowa.

Officers and committee members were elected as follows: District president, Pastor Harold E. Olsen; secretary, Pastor Joseph Sibert; home mission committee, Pastor Willard Garred, Wayne Nelson, Bennie Miller; state board of directors, Lutheran Welfare, Dr. Melvin Crane; Friends of Youth committee, Herluf Petersen, Hart Madsen and the youth advisor elected by the AELYF.

Carlo Petersen, Pastor.

District VI Convention Report

This year we met in the flat country not far from the muddy Missouri river. Trinity Lutheran Church, Gayville, S. D., was host to delegates and friends on September 18, 19 and 20. The church is located about five miles south of Gayville in a rich farming country. Though they do not have a resident pastor, being served by Pastor Harald Ibsen, Viborg, we found here a well-kept church, interested people, and not least of all, good cooks.

At the opening meeting, Friday evening, Pastor H. Ibsen preached, using Matthew 6:5 as his text. Saturday morning Pastor Calvin Rossman spoke of God's gifts to us, asking what we would give in thanksgiving for this.

Pastor Rossman then opened the business meeting by welcoming delegates and guests. The roll call showed a total of 29 votes which is the smallest number we've had for several years. In the reports from the congregations, we noted that Lake Norden and White congregations had observed their 70th and 75th anniversaries, respectively. The district voted to give \$100 each to the three seminary students from District VI, and to the young people's camp at Luck, Wis.

Discussions during the day included Santal Mission, Lutheran Welfare, Lutheran Student Work, Refugee Work, Our Young People's work, and the new Old People's Home at Tyler. At the election, Pastor Calvin Rossman was re-elected president and Mrs. Harold Buckman was elected secretary.

Following the afternoon coffee, WMS had its business meeting. It was a disappointment to have so few women attending. A report of this meeting will appear on the Women's Work page in a later issue.

Saturday evening Pastor Enok Mortensen spoke about a Christian's Responsibility in the World in which He Lives. He stated that the church should be the conscience of the world. Pastor Mortensen had recently attended a Peace Union at Itasca state park, Minnesota.

Sunday morning Pastor John Enselmann preached the sermon, the liturgy conducted by Pastor Ibsen. Sunday afternoon, Dr. Ernest Nielsen led a discussion about the proposed merger. And so another district convention came to a close.

Visiting the different churches and congregations is an interesting part of being secretary. It has been my privilege to report these conventions for four years and I'll end this as I have the others, with a thank you to the host congregation for its hospitality!

Mrs. C. Arnold Buhl, Dist. Sec.

District VII Convention Report

OCTOBER 2-4, 1959

The chartered Greyhound bus headed south from York, Nebraska, Thursday morning. The passengers greeted one another and settled back in dry comfort as the windshield wipers busily pushed the rain out of the driver's line of vision. We were bound for Dannevang, Texas!

The rain continued and at Salina, Kansas, the group from Denmark joined us; so now we numbered 35.

Toward evening of the second day we sighted the church at Dannevang. We were indeed tired and warm, as the temperature had risen as we traveled south. As the bus drove into the church yard, the people came out to greet us and we experienced true "southern hospitality."

Evening service found us gathered about the Lord's Table and as Rev. Clayton Nielsen reminded us, we were sharing a unique fellowship through Christ, as we partook communion.

Saturday was devoted to business. There were 47 delegates, six pastors and one lay pastor registered. Pastor Thorvald Hansen was re-elected president of the district. The convention noted with regret the retirement of Pastor Marius Krog. The district voted to support Lutheran Student Fund, Seminary Scholarship Fund, and Nebraska Council of Churches. Fellowship Week end will be held in the week end after Easter. Pastor and Mrs. Harold Riber are to be invited to visit the congregations in the district. Next year's convention is to be held in Rosenborg, Nebraska, September 30, October 1 and 2.

We shared the worship hour on Sunday morning. In the afternoon Rev. Eric Moller directed our thoughts

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The Voice from Grand View

We Roll Out the Red Carpet

Friday, October 9, 1959, was a big day at Grand View College, for on this day we welcomed to the campus Count and Countess Kield Gustav Knuth-Winterfeldt. Count Knuth-Winterfeldt is the Danish Ambassador to the United States. Some time ago, the consulate in Chicago contacted Dr. Nielsen requesting that arrangements be made to make possible the visit to our campus of the Danish Ambassador and his wife. They also were interested in meeting the Danish people of our community. On Thursday evening a very festive reception was arranged by the members of the coffee committee of Luther Memorial Church, the Danish Sisterhood, and the members of the Faculty Wives Club of Grand View College. Mrs. Anna Rasmussen was in charge of the table decorations, and as usual they were lovely. The Sisterhood ladies furnished homemade cookies (fancy ones!), and the Faculty wives, the desserts (also fancy).

On Friday, the diplomat and his wife toured the campus, and were especially impressed with the science building. In the girls' dormitory, as they scanned the names of the students, the Count remarked that there were a lot of good Danish names in evidence. The Count and Countess are a delightful, friendly and democratic pair. We hope they will visit us again.

Turning to other important things, we wish to report that the U K Council has now been organized, and consists of the following students: Men's Town representative, Brent Meckly; Men's Dorm, Bill Jacobsen; Women's Town representative, Shirley Phillips; Women's Dorm, Ginger Olsen; Nurses, Sue Stevens; Veteran's, Leroy Jacobson; and Seminary, Dick Jessen.

The Men's Dorm is also organized, and has its chairman, James Christiansen. We are all looking forward to open house in the Men's Dorm on Sunday, November 1st.

Have you heard that the evening college has increased its enrollment within the past week? It is now up to 75. I understand that there are high hopes that the evening college will grow and grow. We may be slightly impartial, but why shouldn't it grow and grow?

The Faculty Wives club was started last year, but this year it is organized! The chairman is Sigrid (Mrs. Gerald) Rasmussen. We understand it is to be primarily a service organization, though it will certainly add much to the fellowship of the group, too. There are some events at the college that need the touch of such a women's club.

We can crowd just so much into our living at the college, but sometimes it almost seems as though we cheat a bit, and crowd a lot more into our activities than we should. Wasn't it like that when you were in college?

We've heard tell that it was! Well, anyway, as long as we get our studying done, and manage a few extra-curricular activities, I guess it's o.k.

See you again in LUTHERAN TIDINGS in another couple of weeks. So long.

Info, Inc.

OUR CHURCH

Diamond Lake, Minnesota—Diamond Lake Lutheran church observed Harvest Festival on Sunday, September 13. \$219.55 for Lutheran World Action (our minimum goal is \$192.00) was received in the special offering. At noon about 65 members shared in a potluck dinner. For the afternoon program Rev. James Ford, pastor of the Augustana Lutheran Church in Ivanhoe, spoke on the topic, "The Christian and the Communist," and showed slides of his trip to Russia. It was also the Sunday school's picnic day, with planned games and prizes in the afternoon.

On Sunday, September 20, Mr. Noel Vold, science teacher at Ruthton, conducted services while Rev. Rossman attended District convention.

Ruthton, Minnesota—Hope Lutheran church observed Harvest Festival on Sunday, October 4. \$54.70 for Lutheran Welfare was received in the Altar offering. At noon 32 members shared in a potluck dinner. The afternoon program consisted of a short Bell Telephone film showing the beauty spots of America and the stewardship film, "Split Level Family."

On Sunday, September 20, Mr. Noel Vold, science teacher at Ruthton, conducted services while Rev. Rossman attended District convention.

Newington, Connecticut—A "Golden Age" party was held here recently, honoring older members with Sunday afternoon festivities starting at 3 p. m. and lasting through a sandwich supper.

Luther at the Coburg Castle

(Continued from Page 5)

but live, and declare the works of the Lord.) It is only fitting that we find it carved on the Luther monument, which is a memorial to those momentous days at the Veste Coburg.

We might add many details to our picture of Luther at Coburg, but it is important that we are clear about the main features. They reveal no saint, but a human being harassed by distress and doubt; they show more over the miracle that takes place when God reigns in the human heart. Then a mortal and sinful mouth may be permitted to say: "I shall not die, but live, and declare the works of the Lord."

Ninety Years

In May, Our Saviour's Lutheran Church in Manistee, Michigan, celebrated the 90th Birthday of the organization of the congregation. We were a bit premature as our true birth date as to the founding of the congregation was in August, 1869. Our church is not only the oldest church in our synod, but the oldest church building in Manistee. It is the same church building which was begun in the fall of 1868, and it stands on the same stone foundation on which it was built. Added to the original framework is a church tower. The church bell was first tolled at the funeral of Rev. Jorgen Hansen. No longer are there wooden planks on tree stumps for pews, but comfortable pews with beautiful red velvet cushions, a gift to the church on its birthday. The pulpit was in the middle of the church, back of a crude altar at first. Now it is to the right of our altar with its beautiful appointments. Naturally, many improvements have been made, and one would never recognize the crudely appointed church as the one in which we now worship.

Much hard work, much dissension, and much prayer and gathering of money went into the building of our church.

Here after 90 years our church still stands, having withstood the great fire of Manistee, many disappointments, and weathering many difficult times. Many pastors have served our church, many of whom began their pastorates here. Some of our pastors had special hobbies. Pastor Hansen's painting is hung in the County Library in our court house. Painting was his hobby. Pastor Nellenman is known for his music and Rev. Favrholt wrote the book, "Labour in the Vineyard." It might be of interest to know that a request for his book was made by a professor of the U. of Michigan, and in the Historical Library of the U. of Michigan one will find it.

We started our anniversary celebration on Sunday morning with festival services conducted by our pastor, the Rev. Donald A. Holm. The choir sang a special anthem written by a former Manisteean and conducted by Mrs. Fred Caro, our director.

After services, we had a bountiful dinner in the Parish Hall dining room, which was beautifully decorated for the occasion. At 2:30 a program was given. There was music rendered by Quentin Jorgensen and Ann Sell. A pageant depicting the early history of our church was also presented.

Special guests were Pastor Lund of Marlette, and his wife, Pastor Carlstrom of the Augustana Synod, and Pastor Gardai of the American Lutheran Synod. Pastor John Christensen of Ludington, and Pastor Lund, spoke in the afternoon. Other guests from Ludington and Grayling were in attendance. Gifts and congratulatory

messages were received. It was a day of Christian fellowship long to be remembered.

Our church is always a busy place. Our Family Fellowship Group have had some very informative and interesting programs, some of which are as follows: A talk by a local attorney on the making of wills, a talk by the secretary of our Board of Commerce on the work of our community; three foreign exchange students from Germany, England and Japan proved to be very interesting, as well as other travel talks. This group also sponsored our famous Medister Pølse supper, which proved not only to be financially successful, but brought together people of our community in our Christian fellowship, which is so important in the work of our church.

Elmer Ness was honored during the year by the church for his 30 years as a member of the church council.

In April, the church had a beautiful party in the Parish Hall honoring their oldest member, who was celebrating her 90th birthday. She has given so much of herself for her church. At present she is recuperating from a very grave illness. She is, of course, Mrs. Tom Knudstrup.

Our Sunday School has been built up through the interest and work of our late Sunday School Superintendent. We were shocked at the news of her passing on July 6. Mrs. Gladys Madsen was a true missionary and a disciple of the Lord. She was buried from our church July 9. Would that we had more of her type of worker in our churches. When I think of Gladys Madsen, I think of two tattered boys, unchurched, whom she brought to Sunday school, and who sat close to her during church services. A few weeks earlier we lost one of our younger Sunday school members. Four-year-old Jimmy Hansen passed away, having suffered from the dread disease, Leukemia. He, too, was buried from the church.

As I said, our Sunday school is prospering. Besides the children, Pastor Holm conducts an Adult Class. During the week he also has an adult instruction class. In December there were three men confirmed, and in the spring class there were six taken into membership through baptism and confirmation. There is also a youth confirmation class of seven members who will be confirmed next spring.

We are now recuperating after busy weeks of work getting ready for District II Convention which was held in Manistee, September 18 through the 20th. We gain so much in Christian fellowship at these meetings. This year we also had the young people, who conducted a workshop here.

May God grant the continuance of good work in the congregation which has prospered for 90 years.

Thora E. Hansen.

How Diamond Lake Lutheran Church Introduced the Guide to Family Worship

About a year ago the English Lutheran Church in Lake Benton (ELC) asked the Diamond Lake congregation if they would furnish and serve the food for their congregational stewardship banquet in exchange for a similar banquet later on in our church. We consented to do it. Our council organized a committee and 175 people were fed a delicious ham dinner in the high school auditorium. (The church basement was too small).

This spring we gathered in the basement of the English Lutheran Church (our hall was too small) for a delicious Swiss Steak dinner. 120 members attended. After the meal, the suggested home worship materials were shown to the group and a packet containing the Guide, children's Bible readings printed by the ABS, and other helps were distributed to each family. Then the film "Faith of our Families" was shown.

There was no charge for the meal, and after receiving \$40 from the English Lutheran Church for the difference in attendance we discovered our meal cost the congregation \$35. It was an experiment that proved fairly successful. But most important was the good turn-out of members (72 per cent) sharing in the fellowship and seeing the film.

Christian Service

(Continued from Page 9)

special song to be sung by the group. After the program they all partake in refreshments and enjoy a social hour with the Church Women acting as hostesses. One other service and one that has met with great response is taxi service. On Wednesday the auxiliary arranges for cars to take the residents out riding. This again is a planned project with all seven churches participating in the driving. The Auxiliary has served at "Open House" and also at a "Summer Festival."

The Home and Auxiliary are both very new and for that reason there are many things yet to be accomplished. The women of all the churches are very cooperative and generous. We have continually had donations from the women's organizations, making it possible to furnish articles such as a vacuum sweeper, electric mixer, hair dryer, shampoo board, and many kitchen utensils. The Auxiliary also helped to purchase a patient lift. Our goals are met only with new ones arising and at the present time one pressing necessity is a steam cart to keep the food warm for bed patients. We all like our food warm and as costly an item as it may seem, this is going to be a worthy project. Drapes for the lounge have been discussed and considered for some time by the Auxiliary. In some way this project

also, will come about through our prayers and diligent service.

In brief, this is an example of Christian service given to an institution. The service has proven itself worthy. The combined efforts, by a group of Lutheran women's organizations from three different synods, have been successful or fruitful. I hope this might be an inspiration to help other women in the furtherance of Christian work and service.

Mrs. Arthur Johnson.

Place Your Order

YULE... in a little while, now, pastors and young people's groups will be receiving order forms for YULE.

Please give this matter your consideration and place your order.

Also give some consideration to the sale of YULE.

Of course, there are many Christmas magazines that one can buy, but I think you will agree that our own YULE warrants our loyalty and support.

A great deal of excellent reading material for Christmas will appear in the 1959 issue of YULE.

Harris A. Jespersen.

District VII Convention Report

(Continued from Page 12)

toward the efforts of merger of the Lutheran bodies. Rev. Folmer Fars-trup lectured in the evening on problems of present day youth.

After the evening coffee hour there were several who expressed their thoughts. Rev. Eric Moller left us an especially good thought. He urged us to bear in mind that the merger is not primarily for those of us who attended this convention. Rather, it is to be considered in terms of the good for our children, and the future years of our Church life.

The congregation at Danevang is to be commended for the effort it put forth to make the convention a success. The table decorations which featured the gifts of God which grow in that locality, were beautiful. And the dinner and tour on Monday were surely enjoyable occasions.

For all the days we spent with you we say, "Thank you, Danevang, thank you!"

Ruth Due.

Life

What seems to grow fairer to me as life goes by is the love and grace and tenderness of it; not its wit and cleverness and grandeur of knowledge, grand as knowledge is, but just the laughter of little children and the friendship of friends and the cozy talk by the fireside and the sight of flowers and the sound of music.

John Richard Green.

The Church Under the Cross in the Nation

(Continued from Page 4)

of passionate opposition. In fact when Jesus was asked the question regarding the payment of tax he enjoined them to give to Caesar that which is Caesar's and give to God that which is God's. This passage sums up the tension between Rom. 13 which views the state, though pagan, nevertheless as an instrument of God for law and order and Rev. 13 which describes the state as a beast rising out of the sea, with ten horns and seven heads, a government which had become totalitarian. All governments which seek to usurp the authority of God become totalitarian. It was this government which demanded the emperor worship of the Caesar by Christians. It has been the error of the Church from time to time to use Rom. 13 as a proof text for absolving it of any critical responsibility toward a state which had gone beyond its God-given power.

It is in and under the Cross of Christ that the Church is finding courage in this day to speak out against the false assumption of nations that security lies in a military position of strength. A commission on Prevention of War in the Nuclear Age, appointed several years ago by the Central Committee of the World Council of Churches, reported to the Council of Churches meeting in Denmark in August of 1958. Its statement closed with this sentence. "The Commission is agreed that Christians should openly declare that all-out use of these nuclear weapons should never be resorted to, should oppose all policies which give evidence of leading to all-out war, and urge a cease-fire if all-out war should occur, if necessary on the enemy's terms, and resort to non-violent resistance." Such a statement comes from the realization that for those who confess Jesus as Lord and to whom he has entrusted the message of reconciliation, they have been called to love their enemies if necessary at the price of the Cross.

The Montgomery, Alabama, bus boycott under the leadership of the Montgomery Improvement Association and Dr. Martin Luther King waged its protest against racial injustice in the spirit of love and non-violence. Again and again the Negroes were instructed not to return violence with violence. The struggle was against a state which sought to maintain a despicable caste system and to confine a whole people to a status of second-class citizenship.

In the past the Church spoke out fearlessly against management's abuse of labor. Today it is equally finding its voice to speak out against the shocking racketeering among some labor leaders and unions.

Hence the Church must constantly be ready to bear witness to the light of God which came into the world. She takes up the Cross not because it

is a technique for wresting some concession from the nation. She takes up the cross only because she is faithful to the Lord Christ. She beholds His Cross as the uncompromising battle she is to wage against the enemies of mankind. She follows Her Lord in meeting her own temptations. She bears witness to her Lord who won the triumphant battle against sin, death, and the devil. She holds up the power of Christ as more powerful than all powers on earth. She takes the burden of the Cross as her only burden to carry in serving her Lord. She bears the Cross even as He bore the Cross for He strengthens His Church to endure with confidence.

The words of James Russell Lowell in one of his poems are helpful here.

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight:
And the choice goes by forever
Twixt that darkness and that light.

Then to side with truth is noble;
When we snare her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Jesus' bleeding feet we track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties:
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yes 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

In the words of Ephesians 1:5-10, "He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In Him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth."

So with confident courage, with a hope not of this world, with the assurance of things not seen, the Church, faithful to her author, to the very source of her life and by whom she endures, stands Under the Cross in the Nation.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of September, 1959

Received from Congregations for the Synod budget:

Unassigned Receipts:

(by congregation)

Greenville, Mich., Trinity	-----	\$193.00
Clinton, Iowa	-----	200.00
Menominee, Mich.	-----	65.18
Manistee, Mich.	-----	100.00
Victor Trinity, Ludington, Mich.	-----	74.75
Grayling, Mich.	-----	200.00
Kinaballton, Iowa	-----	200.00
Grant, Mich.	-----	86.50
Muskegon, Mich.	-----	365.00
Racine, Wis.	-----	370.38
St. Paul ELC, Cedar Falls, Iowa	-----	146.33
Gayville, S. D.	-----	610.50
Germania, Mich.	-----	100.00
Brown City, Mich.	-----	32.00
St. Stephen's, Chicago, Ill.	-----	114.88
Viborg, S. D.	-----	250.00
Solvang, Calif.	-----	625.00
Clinton, Iowa	-----	200.00
Des Moines, Iowa	-----	466.18
Marquette, Nebr.	-----	400.00
Omaha, Nebr.	-----	180.00
Roscommon, Mich.	-----	122.00
Minneapolis, Minn.	-----	201.00
Newington, Conn.	-----	150.00

For Children's Home:

(by congregation)

Jubilee Contribution, Marquette, Nebr.	-----	44.10
Clinton, Iowa	-----	13.00

For Santal Mission:

(by congregation)

For Kaerabani Boys School, from Vacation Bible School, Bone Lake Evangelical Luth. Church, Luck, Wis.	-----	6.00
Luther League, Clinton, Iowa	-----	10.00
Sunday School, Danevang, Texas	-----	25.00
Roscommon, Mich.	-----	7.00

For Home Missions:

In memory of N. P. Christensen, Centerville, S. D., Mr. Anton Paulsen, Centerville, S. D.; Mr. and Mrs. Ernest Paulsen, Beresford, S. D.; Mr. and Mrs. Gustave Rist, Centerville, S. D.; Mr. and Mrs. J. Chris Pedersen, Viborg, S. D.; Mr. and Mrs. Herman Hybertsen, Centerville, S. D.	-----	5.00
In memory of Mrs. G. E. Bernsten by Bone Lake Ev. Luth. Church, Luck, Wis.	-----	3.00
Clinton, Iowa	-----	2.00

Total Budget Receipts from Congregations	-----	\$5,567.80
Previously acknowledged	-----	47,231.07

Total to date ----- \$52,798.87

Other Budget Receipts:

Pastors' Pension Contributions:		
Waterloo, Iowa	-----	\$ 22.50
Manistee, Mich.	-----	18.00
Victory Trin., Ludington, Mich.	-----	3.00
St. Paul ELC, Cedar Falls, Iowa	-----	19.25
St. Stephen's, Chicago, Ill.	-----	10.77
West Denmark, Luck, Wis.	-----	13.02
Nathanael, Dagmar, Mont.	-----	44.00
Los Angeles, Calif.	-----	22.50

Minneapolis, Minn.	20.51
Bone Lake, Luck, Wis.	5.00
Circle Pines, Minn.	19.50
Edison Township, N. J.	22.20
Diamond Lake, Minn.	7.00
Omaha, Nebr.	21.96
Cordova, Nebr.	20.00
Fredsville, Cedar Falls, Iowa...	18.50
Synod President	10.50
Newington, Conn.	22.20

Total for month\$ 320.41
Previously acknowledged 2,249.39

\$2,569.80

Annual Reports:

Marquette, Nebr.	\$ 15.00
Grant, Mich.	3.00
Byram, Conn.	2.00
Danevang, Texas	12.00
Germania, Mich.	5.00
St. Stephen's, Chicago, Ill.	10.00
Racine, Wis.	7.50
West Denmark, Luck, Wis.	6.00
Los Angeles, Calif.	7.50
Bone Lake, Luck, Wis.	4.00
Nathanael, Dagmar, Mont.	15.00
Des Moines, Iowa	27.50
Minneapolis, Minn.	12.00

Total for month\$126.50
Previously acknowledged 20.00
Total received for Annual Re-
ports to date 146.50
Total Budget Receipts to date \$55,515.17

Received for Items Outside of the Budget:

For Lutheran World Action:

(by congregation)	
Trinity, Greenville, Mich.	\$ 44.00
Menominee, Mich.	13.34
Victory Trin., Ludington, Mich.	33.50
Grant, Mich.	29.00

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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.

I am a member of
the congregation at _____

October 20, 1959

Name _____

New Address _____

City _____ State _____

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

Enumclaw, Wash.	123.60
Racine, Wis.	5.00
St. Paul ELC, Cedar Falls, Iowa	29.10
Gayville, S. D.	101.15
Germania, Mich.	113.00

In memory of N. P. Christen-
sen, Centerville, S. D., Mr. and
Mrs. John Hybertsen, Center-
ville, S. D., Mr. and Mrs. Niels
C. Jespersen, Viborg, S. D.,
Mr and Mrs. Walter O. Knud-
sen, Sr., Viborg, S. D., Mr. and
Mrs. Raymond Jespersen, Vi-
borg, S. D. 7.00

"A Friend" in Ruthton, Minn. ... 20.00
Des Moines, Iowa 92.10

In memory of J. B. Jorgensen,
by Christine Jorgensen, Lake
Benton, Minn. 10.00

Harvest Festival Offering, Dia-
mond Lake, Minn. 209.55
Cordova, Nebr. 154.80
Roscommon, Mich. 47.00
Minneapolis, Minn. 39.30

Total this month\$1,071.44
Previously acknowledged 8,052.70

Total to date\$9,124.14

For Santal Mission:

In memory of Mrs. Elmer Han-
sen and Mrs. Fred Root, by
Trinity Luth. Church, Green-
ville, Mich. 10.00

In memory of Mr. Alfred Chris-
tiansen, by Mrs. Dan Plank,
Greenville, Mich. 2.00

For TB Sanitorium, by WMS
District 2, (Detroit Women's
Guild) 50.00

"In Gratefulness for Missionary
Windings Daughter, Mrs. Ev-
ert Olson," by Norma Due,
Des Moines, Iowa 10.00

Racine, Wis. 5.00
Ringsted, Iowa 13.00

For Kaerabani School, by Vaca-
tion Bible School children,
West Denmark Luth. Church,
Luck, Wis. 4.01

Andreas Christensen, Des
Moines, Iowa 3.00

Sina Petersen, Owen, Wis. 5.00

For Ribers' Work, in memory of
Mrs. Niels Petersen, by her
grandchildren, West Denmark,
Luck, Wis. 40.00

Sara Pedersen and Sons, Chi-
cago, Ill. 10.00

Mrs. Lohman, Des Moines, Iowa 1.00
Miss Dagmar Miller 5.00

Total\$158.01

For Eben-Ezer:

From WMS District 2 (Victory
Trinity, Ludington, Mich.) ... 15.00
Grayling, Mich. 18.00

Total\$ 33.00

Received from Women's Mission Society:

For Home Missions:

Circle Pines, Minn.	100.00
Brown City, Mich.	100.00
North Cedar, Iowa	200.00
St. Paul ELC, Cedar Falls, Iowa	100.00
Brayton, Iowa	100.00

For Seamen's Mission (by De- troit Women's Guild)	15.00
For Seminary Fund (by Detroit Women's Guild)	25.00
For Home Mission, Watsonville, Calif. (by St. Ansgar Lutheran Guild, Salinas, Calif.)	47.50
For Faith and Life Advance:	
Racine, Wis., General	3.50
Grand View College Building Fund 2,500.00	

Total\$2,503.50

From District V, AELC:

(Askov, Minn., Congregation)
for Circle Pines Building Fund 28.00

From District IV, AELC:

District Home Mission Support
Funds 225.00

For Children's Home, Chicago, Ill.:

From Mr. Andreas Christensen,
Des Moines, Iowa 3.00

Respectfully submitted,
American Evangelical
Lutheran Church
M. C. Miller, Treasurer
79 West Road,
Circle Pines, Minnesota

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