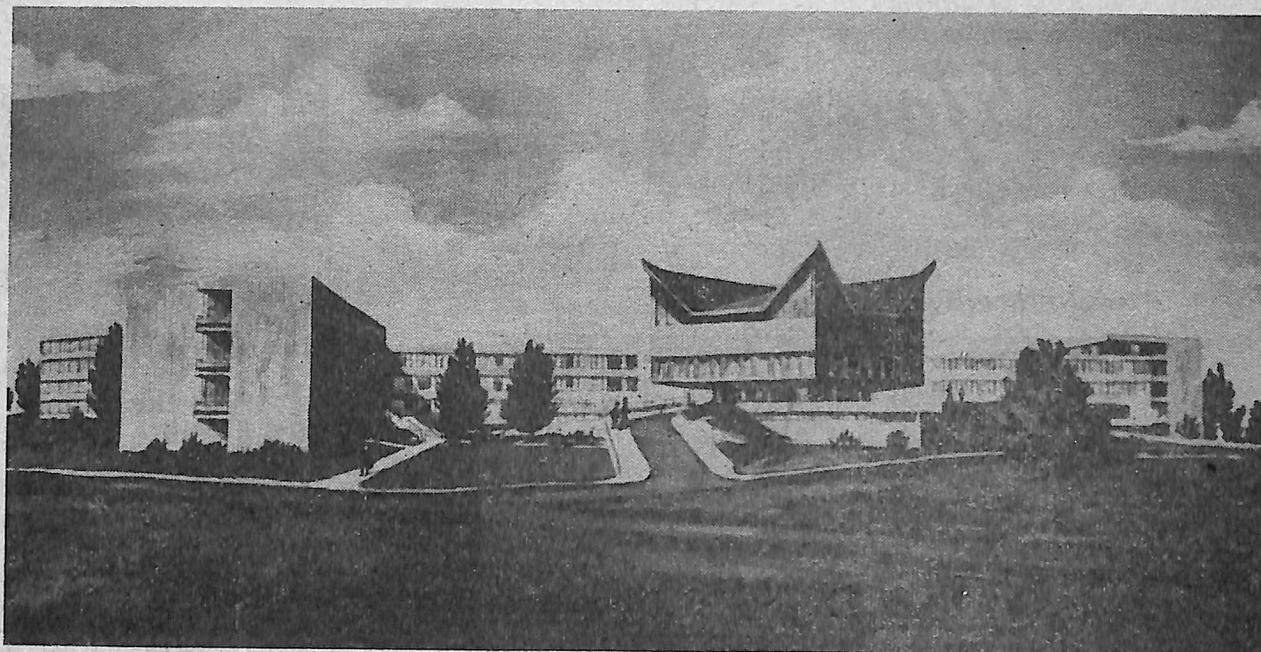


# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



## *World Council of Churches New Headquarters, Geneva, Switzerland*

A centrally located chapel dominates the plan for the new \$2,500,000 headquarters building of the World Council of Churches in Geneva, Switzerland. The chapel, elevated above ground level, features a shell concrete roof which is raised upward at steep points in each corner "suggesting dependence on God." It has been called an "arresting form which speaks for our time" and indicates the universal meaning of the Gospel for "North, South, East and West."

The Swiss architects are Otto Senn and Henri Lesemann. Chairman of the building fund committee is the Rt. Rev. Henry Knox Sherrill of Boxford, Mass. The building will replace wooden barracks and converted chalets, which have housed the international religious organization since its inception. More than \$900,000 has come from American sources for the new building.

WCC sketch by John P. Taylor.

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# The Santal Mission

Viggo Hansen

(SANTAL MISSION COMMITTEE)

**T**HE SANTAL MISSION has been dear to the heart of our synod through many years. The love for it was brought across the Atlantic Ocean by some of our forefathers. As the years rolled by it became dearer, as it is impossible to work for any specific part of the Lord's work without loving it more and more. Even though separated by thousands of miles we still feel as though we know many of the members of the tribe of the Santals. We can see their need and hear their cry. And we feel we must answer, just as Paul had to answer the call that came to him from Macedonia many years ago.

Paul had heard the call years before, in Antioch, to become a missionary, and had followed it. This was what made him such a tremendous figure in the Christian church. We would be much poorer today if it had not been for the writings of Paul.\* His insight in what it really means to be a Christian was such that even today we have difficulty in following his thoughts. He probably felt more helpless in his work than any other person, but this made him place all his trust in the Lord, and in all his weakness he could exclaim: "I can do all things in Christ, who strengtheneth me." And the man who found it difficult to offer his love to the Lord gave us the great chapter on love, which has not been equalled in all history.

Paul gave all in his service of the Lord, and it was through his service that he grew and developed. In Paul it seems to me that God reveals what He can make of man when all our capacities are placed at His service, when faith in Him is the driving power in our life. It is inspiring; but it can also be terrifying, when we see how short we fall.

In the Great Commission Christ has given us one of His greatest gifts. In it He has given direction for our love, pointed it away from self and toward our fellow man. In this way He has opened up the way to a richness of life which can not be adequately

expressed in mere words. When we complain of listlessness, and feel spiritual poverty it is because we are self-contained. Our world is too small and does not reach out beyond our own self, we literally starve our soul. Our life is enriched by fellowship, close by and far away, by giving of our love and receiving the love of others. The artist who was asked to paint a picture of a decaying church was right, when he painted the interior of a magnificent and beautiful church with altar, fine decorations and lights. Everything was in order, but at the rear of the church the box marked "For Missions" was covered with cobwebs. It was not used. The decay had set in.

Even at best our love is not rich enough to cover mankind. Some do make an attempt but soon find that what they need more is to find the specific field where God can use them. When they do they will not be overwhelmed by the need for their love but will be able to concentrate on something within their ability. Perhaps it is just a single person; but if they are faithful to God concerning that one person, they will be given more, and their love will be enlarged so it can reach out further.

We have accepted a field in Santalistan as a synod. We should be grateful for this. It is an opportunity to give ourselves in our prayers, our thoughts, and our gifts. Let our answer to the Great Commission be our love to those who also are created in the image of God, but who have not as yet come to live in His light.

## War

The obstacles to a durable peace are very large. . . . But the top leaders under every form of government are even now aware that the loss which would come to them in a new war would be so terrible that no one could conceivably gain. . . . Now war had become infinitely more atrocious and appalling. Thus the extreme alternative before mankind is beginning to penetrate the consciousness of people everywhere. It is now affecting the decisions and actions of governments of every form.

Harold E. Stassen,  
The New York Times Magazine.

Children are natural mimics — they act like their parents in spite of every attempt to teach them good manners.

—Anon.

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\* **Editor's Note:** For cover article on Paul and modern missionaries, see TIME, April 18, 1960.

## Recent Speeches . . . .

### Fearless Stewardship Preaching Advised

Turning the pulpit mainly into a fund raising rostrum is to prostitute it, a Minneapolis clergyman told a group of stewardship directors meeting in Minneapolis recently.

Speaking on the topic "Preaching Stewardship," the Rev. Dr. Martin E. Carlson, director of Stewardship and Finance of the Augustana Lutheran Church in addressing the Seventh Annual Meeting of Conference Stewardship Directors at the Lutheran Brotherhood Building, said that while, "it is necessary and legitimate to raise funds as a resource for the work of the church that if this is not done on the solid basis of good stewardship it will be done by gimmicks."

"The pulpit," he said, "is a good place to lay the basis."

"Money is a big part of life and it is our responsibility to apply the Gospel to all of life," he told the group.

In answer to the frequent criticism that the church is "always preaching money," Dr. Carlson pointed out that, "we don't hesitate to preach on drunkenness because the drunk might object," hence ministers should not "hesitate to be specific in bringing the judgment of the Word on the twin sins of selfishness and covetousness because some won't like it."

Since "it is the preacher's job to comfort the disturbed and disturb the comfortable, he has no better opportunity to do this than by preaching stewardship." And he added, "Don't run away from it."

"We are not peddlers of God's Word," he said, "and the pulpit is no peanut stand."

In preparing a stewardship sermon he advised preachers to, "dress up their sermon in the most effective vehicle for the conveyance of the message." He called upon them to be specific. "Talk of dollars — not talents; commitment — not intention; tithe — not sacrifice. Choose words carefully," he said, "the difference between the right and wrong word can be the difference between the lightning and the lightning bug."

"It is a sin," he said, "to use language not understood by the people."

Speaking on the place of the tithe in today's society at the second day of the three-day conference, the Rev. Dr. Edgar M. Carlson, St. Peter, Minn., president of Gustavus Adolphus College, said, "there is no suggestion in either the Old or New Testament that God demands the ten per cent tithe of his people."

He noted that man has three basic responsibilities — family, state and church, and he added, "man should give equal priority to these three claims."

"The family budget is expandable," he said, "and the state imposes its fair share of taxation. The church cannot and should not do this, but there is no reason why we should not."

Dr. Carlson suggested that, "as the Lord has prospered you — surely that is one measure of what we should give to the work of the Lord."

### Pastor Scores Church for Being "Religious Ghetto"

Jefferson, Md., March 15—A United Lutheran pastor and educator told a Faith and Life Institute here that the reason Christianity is so ineffective and irrelevant today is because the church "is living in a religious ghetto."

The Rev. Dr. Lawrence D. Folkemer, pastor of Reformation Lutheran Church, Washington, D. C., and former professor of religion at George Washington University, told a group of 20 persons from nine Baltimore United Lutheran churches that "the real tragedy of Christianity today is that our religion has been walled up in a ghetto."

"In a period of our history when we are witnessing the greatest revival of interest in religion — when religion is down-right popular — even advantageous — and the non-churchgoer is looked upon morally and ethically as a second-rate citizen; in such a period of high religious interest never has Christianity been so ineffective and irrelevant in the world."

Dr. Folkemer explained that at the same time the church has succeeded in attracting more people it has given "less religion to the world."

"This," he pointed out, "is because we are operating a ghetto religion, a religion out of touch with the world — like Jews in the 17th and 18th century ghettos."

"Our Christian faith," Dr. Folkemer said, "is equally distant and out of touch with the really perplexing and knotty problems of modern society. One might suppose that Jesus never intended His message to be carried into the world — rather to be kept from the world. The distance between our professed faith and our daily performance is astronomical," he said.

"This ghetto is not in 17th and 18th century Europe, but in Little Rock, Arlington, Charlotte, Norfolk, Baltimore, governors' mansions, churches and parsonages. The ghetto is wherever people think that Christ has abdicated His throne as Lord of the world."

Dr. Folkemer described ghetto religion as "an escape religion." He told the group that "Christians to a man repudiate Karl Marx's communist satire on Christianity as 'the opiate of the people' for we know that when Christianity is 'real' it is not a 'religious anesthetic.'"

"But," he cautioned, "let us be on our guard lest the enemy of the faith has put his finger upon, at least a partial truth."

"God is a veritable refuge," he concluded, "and indeed a mighty fortress, but not a fortress to wall us in but a fortress to embolden us, to steel us."

Dr. Folkemer sounded the keynote of the institute when he told the group that "the church is not an exclusive human organization, but a divinely founded organism of God himself — not called into being by man but God. We in the church have not accepted this even when we understood it. Fellowship in the church crosses all kinds of barriers, races, ages, social status. It is a fellowship not limited as we find all other organizations. After all, Jesus Christ spent most of His time in slum clearance. His actions are a catalogue of third and fourth rate citizens He dealt with."

# The Unity of the Church in Christ

ROBERT PAUL ROTH

*A statement on the 2nd Thesis adopted by the Minneapolis  
Assembly of the Lutheran World Federation*



THE UNITY of the Church in Christ is a gift and an obligation. It is a gift because the grace of God in Christ has broken down all the dividing walls of hostility between men.

It is an obligation because the hidden nature of the gift makes this peace unknown except to faith.

It takes no effort of insight or analysis to recognize that our world is wretched with pain because it is broken in pieces. The prophetic power of Pablo Picasso's famous painting *Guernica* portrays this message with shocking penetration. Here on this gigantic stretch of canvas, which hangs in New York's Museum of Modern Art, there are only three colors: black and grey and a dirty white. Splashed with reckless abandon are the shattered pieces of human and animal bodies. This is the symbol of our world, torn and shredded by war and strikes and bitter quarrels.

The fact which is not discerned, either by our artists or our historians, is the reason for the terrible breach in our unity. We are broken bits scattered through a grey world because we have lost the faith to believe that God has made us one in Christ. The painting of Picasso needs a splotch of red flowing from one of the broken bodies for the blood that was spilled on Calvary. This red would atone for the shade in the rest of the picture. The message of the Church in a divided world is the good news that "by one Spirit we were baptized into one body," and "we who are many are one body, for we are partakers of the same loaf." But here is the tragedy, for we do not partake of the same loaf. This is sharp cause for embarrassment to Christians because we stand before the world and say we love God but we do not love our own brothers. Immediately we are confronted with the charge: "You call yourself the communion of saints, but where is your holiness?" This is the question that comes from the world to the Church and it is a false question which is calculated to divide us still further. Lacking faith we try to cover the breach either by some frantic discipline of perfectionism or by a despairing and synical compromise with the world. Thus on the one hand we seek a false security in the direction of a sectarian perfectionism which fails to realize that the corruption of the Church does not come incidentally in history but is due to the nature of sin which runs in the blood of all men as well as their institutions; or on the other hand we seek security in an easy accommodation to the power of this world because the comfort and might of the cardinal's cap is so attractive that in the busy-ness of impressing the multitude we forget to save the remnant.

Our unity is in Christ. This is a fact. This is something which has been done for us and given to us without any merit or effort on our part. It is not an ideal to strive after. We need not gather eccle-

siastical cheerleaders to whip up enthusiasm so that we may achieve with ecstatic fervor the unity which is our ultimate concern. "For he is our peace, who has made us both one."

Yet on all sides we are divided. The nations are warring against nations, the classes strive against classes, the courts are crowded with divorce suits, the children are at odds with their parents, and there is an anxious rift within ourselves so that who can say he is sound in mind and body! And the pitiable part of this disintegration of the modern world is that it is the reflection of a root division in the Church. This is the sad fact that is not recognized by the world and not admitted by the Church. Christendom is a culture which developed and flourished by the grace of God bringing Jew and Greek together in one body in the bond of peace. This was done by Christ dying in the old self so as to make a new man in place of the two, thus reconciling both Jew and Greek to God. The dying of the old man was a fearful, bloody, wrenching thing as the cross of Jesus testifies. It meant the death of the Jewish tradition; it was the dissolution of the glory that was Greece and the grandeur that was Rome. But it also meant the birth of a new man who already on this side of history, through his growth in grace, could manifest works of love in the Spirit. Thus a new culture did emerge with its basic unity founded on faith.

The Reformation did not break that unity, but it was a symptom of the tragedy which had already taken place in the loss of faith. Ostensibly the One, Holy, Catholic Church was broken by the Reformation. Luther supposedly attacked the Roman pope and was excommunicated for his insubordination and heretical teaching. Then the Protestants themselves multiplied by dividing like amoebas. But this is a shallow understanding of what really happened. As Jaroslav Pelikan says in his recent book, *THE RIDDLE OF ROMAN CATHOLICISM*, the Reformation was a "tragic necessity." It was tragic because it separated many millions from fellowship at the Lord's table; it was necessary because faith was lost and the true Gospel needed to be proclaimed.

The rise of nationalism with its internecine strife is the product of this faithless divisiveness in the body of Christ. Loss of faith in the Church is therefore responsible for the senseless slaughter of the Thirty Years' War as well as our modern conflicts which embroil the entire world. It should begin to be evident that the obligation of the Churches toward unity is not simply a matter of housecleaning at home. It is a holy duty given unto us Christians as stewards in

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Dr. Roth of Columbia, South Carolina, is Dean of Graduate Studies at Lutheran Southern Seminary.

the entire household of God. Christ is the Lord of the Church but He is also Lord over the whole cosmos bringing all things into subjection so that God may be everything to everyone. Christians are bound therefore to establish the unity of faith in every order. If they manifest disunity within the Church how can this help but infect and corrupt the nations and the classes and the sexes?

If the unity of the Spirit is established in Christ then we have no right to be swayed by the demonic spirit of division. This demonic spirit is not new. It operated in the beginning for there were schismatics in Galatia, heretics in Colossae, and factions in Corinth. But when Paul told the Romans to avoid people who deviate from apostolic doctrine, he was not feeding this divisive demon. He was attacking precisely those who create "dissensions and difficulties." The Church must therefore call itself back to the faith that God was in Christ reconciling the world unto himself.

Because we fail to believe that we are one in Christ the demon of division has full sway. This unity which is a fact in Christ is not something that can be seen, but like all the gifts of grace it must be believed. Here is our obligation then: to believe we are one in spite of all the worldly evidence to the contrary. How else can the policeman live with his conscience except that he believes that Christ's forgiveness heals the hurt he inflicts upon the criminal he must shoot down? How else can the parent scold his child whom he loves unless he believes Christ breaks the barrier thus raised? How else can the tragedy of the Reformation be understood unless it was needed to preserve a true identity of apostolic witness? For this reason our Reformers, who were as conscience stricken as we are over the loss of unity in the Church, said, "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the Administration of the Sacraments; nor is it necessary that human traditions, that is rites or ceremonies instituted by man, should be everywhere alike." (Augsburg Confession, Article VII).

Clearly outward appearances must never control our faith in the inner unity of the Spirit. And the inner unity must bear fruit in works of love which are open for all the world to see. This was done in the early Church when Paul brought gifts from the churches of Macedonia for the poor in Jerusalem. Perhaps this is the best way, as Oscar Cullmann has said, for us today to begin our faithful journey back to union in Christ. Perhaps we should give to each other's poor. Certainly unity will not be accomplished by discussion of doctrinal differences nor by seeking for common feelings of fellowship; but if we believe we are really one in Christ despite our differences, we will not hesitate to manifest this faith in works of love for those who are in need among people separated from us. Lutheran World Action has proved to be a miracle in its ministry of reconciliation. Why should we not extend this ministry to serve Roman Catholics, Russian Communists, or anybody who is beyond a wall of hostility? Why should we not take the Lord at His word and love our enemies?

Sensure is the tax a man pays to the public for being eminent.

Dean Swift.

## Hoyer Calls for High Loyalties

A national church leader today called for higher loyalties than those to "the church steeple that grandfather built."

The Rev. Dr. H. Conrad Hoyer, Chicago, Executive Secretary of the Division of American Missions of the National Lutheran Council, speaking before the annual meeting of the Board of American Missions of the Augustana Lutheran Church said that equally important with organizing new mission churches is the use of establishing churches for greater service if the church is to keep pace with the growing population. This, he told the 30-member Augustana Board, will often mean reorganization and sometimes relocation of these older churches.

"Reaching all men," he said, "means the Jew, the aged, the military, the American Indian and the Negro."

Dr. Hoyer who July 1, will leave his present post, which he has held since 1943, to become Associate Secretary of the Division of Home Missions of the National Council of Churches said that the job he was leaving would be an exciting one during the next decade and that his successor would be faced with a sheaf of tasks he was leaving behind him.

He stressed the importance of Lutheran churches serving in wider geographical areas.

Speaking of the merger of seven of the eight church bodies of the National Lutheran Council within the next few years into the American Lutheran Church and the Lutheran Church in America, he expressed the hope that these new churches would continue to work cooperatively toward mission goals. He pointed out that while the combined membership of these church bodies was nearly 6,000,000, this is still only a small part of the entire Protestant total.

## Religious Resurgence

One of the worst vices of the modern world is its dualism, the dissociation between the things of God and the things of the world. The latter, the things of the social, economic and political life, have been abandoned to their own carnal law, removed from the exigencies of the Gospel. The result is that they have become more and more unlivable. At the same time, Christian ethics, not really carried out in the social life of peoples, became in this connection... a universe of formulas and words... Such a disorder can be remedied only by a renewal of the profoundest energies of religious conscience rising into temporal existence.

### Jacques Maritain in *The Image of Man*.

Whoever kindles the flames of intolerance in America is lighting a fire underneath his own home.

### Harold E. Stassen,

Where I Stand (Copyright 1947, Doubleday & Co., Inc.)

Learn from the mistakes of others — you won't live long enough to make them all yourself.

— Selected.

# The Transfer

Aage Moller

Disarmament has been proposed by people who can see that it is a pre-requisite for continuation, but the army-business, and other forms of business connected with it, will act as though the proposal has not been made, and they will try to call it subversive. I have not forgotten a statement made years ago by a deceased friend. He said that history has always been made by eight per cent of the people, and it is obvious now that a transfer from a militarized to a non-militarized order will have to be made by a small minority, which cannot be scared by business, the shouts of hyperpatriots.

Knowing a bit about the force in necessity, I do expect the transfer to take place, but I am aware of the implications. The same man who made the statement about the eight per cent also said that money power, and class power, have been able to reign because of their conjunction with the chief staff in standing armies. When bureaus, monopolies and dictatorships no longer have such backing they will crumble. Would Kremlin rule without reliance on a standing army? Would the Vatican be able to take possession of unborn children if it could not ally itself with military force? Would the steel power be able to bar the workers from being the custodians of steel production if they did not expect the army to step in during a crisis? It is in the nature of established organizations to defend themselves to the last ditch regardless of consequences. Our civilization is steeped in rationalism and we have erected our institutions on that basis. Officially we assume that facts can save us, but when our position is in jeopardy we become extremely irrational. It is not going to be an easy job to leave standing armies behind us, but again, it is necessary. Expansion into space requires coordinated action on the part of the nations.

Disarmament must happen on the international level, just like the transfer from city communes and colonies happened on the national level. I am hoping and sharing this hope with many that a one world ethos will invoke a release of suppressed potentialities in the national cultures. I am hoping that the American, Danish, Chinese and Spanish souls may become more free to be what they are, than they are now. Was it not a gain for the so-called independent colonies and communities to lose themselves and be integrated in the national unity?

I have given reasons why there will be severe birth pangs in the transfer. There is one more reason, namely a change of basic culture forms. In a One World order such forms will very likely be more collective than they were in the old order. Steel

industry will entirely be in hands of the workers. Hospitals will be operated by cooperative associations, etc. We do not like that, and there will be strong opposition, but history-making is not governed by my likes and dislikes. There is probability that a more collectivized form of culture may accentuate the value of neighborliness. It may possibly be a training in the use of the ethical law — do unto others —.

I have seen and heard reports to the effect that young people who submit themselves to international living, experience some of the animation which in former times filled the souls of young people who lost themselves and imparted themselves to a national way of life. They are like a woman who is going to be used in incarnating unseen and unknown life. If we are now entering a manitongued and manicolored oneness we shall have to write books which the passing era did not write. We shall have to recreate the word freedom, the word justice and the word love. Seemingly they will be new creatures which have not been in the world before. If that does not happen we must end in Huxley's *Brave New World*, in Orwell's 1984, and in Kirkegaard's masquerade ball.

Go along with the times but not with the current, said a Danish man, and the new times meet us with requirements so immense that we shout: Go away from us for we are sinful people. Only the spirit of life itself can endow us with courage to respond.

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## What is Real Preaching ?

Some day when you have a few hours of leisure time, do a little research and try to look up one Roberto Caracciolo. He was a friend of Cosimo Medici and was a sensational preacher at the time when printing was invented. He often preached to crowds of fifteen thousand and held their attention for four hours at a clip. On one occasion during Holy Week in Perugia he had himself crucified in the public square during the sermon, assuredly without nails going through his hands. At another time he dressed himself up as a policeman and put on vestments over the uniform. At just the right moment he cried out: "Who will help you against these foes?" Pulling off his vestments, he shouted: "I am the gendarmerie!" Quite a fellow! Quite an actor! And yet as a preacher he is gone and forgotten, except to bugs on Incunabula who look in the most out-of-the-way corners of antiquity. His name isn't even mentioned in most encyclopedias.

— Selected.

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## Dull Preaching ?

There is an old story about a girl who found a book on travel so dull she could only read a few pages until she met the explorer who wrote it and fell in love with him. After that the book was fascinating to her. I am not trying to excuse ministers who do a poor job of making worship live. But when we call worship dull, we ought to check and see how much is due to our own lack of love.

Walther League Messenger.



## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd  
Des Moines 16, Iowa

### Three More Training Schools

Three more leadership training schools have been announced for this spring, one in Minneapolis, Minnesota, one in Lake Norden, South Dakota, and one in Nysted, Nebraska. This will complete the round of school sessions planned for the present, with others in mind for the future.

The Minneapolis LTS will be held Friday and Saturday, April 22 and 23. Young people from the eastern half of the Northern Lights District (roughly the District V, AELC) will attend this school. The other two schools are still tentative, but will be held (if confirmed by enough registrations) on May 6 and 7.

The sessions will be divided into "total group" and "cell (small) group" periods, allowing both the close personal sharing in the small groups and the challenge and expediency of the total attendance. Following is a tentative program:

#### Friday Evening

Hello — The Task Ahead: Total group  
LYF is no Good!: Cell groups  
Non-cussed Discussions (How to make discussions interesting and challenging): Cell groups  
Devotions: Total group

#### Saturday Morning

Devotions: Total group  
Wreckreation or Recreation?: Total group  
Motions or Devotions? (A discussion of procedures and new ideas for devotions): Cell groups  
Making Visuals Vital (A preview and discussion of film strips and how to use them): Total group  
Lunch

#### Saturday Afternoon

Confused Organization or Organized Confusion? — Neither (A discussion of program planning): Cell groups  
Prepare (An hour for study and planning so that we "learn by doing"): Small groups and individuals  
Motions or Devotions?: Total group  
Supper

#### Saturday Evening

Non-cussed Discussions: Cell groups  
Wreckreation or Recreation?: Total group  
Making Visuals Vital: Total group

The idea of the LTS is to train both by first learning from others (the staff) and then by doing and presenting the various things we have learned. Thus, we are better prepared to return to our own LYFs, teaching and doing the things we have learned.

You have all received publicity for these schools and know the registration deadlines. Please do not delay or hesitate: Send your registrations (four per LYF) right away to Dick Jessen, 1100 Boyd, Des Moines 16, Iowa.

### AELYF Doin's

**Tyler, Minnesota:** Way back in February, when the snow and cold were still around, we had a skiing party to which young people from the ELC in our town were invited. Wieners and hot chocolate filled our hungry selves when we returned. On Sunday, March 20, we met in the parsonage for a "shoes-off-listening-to-records-party." We heard various stereo records, a modern ballet by Aaron Copland, a percussion record, and finally Harry Belafonte singing Negro spirituals. We voted to send \$100 to the camp fund at West Denmark, Wis., too. After a brief devotional service, Mrs. Mortensen (the pastor's wife) served doughnuts and cokes.....a truly enjoyable evening. On May 1, we plan a breakfast party for the newly confirmed. There will be twenty-five being confirmed on Palm Sunday, the largest class since 1942.

**Askov, Minnesota:** We have been doing interesting things up in the "north country." In January, we invited two groups of young people from neighboring towns. The three of us shared the program. In February, we held our Youth Sunday service. Our group took charge of the service, with two giving the messages for the day. Miss Barbara Nedegaard and David Stottrup were the speakers. After services, we gathered downstairs for lunch and round games.

Jan Thomsen, Reporter.

**Diamond Lake, Minnesota:** Our pastor, Calvin Rossman, took three of our group to Des Moines recently to see first hand what Grand View College is like. Jim Christensen, Clyde Krog and Roger Hansen spent parts of two days and a night living with and learning about how the college operates.

### Over the Typewriter

We wish to urge all young people to read this issue through, especially those articles relating to National Christian College Day. Support your college, Grand View of Des Moines, by applying now for admission if you are seniors and by learning what you can about it for the future if you are an underclassman. Plan a program around attending college: what it costs, how to act, what to take, and so on. If possible, plan to visit the college for a day or so (see "Diamond Lake, Minnesota" under AELYF Doin's).

We hope everyone celebrated Easter by being conscious of what it means for our lives: Easter gives us meaning in a world that sometimes seems meaningless. Christ's resurrection gives the Christian hope in a world that often seems hopeless. The glorious dawning gives light to a world that is filled with darkness and lack of concern and understanding. Look now to Pentecost on June 5 and the birthday of the church. Plan a special sunrise service or celebration for that day.

# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Christ Arose in Glory

Christ arose in glory, O blessed Easter story;  
Behold, He died at love's command;  
Then sing, His Church in every land:  
Glory be to God in the highest.

Christ arose in glory, O blessed Easter story;  
We see Him 'midst the living stand;  
Then sing, His Church in every land:  
Glory be to God in the highest.

Christ arose in glory, O blessed Easter story;  
In heav'n we'll sing at His right hand  
With all His Church from every land:  
Glory be to God in the highest.

A. P. Berggreen.

## Women's Retreat, District IX

PILGRIM FIRS, WASHINGTON, MAY 10, 11, 12, 1960

"SERVE THE LORD WITH GLADNESS," Ps. 100:2  
Meditations: Psalm 100 and Philippians 4

Tuesday, May 10

4:45 p. m.—Registration at Pilgrim Firs.  
6:00 p. m.—Dinner.  
7:30 p. m.—Welcome by Mrs. C. S. Fynboe, AELC Women's President, District IX. Fireside hour with song and story. Evening devotions: Mrs. C. S. Fynboe.

Wednesday, May 11

8:00 a. m.—Breakfast.  
9:00 a. m.—Devotions and greetings: Mrs. Harald Nelson, Augustana Women's President, Mt. Rainier District.  
9:30 a. m.—Parish and Sunday School work: Miss Edith Thompson, Director of Christian Education and Parish Work at Lutheran Bible Institute.  
11:00 a. m.—Discussion of Coptic and Lutheran Religions: Miss Gennett Awalom, Ethiopian girl studying at the Lutheran Bible Institute, Seattle.  
12:00 Noon—Lunch.  
12:30-1:30 p. m.—Quiet time.  
1:30 p. m.—Mrs. S. C. Eastvald, wife of the President of Pacific Lutheran College, Parkland, will speak on their world tour of Lutheran missions and their visit with Albert Schweitzer.  
3:00 p. m.—Coffee time.  
3:30 p. m.—Crafts, flower arranging, hiking.  
6:00 p. m.—Dinner.  
7:30 p. m.—Fireside hour closing with evening devotions.

Thursday, May 12

8:00 a. m.—Breakfast.  
9:00 a. m.—Devotions and greetings: Mrs. C. F. Fagerlin, Tacoma, Women's President Northern Conference, ULCA.  
9:30 a. m.—Evaluation of retreat and suggestions for the future.  
10:30 a. m.—Creative writing and book review: Mrs. Rega McCarty, member of the Writer's Guild, Tacoma, and Free Lance Writers of Seattle. She has had several stories and poems published and is now writing her second book.

12:00 Noon—Lunch.

12:30-1:30 p. m.—Quiet time.

1:30 p. m.—Geriatrics, The Golden Opportunity: Miss Iris Nordman, social worker at Gethsemane Lutheran Church, Seattle.

3:00 p. m.—That last cup of coffee and farewell.

Bring: Bible, bedroll with pillow (beds furnished with mattress only), towels, comfortable casual clothing, lots of enthusiasm and ideas. Cost for the three days: \$11.

Pilgrim Firs, owned by the Washington Congregational Christian Conference, is located in a wooded area south of Port Orchard. There is a beautiful main lodge with kitchen, dining room, chapel and fireside room; and nearby are several heated cabins housing up to 20 guests each. Take Highway 14 across the Narrows Bridge at Tacoma, continue north on No. 14 about 15 miles, turn left, (west) on side road at the Pilgrim Firs sign. The camp ground is on Matthews Lake.

## Women's Retreat, District III

Now, listen, you ladies of District III

The dates are all set, it's for sure it will be.

Do come and take part in our Women's Retreat.

On May 13, 14 and 15, we'll meet.

Our plans are a'simmer and our program a'stew,

There'll be singing, discussions and laughter anew.

We'll worship and study to heighten our views.

We can hike, take a snooze, or a dip if we choose.

So air out your suitcase, and pack up your pep!

Soon the time will be here, better fall right in step.

Dear Dad will survive it'll be good for him,

And you'll come back home filled with vigor and vim!

Mrs. Peter Thomsen, President,  
District III, WMS.

The dates for the District III Women's Retreat have been set — May 13, 14 and 15. Excellent camp facilities have been secured at the Winter Lodge at Long Lake Camp, Route 134, near Round Lake, Illinois, about 45 miles northwest of Chicago. Total cost for registration, lodging and meals for the three days is \$12.00.

A program of worship, song, lectures, discussion and recreation has been planned. Outstanding speakers have been engaged. We invite all interested women to join our fellowship. Plan early to attend.

The next issue of "Our Women's Work" will carry an announcement of the program features. Full details and registration blanks will be mailed to all local groups.

The members of the Retreat Committee are: Mrs. Peter Thomsen, Chairman; Mrs. Johannes Knudsen, Mrs. Harry Andersen and Mrs. Jens Christensen.

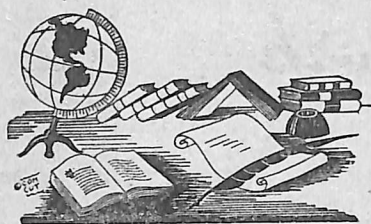
COME TO SHARE IN LIFE ABUNDANT!

Emilie Stockholm,  
Publicity Chairman.

Individuality is everywhere to be spared and respected as the root of everything good.

Richter.

# OPINION AND COMMENT



SCANDINAVIA, AS ONE of the most thoroughly Lutheran areas of the world, faces some of the same evangelistic problems we face in America. A recent article from the LWF offices gives some information which seems quite interesting. For example, in Denmark, in the Copenhagen area there is one church for every 8,600 inhabitants. If on any Sunday everyone should decide to go to church, they would find only one seat for every 17 persons, a sad situation indeed. In the suburbs there would be only one seat for every 33 persons. A parishioner could with some logic say that he was staying home from worship in order to let someone else have his seat. . . . The situation seems even worse in Finland, where at least 25 congregations have more than 20,000 members each, and some of them have more than 50,000 members. Pity the poor city pastor who must try to keep track of so vast a flock. In Helsinki, 10 new churches will be opened during 1960, raising the total number to 24. Three of these are Swedish speaking.

THE MAIN PROBLEM is one which is faced also among Lutherans in America — a shortage of pastors. Congregations can be divided and diminished in size only when pastors can be provided for the newly created posts. In Norway, the national church has only 20 new divinity students this year, a situation especially bad because 60 per cent of the present pastors (about 600) will be due for retirement in the decade beginning in 1969.

A BRIGHTER OUTLOOK is presented by statistics which point to a slow rise in church attendance in Scandinavia. Danish Bishop Erik Jensen says that "a new longing for true piety and the mystical experience in the fellowship with God is catching fire in the human mind like fire in dry grass." Norwegian Bishop Aren Fjellbu says that in Norway, the church attendance increase has been most marked with respect to young people. In Denmark, 90 per cent of the babies born are baptized; in Sweden the number amounts to 86 per cent. Recent publicity over the funeral of the late Prime Minister of Denmark caused widespread comment. The memorial services were unattended by bishops or pastors; it was a wholly secular ceremony without benefit of clergy. However, 93 per cent of funerals in Copenhagen are conducted from churches.

THIS SALUTE WILL reach most readers too late, but let's get a word in here in behalf of church colleges, and Grand View in particular. April 24 is Christian College Day. (See article in LUTHERAN TIDINGS, April 5.) Our school in Des Moines is integral to our synod life; this has been its history and is its tradition. If this will be less so in the future, the reason is that time is in relentless motion, and things cannot remain static. The future of Grand View (after the merger) will depend on what new emphases are made. Grand

View most likely will begin to serve a more localized student body, perhaps mostly Iowans. But in the meantime, our college offers a unique opportunity for young people to go to school in the city which is our present synod headquarters. (At the present time, there are two church-related schools in this country for every state-supported school. A large burden of responsibility is theirs in today's educational needs.) There is a specialized "life" available at Grand View for all synod youth for another year or two.

SOMETIMES CARL, our perennially pessimistic custodian, thinks it is his Christian duty to enlighten us on some ecclesiastical fact which we already know. But if one is to get on agreeably in life, one must consent to be taught many things which one already knows. Today, Carl said, "Pastor, have you noticed that the Constitution for the new merged church says nothing about the Bible being the Word of God?"

"Is that right? How did you happen to notice that?"

"Well, I looked it up. It is the first thing I looked for, since we have discussed it so much in our synod."

"To tell the truth, Carl, I looked it up too. I saw an article in one of the other Lutheran church papers complaining bitterly on this."

"Our synod spoke up most strongly on this point, didn't it, pastor? I can't help feel that this shows how we've been treated with respect and more than fairness in all these merger talks."

"I guess there's no question about that, Carl. At least, I have heard no complaint from the Commissioners I have talked with. . . . I'll be seeing some of them next week when I get to Des Moines for Pastors' Institute. I guess just about all our pastors will be there this year."

"I hope you have a good trip. And I'll quote the Word of God and say 'The Lord watch between me and thee while we are absent one from another,' pastor."

"Carl, you are misquoting. Most people think that that farewell greeting is cordial and friendly. Actually, it is not. Laban and Jacob had just gotten over a fight when Laban said these words. He meant that he hoped God would watch Jacob carefully when he, Laban, wasn't around, because he didn't quite trust Jacob."

"You don't say! That goes to show how much room for interpretation there is even in the Bible. We got to be mighty careful what we call the Word of God."

"Changing the subject, Carl, wasn't it wonderful to see the church full two Sundays in a row, for Palm Sunday and Easter? If only we could see that every Sunday!"

"Means more cleaning up for me when the church is full, but I got to agree with you. Can't say I care for some of them fancy Easter hats. Some of them sure looked absurd."

"Yes, but when some people put them on they look so appropriate!"

Carl laughed at that. He recognized that it sounded like one of the things he might have said himself. Then he said, "Pastor, those are hard words, coming from you. Reminds me of a prayer I once read somewhere, but which I admit I always forget just when I should be remembering it. It goes: Oh, Lord, let my words be tender and sweet, for tomorrow I may have to eat them."

# Letter to Christian Students

## CENTRAL COMMITTEE

### National Student Christian Federation

**Editor's Note:** The following letter was sent March 6 to Campus Christian Student Groups and individuals in regard to widespread protests against segregated lunch-counter practices. Herluf M. Jensen is General Secretary of the NSCF.

March 6, 1960

Dear Friends and Brothers in Christ,

Glory be to God — the Father, Son and Holy Spirit, Amen!

We of the Central Committee of the National Student Christian Federation feel a deep concern for, and involvement in, the recently initiated and now widespread student demonstrations, which are seeking the end of discriminatory lunch-counter policies in stores and public buildings. We recognize that in a larger sense this is a symbolic demonstration again racial discrimination of any sort. Moreover, incidents growing out of these demonstrations have thrust before us, in some cases violently, important considerations such as our relationship as Christians to law and the civil order, civil disobedience and passive resistance, and academic freedom and responsibility.

As Christian students, however, our response to these turbulent events, is founded in the Gospel of Jesus Christ — the knowledge that God has acted, and is acting, in the world. These events, and the situation which gave birth to them, surely stand as God's judgment upon us; we are humbled before Him. In God's judgment upon us we recognize, as well, His abundant mercy in Christ and His initiative in the ministry of reconciliation.

We are concerned with racial discrimination not alone because our Creator has endowed us with certain inalienable rights, but because Jesus Christ died to save all men. We, as Christian students, do not simply seek the realization of American democratic values; we witness to the fact that Christ died to reconcile all men to each other and to God. We rejoice in the knowledge that the living Christ is even now at work healing and reconciling where our efforts have fallen short. It is in the baptism in Christ that we have the ever-present sign that all men have been made one. Our actions as Christian students, "living in the last days," grow out of this faith, and we must not be surprised if among the participants in the demonstrations there are also non-Christian brothers who are pursuing a course of action similar to ours, nor should we fear to join with them in such action — always remembering to give God the glory.

Our faith calls us to share with you the following

affirmations regarding the events which concern us all so deeply:

1) The law and custom which undergird the civil order are not, descriptively speaking, the embodiment of absolute values, but the manifestation of a particular fabric of social relationships. This law and custom are less just than God wills, yet they cannot be disobeyed recklessly, for God uses them to preserve relative order and peace. However, God also continually brings their injustice under judgment, and calls Christians to work toward changing the law and custom in the direction of His will. Just as the law and custom are necessary for the maintenance of civil order, so we as citizens are responsible for the establishment and enforcement of the law and custom. But we must recognize that God judges and redeems our civil order whatever that order might be. Simultaneously, we must as Christians recognize and accept our responsibility as lawmakers in a democratic society. This is especially important as we view not only the law and custom which have fostered the lunch-counter demonstrations but also the civil rights' debate which is now being carried on in Washington.

2) Civil disobedience and passive resistance in response to what we feel to be an unjust civil order are, to the extent which we are willing to accept the legal punitive consequences of our disobedience, an affirmation of the rule of law. On the one hand, we vigorously protest the *unequal* enforcement of the law; on the other hand, we share with those participating in the demonstrations the conviction that the law must be enforced. Civil disobedience can be a means to demonstrate not against the rule of law or custom, but against the wrongness of particular laws or customs; it can be used responsibly, and with restraint as a vehicle for seeking a less discriminatory civil order but not for the destruction of the civil order itself.

3) Academic freedom and academic responsibility are essential in the University, where all of its members (students, faculty and administration) join together in the search for meaning and truth. Academic freedom involves the right of all the members of the University not simply to believe in certain truths, but also to act with integrity in the light of these truths. Therefore, when we, for instance, are asked to resign from a University because we have acted upon our convictions, academic responsibility demands that those who request our resignations consider the task of the University in the community as well as our right to hold — and if we hold, how can we help but pursue? — such convictions. As students we recognize our responsibility to the University, and that this responsibility includes the possibility of disciplinary action; but everyone who lives in the University shares this responsibility and disciplinary action must never be simply a response to community pressure.

Above all else, one implication stands out in the demonstrations: we all stand under God's judgment, and in need of God's grace as we act, for act we must in the coming days. Those of us in the Christian Church must face with new concern and courage our own often racially divided churches. Those of us taking part in the demonstrations must recognize that not only might this mean breaking the law but also it might involve consequences beyond either our imagination or our choosing. Those of us who resist the demonstrations must be given eyes to see the civil order which we seek to maintain in the light of God's act of reconciliation in Christ. And those of us who deny any responsibility for this human alienation must realize that our very denial or our lack of concern is a contribution to the situation which gives rise to the demonstrations. We must at all times remember that just as Christ reconciles the Negro and the white, so He reconciles the demonstrators, and those against whom the demonstration is being made.

We close, urging you as fellow Christian students to inform yourself concerning these events, to pray for all of those involved, and to search for avenues by which you may creatively participate in this work of God in our midst.

### Important Note

The AELC Commission on Lutheran Unity met for a full day in Des Moines, Wednesday, 30 March. A fuller report about the meeting will be coming in these pages later. The Commission passed the following resolution:

The AELC Commission on Lutheran Unity recommends

1. That each congregation of the American Evangelical Lutheran Church seriously study the merger issue, including the written material provided and the AELC Commission's recommendations.

2. That each congregation consider the merger if possible at a special congregational meeting.

3. That the delegates to the 1960 AELC convention be selected with care in order that the wishes of the congregation may be represented at the convention.

By "selecting delegates with care," the commission was thinking, for example, that delegates should have other and better qualifications than merely the one of "having the time" to attend the convention. If we merely send whoever will attend, we are not taking the convention seriously, and of all our conventions this one in 1960 will be one of the most crucial in AELC history.

It was also the thinking of the commission that, though delegates may be elected early, the meeting to study, discuss and decide about merger, could come later.

The 1960 booklet on the Joint Commission on Lutheran Unity will be distributed to our congregations soon. It will contain the four basic documents of the proposed Lutheran Church in America. The number of booklets will be sufficient for every minister and every possible delegate to the AELC convention, and a couple of hundred booklets to spare.

A full report from the AELC Commission will be found in the 1960 Report to the Convention of the AELC, to be published later. In the meantime the Commission hopes that the JCLU-LCA documents will be studied by as many of our people as possible, and first of all by the delegates to our 1960 convention.

A number of articles on various phases of the structure and the life of the new church will be published in LUTHERAN TIDINGS between now and convention time in August. Members of the Commission have been assigned a certain district of our church for merger discussion visits in all congregations which have not already had such visits recently.

W. R. Garred, Secretary of the  
AELC and of the Commission.

### Appointments to Regional Home Mission Committees

Region	Name	Term Expires Dec. 31
<b>Denver (Colorado, New Mexico, Wyoming)</b>		
	Rev. Thorvald Hansen, Rt. 1, Cozad, Nebr. . .	1961
<b>Illinois (incl. Eastern Missouri)</b>		
	Rev. Ivan E. Nielsen, 325 W. Chippewa St., Dwight, Ill. . . . .	1960
	Rev. Harry S. Andersen, 8500 Maryland Ave., Chicago 19, Ill. . . . .	1961

### Iowa

Rev. Harold E. Olsen, 2820 Willow Lane, Cedar Falls, Iowa . . . . .	1960
Rev. Richard H. Sorensen, 1456 Hawthorne Ave., Waterloo, Iowa . . . . .	1961

### Lower Michigan

Rev. Howard A. Christensen, 19900 Greenfield Road, Detroit 35, Mich. . . . .	1961
Rev. Edwin E. Hansen, 25 Merrill Ave., Mus- kegon, Mich. . . . .	1960

### Madison (Wis., and Upper Michigan Peninsula)

Rev. Harald A. Petersen, Rt. 3, Luck, Wis. . .	1961
Rev. Ivan E. Nielsen, 325 Chippewa St., Dwight, Ill. . . . .	1960

### Minnesota

Rev. Harald A. Petersen, Rt. 3, Luck, Wis. . .	1961
Rev. Ottar S. Jorgensen, 4434-41st Ave., So., Minneapolis 6, Minn. . . . .	1960

### Nebraska

Rev. Thorvald Hansen, Rt. 1, Cozad, Nebr. . .	1961
Rev. F. H. Farstrup, Cordova, Nebr. . . . .	1960

### New England

Rev. H. O. Nielsen, 42 West Hartford Road, Newington 11, Conn. . . . .	1960
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### New Jersey

Rev. H. O. Nielsen, 42 West Hartford Road, Newington 11, Conn. . . . .	1960
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### Northern California

Rev. Paul I. Nussle, 14 Pajaro Way, Salinas, California . . . . .	1961
Rev. Owen K. Gramps, 130 West 5th St., Wat- sonville, Calif. . . . .	1960

### Pacific Northwest (Wash., Ore., Idaho, Utah)

Dr. J. C. Kjaer, 5800 Greenwood Ave., Seattle, 3, Wash. . . . .	1960
Rev. Arnold D. Knudsen, 926 West 6th Ave., Junction City, Ore. . . . .	1961

### Sioux Falls (State of South Dakota)

Rev. Calvin Rossman, Ruthton, Minn. . . . .	1961
Rev. Harald Ibsen, Viborg, S. D. . . . .	1960

### Southern California

Rev. A. E. Farstrup, Box 936, Solvang, Calif. .	1961
Rev. Verner H. Hansen, 4254 Third Ave., Los Angeles 8, Calif. . . . .	1960

### The New Heavens

In those new heavens of galactic flame  
Where Milky Ways are sparks, and light-years spread  
Many as leaves along a forest bed,  
There shines a message man can hardly name.  
Faint glimmers of a Presence and an Aim  
Haunt those weird galleries twinkling overhead,  
Whose suns report what faith has inwardly said  
Before our telescopic marvels came.

Though man can gauge the Reason scarcely more  
Than beetles on a wharf may plumb the seas,  
The vastness of sidereal pageantries  
But magnifies a pattern known before.  
The same veiled purpose and stark mysteries  
In one dove feather, one gale-ferried spore!

—Stanton A. Coblentz.

## A Christian's Responsibility on a Changing Planet

By CHARLES MALIK

(Note: For the Fifth World Order Study Conference one year ago, Dr. Malik — former President of the General Assembly of the United Nations — contributed what we feel to be an unusually sensible and sensitive statement on a Christian's responsibility for world affairs. Beginning in January, 1960, local congregations began studying issues of world peace under the churches' Nation-Wide Program for Education and Action for Peace. Dr. Malik's statement, now a part of the study materials for this program, is reproduced here for its significance to all readers. — Editor.)

Christians have seven basic responsibilities in a changing world.

### Knowledge

They must study and know the facts as profoundly as possible. This means thousands of hours of hard, responsible work; and this includes especially knowledge of the laws of change. The Christian has no excuse whatsoever to be shallow and sentimental. The Christian thinker must be the deepest thinker in the world; his aim is to overcome all stupid superficiality of analysis.

### Concern

They must feel profound concern for the state of the world. They are makers of history and not mere on-lookers, and God will hold them strictly accountable for the course of events. Profound and troubled concern is an absolute Christian necessity.

### Alertness

They must be in close touch with situations. They must think, act and react from within these situations. To think and talk from outside is a very grievous sin these days. And this "closeness of touch" must include taking the poor, lonely, weak, distracted, over-worked and over-burdened leaders into the inner warm fellowship of the Church. The Church cannot assume responsibility for political decisions; it can only criticize, inspire, commend, set up norms in accordance with the will of its Lord.

### Prayer

Prayer is a fourth requisite. The Christian must daily invoke several times God's will on earth as it is in heaven. Nothing is more potent before the throne of God than the sincere prayer of a contrite heart.

### Witness

A Christian has responsibilities to Jesus Christ, over and above any other responsibilities he may be shouldering in this life. He must therefore witness to Him, amidst every change and despite every change. A most grievous sin is to allow the change so to overwhelm us as to cause us to forget our witnessing duties. Our direct knowledge of the grace of Christ is infinitely more important than all the world and all its changes.

### Unity

The Christian must seek the unity of the Church. This is the urge at ecumenicity. If the Christians really become one, the world will be suddenly transfigured. This takes infinite humility. No greater scandal exists than that of the separation of those who were baptized in the name of the Father, of the Son and of the Holy Ghost.

### Faith

Christians must remain faithful to their faith, in all the plenitude of its fundamental tenets as they have received them from the Apostles, from the Fathers and from the Saints. This holy deposit of faith regarding man, history and God is above all systems, all ideologies and all economic and political orders. It is most important to achievement, no matter how noble and true. Jesus Christ, the Cross, the Gospel, the Church, the Freedom of the children of God — these things cannot be subject to any "change" in any "changing planet." The primary Christian responsibility on a changing planet is to be humbly faithful to Jesus Christ.

If we know the truth in all its depths, if we are genuinely troubled and concerned about the world, if for any situation we learn to speak from within, if we pray and pray and pray, if we never faint in witnessing to Jesus Christ despite our dullness and preoccupations, if we seek the original unity of the Church according to the will of Christ, and if we remain faithful to the full plenitude of our faith, then there is hope that a changing planet will in God's time be captured to the glory of God in Jesus Christ.

— In "Interchurch News."

## New WCC Chapel

(See Cover)

A bold design for a contemporary chapel has been approved for the World Council of Churches' new \$2,500,000 headquarters building in Geneva, Switzerland. The Executive Committee of the Council at its meeting in Buenos Aires, Argentina, gave approval to a chapel which will dominate approaches to the eight-and-one-half acre site. The new property is located near the European headquarters of the United Nations in Geneva.

"We believe this building with its arresting form speaks for our time and indicates faith in God and the universal meaning of the Gospel for North, South, East and West," general secretary, Dr. W. A. Visser 't Hooft, told the committee.

"The conception which is not tied to traditional ideas of what churches are like will make its appeal to people of all continents," he observed.

Details of the interior arrangement and furnishings have still to be determined. Dr. Visser 't Hooft says that the interior will "provide a setting where worship could be celebrated in the different traditions" of churches belonging to the Council.

He indicated that research into early Christian worship had suggested possibilities combining simplicity with distinctiveness in the worship of each tradition. More than 170 Protestant, Anglican and Orthodox churches in about 50 countries belong to the World Council.

The chapel, which is to seat over 400 people, is part of an overall design for the new WCC headquarters. Detailed plans for construction of a modern 200-office unit were released recently. The blueprints call for a three-story building to be constructed on a site acquired from the city of Geneva.

*The Voice From Grand View*

# Suddenly it's Spring!

We thought it would never come, but it's here at last. What a grand and glorious feeling. Valhalla is responding to the use of several paint brushes administered to the right places and by willing hands. Yes, everything must be clean and fresh for Studenterfest, and it will be. And that's not all! A certain gentleman went on a rampage recently and threw just oodles of cans and trash on the campus. It took the best part of the day for him to retrieve the stuff, and here's hoping he has learned his lesson. Guess by now he has learned that GVC isn't giving any credit for trash removal, but maybe he has learned more than that. Here's hoping. Oh, yes! The college has purchased trash cans (isn't there a fancier name?) with the inscription, "Help Keep Your Campus Clean." Now we'll see!

Mr. Robert Burham, chemistry professor, is our latest faculty member to receive a scholarship. Mr. Burham has been granted a stipend to study at one of the colleges in Iowa. This work will be done through a grant made by the National Science Foundation, and will be a research project.

During one of the Lenten services at Luther Memorial, the college presented the well known morality play, "Everyman." It was given as part of the church service. The following Friday night it was played again for the parents of GVC students and others who might like to see it.

Costumes and props were simple, yet effective, and the play was excellently performed. Miss Ruth Farstrup was the director.

The Studenterfest banquet this year will be held at the Hotel Fort Des Moines. Needless to say, we are all looking forward to this event with much pleasure and anticipation. And it's soon, April 30. Hope the weather is as beautiful then as it is today, a nice warm sunny day. Makes you glad to be alive!

Guess we're a little early for our Fall Catalog, but it's here and ready for distribution. Since a college catalog doesn't usually speak in terms of "bargains," we'll confine our remarks to Value. We don't honestly believe that any catalog can offer more real value than does ours. And actually the price IS low. However, we prefer to stress that here at GVC you get the absolute best in the way of an education, and we have hundreds of "satisfied customers" to prove it. Why not send for your catalog and get your application in early? We wouldn't want any of you to be disappointed.

Almost forgot! Today is the last day of school before Easter vacation! So will you please forgive me if I merely say "so long, see you soon?" Hey, wait a minute, I've just GOT to make that train. (Missed it, wouldn't you know.) Well, then I can say a dignified good-by, and a very Happy Easter to all of you.

Info, Inc.

## OUR CHURCH

**District I** — Everett Nielsen has accepted the call from Our Savior's Lutheran Church at Bridgeport, Conn. At the close of the seminary this spring the Nielsens will leave for Connecticut. He plans to be ordained at the Synod's convention at Waterloo, Iowa.

**April 30** Pastor Holger Nielsen conducted Lenten services at the Bridgeport church; after the services Mr. Thomas Bech showed colored slides from his recent trip to Denmark. The meeting was concluded at the coffee table. Mr. and Mrs. Bech are members of Our Savior's Church at Newington, Connecticut.

**The Sunday school children** and the young people from District I plan to attend the Calumet Camp for Lutherans in New Hampshire this summer. The New England Conference of the Augustana has recently purchased this marvelous camp nestled in the midst of tree-clad mountains, lakes and all the camping facilities that one could dream of.

**Wilbur, Washington** — Trinity Lutheran Church of Wilbur, Wash., while waiting for a pastor has been quite active.

Shrove Tuesday at Trinity Lutheran social hall a very successful pancake supper was served. It was planned by Church and Ladies' Aid members. This was for

all interested families of Trinity Lutheran Church. There were nearly 100 persons served pancakes, sausages, eggs, applesauce and other trimmings plus the usual coffee. During the supper hour several apron-clad menfolk were seen helping in the kitchen frying eggs, washing dishes or helping in the dining room serving coffee.

There was a box at the door for people to put in a free will donation. The proceeds from this activity was especially designated for the Church Debt Retirement Fund. Everyone was well pleased when the money was counted and close to \$240 had been realized.

—Secretary of Trinity Ladies' Aid.

**Los Angeles, California**—Emanuel Church of this city will bring before its congregational meeting April 24 a proposal of merger from a nearby Augustana Church....At Good Friday services, the "Seven Words From the Cross" were used as the theme in services in an ALC where preachers from seven different Lutheran synods spoke. Six NLC synods were represented, as well as the Missouri Synod, with Pastor Verner Hansen representing the AELC. Pastor Hansen also spoke on that day in an UELC church, and conducted evening services in his own church as well. Inter-synodical co-operation is strong in Southern California, as demonstrated in these above developments, as well as in the new Ventury Lutheran College being built in Thousand Oaks, Calif.

## Studenterfest 1960

Attention alumni of Grand View College! It's Studenterfest time again with special honoring of the ten and twenty-five year classes. This year's Studenterfest begins on the evening of April 29 and will end Sunday evening, May 1. The UK Council and Student Body of Grand View are hard at work to make this the best Homecoming for alumni ever.

On Sunday afternoon a choir concert by the Grand View A Capella choir is to be presented at Central Presbyterian Church under the direction of Mr. Robert Speed. As their main selection they will sing the FAURE REQUIEM MASS. Other less serious numbers will also be presented. Soloists are to be Mrs. Betty Ogg, soprano, a graduate of the University of Kansas. She has been a soloist in numerous New York churches and appeared for a season on the Pat Boone Show. The bass soloist is Donald Forsman, a senior at Drake University and bass soloist at Central Presbyterian. The organist for the MASS is Miss Ruth Petersen, a sophomore from Grand View. She is organist for St. John's Lutheran in Des Moines.

The play is under the direction of Mrs. Frank Noyes, the speech instructor from Grand View. The play is a three-act comedy about a parish priest and the love problems of his favorite young couple.

The gymnastic and folk dancing exhibitions under the direction of Mark Nussle, a Drake student, will be presented on Saturday. Both groups have presented many exhibitions and demonstrations throughout the state of Iowa this year. The folk dancing team is planning a four-day tour later in May which will include some of Nebraska.

Alumni are being asked this year to make arrangements for their own housing. Prices for various functions will be announced at a later date.

### PROGRAM

#### Friday

- 6:00 p. m.—Supper
- 7:00 p. m.—Hawaiian party
- 9:30 p. m.—Coffee
- 10:00 p. m.—Hawaiian party

#### Saturday

- 7:00 a. m.—Breakfast
- 9:00 a. m.—Registration and softball game
- 10:30 a. m.—Gymnastics
- 11:30 a. m.—Lunch
- 1:30 p. m.—"Jenny Kissed Me" (play)
- 3:30 p. m.—Coffee
- 3:45 p. m.—Folk dancing
- 6:30 p. m.—Banquet at Hotel Fort Des Moines followed by a dance and open house at the home of President Nielsen for those not attending the dance

#### Sunday

- 9:00 a. m.—10-year and 25-year breakfast
- 9:15 a. m.—Worship at Luther Memorial Church
- 11:00 a. m.—Worship with communion
- 12:15 p. m.—Dinner
- 2:00 p. m.—Choir concert
- 3:30 p. m.—Coffee
- 4:00 p. m.—Alumni meetings
- 6:00 p. m.—Supper
- 7:30 p. m.—"Jenny Kissed Me"
- 9:30 p. m.—Farewell coffee

## High Cost of Church Furnishings

An interesting article in the membership paper of First Lutheran Church, Watsonville, California, for April 1960, points up how expensive it is to furnish a church properly. First Lutheran is in the process of building a new church, and the pastor, in the article, suggests that some of the needed items can be given as "memorial gifts." Because of the general interest in such matters, LUTHERAN TIDINGS is herewith reprinting the list of things needed and their costs. Church members who complain of increased budgets can glance over this list and see why church costs go upward almost every year:

The Altar (white stone), already donated.	
Altar rail (wrought iron and glass) .....	\$ 135.00
Pulpit (wrought iron and glass) ..	145.00
Lectern .....	115.00
Two Candlesticks .....	150.00
Altar Cross .....	150.00
Pew (each) .....	185.00
Screen for front of pew .....	110.00
Clergy chair .....	80.00
Pulpit Bible .....	70.00
Glass and iron grille over Altar ..	2,250.00
Baptismal Font (white stone, matching) .....	400.00
Organ, second-hand, electronic ..	1,500.00
Organ, new small pipe organ ..	6,500.00
Complete pipe organ .....	10,500.00

## Contributions to Solvang Lutheran Home

### Memorial Gifts:

In memory of Alfred Jensen, Solvang, by Rev. Niels and Ellen Nielsen, Fresno .....	\$ 3.00
by Mr. and Mrs. Ferd. Sorensen, Solvang .....	5.00
by Mr. and Mrs. Herman Strandkov, Solvang .....	2.00
by Mr. and Mrs. John Griesbauer, Solvang .....	5.00
by Mr. and Mrs. Ger Daily, Solvang .....	5.00
In memory of Merry Luxhoj, by Mr. and Mrs. H. J. Nielsen, Fresno ..	3.00
In memory of Mrs. Anna Jensen, Kimballton, Iowa, by Mr. and Mrs. Jens K. Bjerre, L. A. ....	2.00
by Mr. and Mrs. Iner Anderson ..	1.00
by Mr. and Mrs. Don Hansen, Mrs. Jake Kirk and Norma Hansen, all of Inglewood .....	7.50
by the Emanuel Guild, L. A. ....	8.00
by Mr. and Mrs. Lesley Pilley and Mr. and Mrs. Wm. Madsen, L. A. ....	5.00
In memory of Marie Howley, SLH, by Mrs. Christine Jensen, Solvang ..	5.00
In memory of Ludvig Hansen, L. A., by Paul Herskind, L. A. ....	10.00
by Dansk Gardeforening, L. A. ..	15.00
by Mr. and Mrs. Lauritz Melchior, Beverly Hills .....	10.00
by Mr. and Mrs. Harold Hansen, L. A. ....	10.00
by Mr. and Mrs. Thomas S. Thomsen, L. A. ....	25.00
by Mogens V. Hilborg, Beverly Hills .....	10.00

Hills .....	10.00
by Mrs. Jean Hersholt, Beverly Hills .....	15.00
by Mr. and Mrs. Christian Castensjold and Kathrine Schjoth, Sherman Oaks .....	10.00
by Mr. and Mrs. Tom Knudsen, Glendale .....	10.00
by East Asiatic Co., L. A. office ..	15.00
by Mr. and Mrs. Harold Lambert, Beverly Hills .....	10.00
In memory of Caroline H. Christensen, Inglewood, by friends and neighbors of L. A., Gardena, Pasadena, Norco, Downey and Inglewood, remitted by Chris and Grundtvig Christensen .....	54.00
by Mr. and Mrs. J. E. Lavacheck, Inglewood .....	10.00
In memory of Rudolf Hansen, L. A., by J. H. Krogh, L. A. ....	15.00
by Robert Miller, L. A. ....	10.00
by Mary L. Williams, L. A. ....	5.00
by Margaret Sullivan, L. A. ....	5.00
In memory of Julius Backman, Wilmet, S. D., by Christ and Grundtvig Christensen, Inglewood .....	5.00
In memory of Mrs. A. K. Andersen, Redwood City, by Axel and Bodil Ryberg, L. A. ....	15.00
In memory of Mrs. Anna Rodholm Clapp, Pasadena, by Mr. and Mrs. Ulrick Kellerup, La Canada .....	10.00
In memory of Jacob Reuss, Livermore, by Mr. and Mrs. Clyde Lovelady, Spreckels .....	2.50
In memory of Mrs. Rasmina Berling, Wilmet, S. D., by Chris and Grundtvig Christensen, Inglewood ..	10.00
In memory of Fred Petersen, Glendale, by Mr. and Mrs. E. Norrbon, Solvang .....	10.00
In memory of Albert Jensen by Mr. and Mrs. Herman Strandkov, Solvang .....	2.00
by Mr. and Mrs. Chris Roth, Solvang .....	2.00
In memory of Ellen Petersen, by Mrs. Elvine Rasmussen, Fresno ..	2.00
<b>To Building Fund</b>	
Mr. and Mrs. Hans P. Gronbech, San Diego .....	\$ 20.00
Mr. and Mrs. Jorgen Rasmussen, Freedom .....	50.00
Mr. and Mrs. Chester Thomsen, Del Rey .....	100.00
Mr. and Mrs. Anders Miller, Solvang ..	25.00
Carl Jensen, Solvang .....	25.00
B. R. Petersen, Solvang .....	68.75
Mr. and Mrs. Niels Hansen, Pasadena .....	100.00
Sale of fence .....	75.00
Gertrude Guild, Clinton, Iowa .....	10.00
Luther Memorial congregation, Des Moines .....	10.00
Mr. and Mrs. George Nielsen, Hollister .....	10.00
Danish Ladies' Aid, Selma, Parlier ..	50.00
Share of dedication day receipts ..	521.00
Period from January 1, 1960 to March 31, 1960 .....	\$1,413.75
Greetings and good wishes to all with a sincere thank you for these contributions.	

SOLVANG LUTHERAN HOME,  
Nis P. Pors, Treasurer,  
320 West Alisal Street,  
Salinas, California.

## NEW COLLEGE BEGINS STUDENT APPLICATIONS

Thousand Oaks, Calif. — On National Christian College Day, April 24, California Lutheran College, the new inter-synodical Lutheran college being constructed at Thousand Oaks, will begin receiving applications from students for admission to its first classes in 1961, President Orville Dahl announced.

Planned as a four-year liberal arts college, California Lutheran will open in September 1961 with a freshman and a sophomore class. The junior year will be added in 1962 and the senior year in 1963. A full range of pre-professional and liberal arts training towards the Bachelor of Arts degree will be offered.

Enrollment potential for the first year is set at approximately 400 students, half of whom will be able to live in attractive new residence units on campus. Major buildings to be completed by the opening of the college include a \$500,000 gymnasium, which will also serve as an auditorium, and two \$200,000 dormitories. A 4,000 square foot library building is nearing completion as is a swimming pool-pavilion recreational area. Construction of other units housing classrooms, laboratories, cafeteria, bookstores and lounges will begin by summer, as will tennis courts and playing fields. A faculty of 20 is being recruited to staff the college which will be the first Lutheran four-year institution in the Pacific Southwest area.

Jointly operated by the American, Augustana, Evangelical, United Evangelical and United Lutheran church bodies, the school is the first inter-synodically owned Lutheran college in America and the first Lutheran college to be founded in America in the past 50 years. It will also be the only four-year college in Ventura county.

Located 20 miles west of Los Angeles in the rapidly growing Conejo Valley, the college is developing a 206-acre ranch site made possible by Richard Pederson, a member of one of the participating bodies, whose family had ranched in the area for over 70 years.

## PLANS MADE TO DIVIDE DIOCESE OF COPENHAGEN

Copenhagen, Den. — (NLC) — A commission appointed to study the possibility of dividing the Diocese of Copenhagen has suggested the establishment of a new "Diocese of Kronberg-Bispebjerg" in the Evangelical Lutheran Church in Denmark.

The new division would mean that Bishop Hans Fuglsang-Damgaard, primate of the Danish Church for the past 26 years who retires this summer, will have two successors. Up until this time, one-third of the population of Denmark and one-fourth of the Lutheran clergymen have belonged to the Diocese of Copenhagen. The size of the diocese has imposed a heavy workload on the Bishop.

The proposed new division would comprise the northern part of Copenhagen and the whole of North Zealand as its area, with the Grundtvig Church at Bispebjerg in Copenhagen as Cathedral. The Diocese of Copenhagen would include the central parts of the city, Frederiksberg, Amager, Bornholm, the Faroe Islands and Greenland.

## Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF MARCH, 1960

### For the Synod Budget:

#### Unassigned Receipts:

(by Congregation)

Bridgeport, Conn. ....	\$100.00
Menominee, Mich. ....	84.00
Askov, Minn. ....	200.00
Grayling, Mich. ....	174.60
Racine, Wis. ....	324.70
Brush, Colo. ....	125.00
Hartford, Conn. ....	300.00
Sidney, Mich. ....	600.00
Muskegon, Mich. ....	320.00
Clinton, Iowa ....	200.00
Alden, Minn. ....	300.00
Des Moines, Iowa ....	494.50
Fords, N. J. ....	200.00
Newark, N. J. ....	600.00
Denmark, Kansas ....	403.00
Minneapolis, Minn. ....	210.00
St. Peter's, Cedar Falls, Iowa ....	37.32
St. Paul, Cedar Falls, Iowa ....	227.25
Manistee, Mich. ....	200.00
Trinity, Chicago, Ill. ....	200.00
Racine, Wis. ....	340.63
Newell, Iowa ....	640.50
Omaha, Nebr. ....	195.00
Marquette, Nebr. ....	500.00
Enumclaw, Wash. ....	225.00

#### Pastor's Pension Fund:

St. Stephen's, Chicago, Ill. ....	\$ 8.00
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#### Children's Home:

Sidney, Mich. ....	\$ 2.00
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#### Seamen's Mission:

Sidney, Mich. ....	\$ 15.00
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#### Publications: (Lutheran Tidings)

Greenville, Mich. ....	\$ 1.00
Sidney, Mich. ....	14.00

**POSTMASTER:** If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

I am a member of  
the congregation at \_\_\_\_\_  
Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

April 20, 1960

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

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

### President's Travel:

Bridgeport, Conn. ....	\$ 25.00
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### Santal Mission:

Greenville, Mich. (from Ladies' Aid) \$	16.50
Trufant, Mich. ....	10.00
Cozad, Nebr. ....	26.27
Withee, Wis. (from Sunday school) ..	45.00
Grayling, Mich. ....	18.50
Racine, Wis. ....	5.00
Lake Benton, Minn., in memory of N. D. Nelsen ..	10.00
In memory of Peter Whingelby ..	10.00
Junction City, Ore. ....	19.45
Vesper, Kansas, Sunday school .....	16.00
Kimballton, Iowa ....	34.25
Sidney, Mich. ....	12.00
Viborg, S. D. ....	50.00
Muskegon, Mich. ....	133.44
Wayne, Alberta .....	22.00
Roscommon, Mich. ....	12.50
Hampton, Iowa Sunday school .....	45.00
St. Paul, Cedar Falls, Iowa Sunday school .....	21.00
Racine, Wis. ....	49.83
Luck, Wis. ....	38.00

Total budget receipts from con-  
gregations .....\$7,321.24

Previously acknowledged ..... 9,451.25

\$16,772.49

### Other Budget Receipts:

#### Pastors' Pension Contributions:

Rev. Westergaard .....	\$ 6.15
Rev. Enselmann .....	6.28
Rev. Harry Andersen .....	29.00
Rev. H. O. Nielsen .....	23.75
Rev. Eilert Nielsen .....	24.80
Rev. Holger Jorgensen .....	21.00
Rev. Gordon Miller .....	19.00
Rev. Larkowski .....	19.50
Rev. Richard Sorensen .....	24.00
Rev. Verner Hansen .....	21.00
Rev. Laursen .....	20.00
Rev. Harold Olsen .....	20.50
Rev. K. Jensen .....	22.20
Rev. Harald Knudsen .....	11.25
Rev. Peter Thomsen .....	23.10
Rev. Stub .....	20.00
Rev. Vagn Duus .....	17.49
Rev. Harald Petersen (Luck) .....	13.00
Rev. Harris Jespersen .....	23.40
Rev. Clayton Nielsen .....	22.50

\$387.92

Previously acknowledged ..... 223.25

\$611.17

Total budget receipts to date ..\$17,383.66

### Received for Items Outside of the Budget:

#### Lutheran World Action:

(by congregation)	
Menominee, Mich. ....	\$ 12.20
Racine, Wis. ....	5.00
Diamond Lake-Lake Benton, Minn. ....	5.00
In memory of Mr. N. D. Nelsen ..	5.00
Brush, Colo. ....	35.00
Sidney, Mich. ....	48.50
Viborg, S. D. ....	5.00
Viborg, S. D., Sunday school .....	29.00
Rev. Ronald Jespersen .....	10.00

Des Moines, Iowa .....	87.50
Waterloo, Iowa .....	150.00
Minneapolis, Minn. ....	39.00
Marlette, Mich., from Juhl Sunday school .....	7.31
Detroit, Mich., from Women's Guild for World Refugee Year .....	88.25
Cedar Falls, Iowa, (St. Peter's) ....	6.25
Hampton, Iowa, Sunday school .....	30.00
Cedar Falls, Iowa, (St. Paul's) ....	39.00
From Pastor Harold Olsen .....	5.00
Racine, Wis., from a friend .....	500.00
From a friend .....	5.00
Newell, Iowa .....	113.10

Total .....\$1,225.11

### For Santal Mission:

Greenville, Mich. ....	\$ 3.50
Ev. Luth. Church, Gardner, Ill. ....	18.00
Withee, Wis., Sunday school .....	5.00
Lindsay, Nebr. ....	21.55
Grayling, Mich. ....	4.00
Dannebrog, Nebr. ....	13.57
Vesper, Kansas, Sunday school .....	104.21
Des Moines, Iowa, for Riber's work in memory of Adolf Jensen, Askov, Minn., from Karl Eriksens .....	5.00
A friend, Genoa, Nebr. ....	10.00
A friend, Des Moines .....	5.00
In memory of Hans Haas, Sioux Falls and Mrs. Nanny Ljaunman, Pasadena .....	5.00
Flaxton, N. D., in memory of Mrs. Rudolf Jacobsen, from friends ....	3.00
Tractor fund .....	150.00
Ringsted, Iowa .....	74.21
Viborg, S. D. ....	10.00
Wayne, Alberta .....	22.90
Marquette, Nebr. ....	37.65
Cedar Falls, Iowa, (St. Paul's) Sun- day school .....	4.83
Luck, Wis. ....	25.17
From Mrs. R. Andreasen .....	1.00
Dagmar, Mont., in memory of Mrs. Marie Miller, Alamo, N. D., from Mr. and Mrs. Harlin Sorensen and Mrs. Anna Sorensen from Flaxton, N. D. ....	5.00

Total .....\$528.59

### For Eben-Ezer:

Flaxton, N. D., in memory of Mrs. Rudolf Jacobsen from friends .....	\$ 2.00
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### For District IV Home Missions:

Received from district treasurer ..	\$666.66
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### For Faith and Life Advance:

Racine, Wis. ....	\$ 5.00
Sidney, Mich. ....	4.00
Racine, Wis. ....	23.25

### For Circle Pines Home Mission:

In memory of Mrs. Rudolf Jacob- sen, Flaxton, N. D., from friends ..	\$ 2.00
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### For American Bible Society:

In memory of Mrs. Rudolf Jacob- sen, Flaxton, N. D., from friends ..	\$ 5.00
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### For Marie Knudstrup Scholarship Fund:

Sidney, Mich. ....	\$ 5.00
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### For Iowa Lutheran Welfare:

Don Price .....	\$ 1.00
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Respectfully submitted,  
American Evangelical Lutheran Church.

M. C. Miller, Treasurer,  
79 West Road,  
Circle Pines, Minnesota.