

# *Lutheran*

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# *Tidings*

**"Lord, Speak to Me"**

**YOUTH ISSUE**

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# Go Climb That Tree!

by: the Editor

A few years ago in talking with a man I learned that he had not been to the nearest sizeable town in several years. Today, with America on wheels, this sort of thing is a rarity. People today are seeing more of how the rest of the world lives than ever before.

And yet, there is a sense in which man may be as confined as he has ever been. There is a sense in which he needs, as the poet sings, to fly, "over the towering mountain."

This need is exemplified in the action of Zacchaeus. He had probably seen as much of his world as most of his contemporaries. But something made him climb a tree — a very strange thing for a man of his position to do. He climbed a tree so he could get a better view; he climbed a tree so he could see Jesus who was passing by. He climbed a tree, we may say, to see someone who was different, someone who was not like himself or any of the many people he met from day to day. And what did he see? He saw Jesus, to be sure, but he saw more than just another man. Lloyd Douglas, in one of his writings, has Zacchaeus speaking to Christ, telling of what he saw from his perch in the tree. He says, "I saw mirrored in your eyes the face of the Zacchaeus that I was meant to be."

There is a need for all of us to, so to speak, climb a tree from time to time. We need to climb above the walls that we, perhaps unwittingly, tend to erect around ourselves. We need to get a look at someone who is not just like us. Our need, like Zacchaeus', is to catch a glimpse of him in whom we see mirrored what we were meant to be. We need to accept his invitation and challenge to become what God would have us become. "Follow me," is the call of the Master that rings out across the centuries and the nations. "Follow me," — that you may become the person God meant you to be.

In this day and age we do not go climbing trees to get a look at Jesus. But this does not mean that the questing spirit of Zacchaeus is not among us today. Nor does it mean that his experience may not be ours. At times, in one way or another, like Zacchaeus in his treetop, we get a glimpse of something better and greater, something that calls us and challenges us to grow in love to God and to one another. Time and again the nobler nature in man is somehow stirred so that he, for a time at least, becomes more like what God meant him to be.

This challenge of Christ to be more like Him — for this is essentially what we may experience — is one of the vital facts of the Christian faith.

We are inclined to think in terms of ease and comfort, of contentment and security. In a large measure we strive for these things from day today. The young person planning a career is prone to think in terms of how much money he will earn, of what he will be able to provide for himself and his family and of what kind of security he will have — both economic and status-wise. But, good as these things may be, they are not the things that meet man's real needs. We do young people a distinct disservice if we em-

phasize these things too much when we talk with them about their plans. What they need and what you and I need is something that will challenge us. We need a goal — an ideal toward which we may strive. In the final analysis this is much more important than all the petty things with which we may be concerned. We may have comfort or adventure. We cannot have both. We must choose, and if we give the matter adequate thought, we will see that it is really adventure we need and that is best for us.

Many a man has risked his life climbing a high mountain. From one point of view this is the height of foolishness. But he has seen a challenge and has gone forth to meet it. So in the same manner we may see a challenge. We may shrink from it in our petty pursuits, in our comfort and complacency, or we may take up the challenge and strive to the best of our ability. Zacchaeus took the latter course. We don't know what became of Zacchaeus but we may be sure that he came much closer to being the kind of person God meant him to be. So, too, we may confidently say that, when we look into the face of Jesus and then strive forward we shall come closer to being what God meant us to be.

Like the man who had not been to town, we may easily bog down in the humdrum of everyday affairs. It is therefore that we need to stop and take a fresh look at the world and ourselves. Perhaps, like Zacchaeus, we need, as it were, to climb a tree, to see beyond the things that block our view and get a good look at the Master Himself. When we do see Him as He is, we see mirrored in Him all that God meant us to be. True, there is only one Son of God. But through Him we receive "power to become the sons of God." It is in following Him, regardless of where He may lead, that our lives may find fulfillment. It is in following Him that we shall, to some degree at least, become the kind of people God meant us to be.

But, first, let's go climb that tree!

**SYNOD PRESIDENT A. E. FARSTRUP WILL BE INSTALLED ON SUNDAY, JANUARY 29, AT 2:30 P. M., AT THE GRAND VIEW LUTHERAN CHURCH AT EAST 13th AND HULL IN DES MOINES, IOWA. PASTORS AND LAYMEN ABLE TO ATTEND ARE INVITED TO BE PRESENT.**

(Please note that the time has been changed to 2:30 p. m.)

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# Lord, Speak to Me

by: Richard Jessen

*What Shall I Do  
With My Life ?*

Lord, speak to me,  
that I may speak in living echoes of thy tone;  
O lead me, Lord.....  
O feed me, Lord.....  
O teach me, Lord.....

During this year's Youth Week you are being asked to live a life that prays "Lord, Speak to Me." Even if you don't ever actually utter the words, we know that you will join us in this our Youth Week theme. In a sense, everyone says "Lord, Speak to Me," but we do not all mean the same thing by this request. Therefore before you begin to pray, "Lord, Speak to Me," there's one question we want to ask: who are you praying to, buster? The reason we ask is that there's a whole mob of "Lords" to whom people are praying today, and we're wondering just where you stand. We assume you are sincere in your prayer and that when you say "Lord" to someone or something, that person or thing exercises some authority over your life. Of course it would be discourteous of us to assume anything but sincerity in your prayer. But back to our point; who or what is your "Lord?" We know you've thought this through or else you wouldn't even make your plea. After all, all of us have decided who or what is most important in our lives, haven't we, and this decision has shaped the complete course of our lives. That's why it's pretty important to know to whom he is praying when a fellow says this prayer in connection with thinking about his life's task, his special job in the world of men, whether he is choosing it or already in it.

If, for example, one is praying to the "Lord" called Security, he is expecting to receive some instructions telling him the best ways to obtain a steady income, a sound retirement plan, a fashionable but conservative wardrobe, an H-bomb shelter, the proper number of children (so as not to contribute to the over-population problem) and....well, you know all the things this sort looks for. Or if he's praying to the "Lord" called Good Times he is expecting guidance in finding a job that pays just well enough to let him buy the necessary recreation equipment (which, come to think of it, has to be a rather well-paying job), and a job that gives him a maximum amount of leisure time, because after all, he figures, a fellow can't have much fun working. We have the feeling that there's quite a crowd aiming this prayer at the "Lord" Prestige. They're willing to work day and night, and without too much pay, just so their job is one for which most of the people in town will look up to them. Then there's that huge crowd who says, "My Lord is Me." (Well, they seldom come right out and say it, but they don't have to — you can tell by their lives what

they are thinking.) Maybe they have the easiest time of all finding a life's work which is advised by their "Lord" — all they have to know is what they themselves want. Nobody or nothing else counts for them.

As we said before, there are all kinds of "Lords" to pray to, especially when one is thinking about his life's work. What puzzles us is that we see an awful lot of "kids" running around worshipping cars, and popularity, and sports, and self-attention, and some are even worshipping sex. We wonder what kind of job their "Lord" will direct them to. But what bothers us most of all is that none of these "Lords" that have been mentioned so far will answer the prayer, "Lord, Speak to Me." It's no small wonder that so many frustrated lives are wandering around waiting for answers to this prayer — they are praying to someone who can't answer them.

But there is One who can, and does, answer this prayer. He is the only One who can answer prayer! Everyone reading this periodical knows who He is, if he just stops to think. Realizing that this "if" is a big one, we nevertheless suggest that, if you are considering doing something important with your life, you pray to Him, "Lord, Speak to Me." He will show you to your life's task, your special calling in the world of men!

The big gamble is not whether this Lord will speak; the risk is whether, once someone has uttered the prayer, he will listen to his Lord's answer. This is one reason why we hesitated to use this theme "Lord, Speak to Me." Most people figure they can't afford to let the Lord, Jesus Christ, speak to them about their special life's task. They are completely aware that what they hear might be a bigger demand than they are ready to receive. What we mean is that Security, Good Times, Prestige, and all these things that are clamoring for attention in the lives of so many, might have to be ignored. Young people have to face the fact that if they pray to this Lord who **does** answer prayer, it may mean **never** driving a Thunderbird, whereas if they worship another of these "Lords" they might be able to drive a Thunderbird as early as two years after getting out of school. Adults have to face the fact that material security may have to be ignored for a security which cannot be held and banked, but which is a far greater security. Well, we could go on and on, but anything that we say isn't going to change you if you need to be changed. The Lord will have to do the changing. You will have to pray the prayer yourself, and then He will have to speak to you in return if your life's prayer is ever going to become:

Lord, speak to me

O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling tho't and glowing word,  
Thy love to tell, Thy praise to show.

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Richard Jessen is a middler at Grand View Seminary at Maywood. He was re-elected president of the American Evangelical Lutheran Youth Fellowship last fall. He attended GVC and Macalester College.



# Called to Be a \_\_\_\_\_ ?

*Let Life First Be  
Consecrated to God*

by: Harold Sorensen

Farmer? Nurse? Mechanic? Pastor? Stewardess? Engineer? Which occupation will you supply for the blank space? These occupations are only six out of some 24,000 occupations listed by the United States Employment Service. Each has its own characteristics, its own peculiarities which make it so interesting to some person that it will be his choice for his life's occupation. This is something we've all heard at one time or another from high school and college counselors who are interested in helping us find our own niche in life where we will be happy and well adjusted.

It is fascinating to think that there are so many different possibilities from which we can choose as we sit down to weigh each one and decide in which direction we will go. But there is something else which is fascinating about this large number of occupations, and that is that they are all alike in that we can choose any one of them as the occupation in which we are best able to fulfill our vocation of being a Christian. In any one of these 24,000 occupations a Christian can serve God. However, this does not mean that you or I would be able to serve in just any one of them, for first, each of us have certain God-given talents or capabilities which make it easier for us to serve in some of these occupations than in some of the others. And second, the rule of supply and demand plays a part in our decision. There are some occupations in which there are more workers than there are jobs, so at the present, in that particular occupation, there is no opening for us.

Now we see that what seemed to be a huge number of possible occupations has been cut down considerably. First, by what each of us is able to do and secondly, by what need there exists for people in these various occupations. But there is still something else that we must consider when making our decision. This third thing is something which so many of us put in the background and ignore when looking over the field of possible occupations, and yet, it is the most important thing for you and me to consider. This third and most important thing is God's Will. This is the most important thing for you and me because it is what makes us different than all the other young people who are deciding which occupation they will choose. They, like you and I, must consider the first two points in making their decision. But they are not concerned with the third point, for they have not responded to the call from Christ: to accept Him and all that He has done for us in dying for the forgiveness of our sins. They have not responded to His call to all people to live according to God's Will. We have accepted that call. Our parents accepted that call for us when we were baptized and we ourselves accepted that call when we confirmed our belief in God the Father, God the Son, and God the Holy Spirit the comforter, at

Confirmation. This is what makes us just like the millions of other Christians in the world and it is what makes us different from the many people to whom Christ has called but who have closed their hearts and turned away wanting only to serve themselves.

We have accepted the call or the vocation of being Christians. This means that we try to live our whole life in accord with the Will of God. We seek to do His Will in our relationship to our parents and our brothers and sisters, in our relationship to our friends in school with whom we work and play, and in our relationship to all the other people with whom we come in contact as we go out from our homes looking for our occupation in which we can serve. Having a Christian vocation is more than just being called to do a certain job for a living. Having a Christian vocation means serving God in our **whole** life. As Christians, we think of our life as a gift from God and as a privilege to serve Him in **every** area of our life. Perhaps you remember from your study of the SMALL CATECHISM, Luther's words on the Christian vocation, "I believe that Jesus Christ.....is my Lord; who has redeemed me..... in order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness." This is what you and I believe as Lutherans and this is what is the most important thing for us to remember as we consider what we are going to do with our lives.

Donald R. Heiges, in his book, THE CHRISTIAN'S CALLING, has listed five points that can help us in fulfilling our Christian vocation. These five points are: "1. Be a faithful member of the household of God. Living vocation means constancy in hearing of the Word and in the reception of the Sacrament of the Lord's Supper. 2. Respond in obedience to the claims God makes upon your life. God's call will be heard in more and more of your activities and relationships as you respond in obedience to those claims which are now unmistakably clear. 3. Rejoice in your station in life but don't accept it as final. Although your station in life may be far from ideal, be grateful that you do have a place in God's world and that He has given you neighbors to serve. 4. Grow in knowledge of yourself and the various fields of your vocation. 5. Pray for God's guidance and help in every aspect of your vocation." These five points can be of value to us now in making our decision as to which occupation we will choose, and they will be of value as we go on through life seeking always to do the Will of God.

Going back to our first question, Called to be a \_\_\_\_\_?, we see now that we are first called to be a Christian and then only secondly are we to determine what our particular occupation will be. We pray to God that He will, "Take my life and let it be, consecrated Lord to thee." This is how we begin to find our right place in this life.

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# Where in the World Are You Going?

## A Missionary Challenge to Youth in This Age of Space !

by: Donald Baron

You may not know it, young person, but you are carrying a dangerous label. Because of that label, the mid-twentieth century world intends to put you on the spot with a demand. The demand (to use every-day lingo!) is "Put up or shut up." The label is..... "Christian." Let me try to explain.

It will be up to you and your generation of fellow-believers in Christ to meet the world head-on, with only Him at your side. In the past, the Good News was too often spread on the coat-tails of suspect allies: colonialism, military prowess, and the "cultural imperialism" of the West. Now this is all changed. Just a few weeks ago, the United Nations General Assembly passed (with no negative votes and few abstentions) a resolution calling for rapid abolition of colonialism; advances in the understanding of the rights of man have outmoded military strength as a means of imposing our ideas on men's minds; and nationalistic non-western cultures are today busy reviving their own traditions which they had once been tempted to scrap for Western ways. Now the Gospel stands utterly on its own feet. This is as it should be. Luther's *sola fide* (faith alone) demands that there be no props, either for our own personal relation with Christ, or for the persuasiveness of our witness for Him before the world. That places your job among the hardest and, at the same time, among the most exciting in the history of Christ's Church.

### Staggering Statistics

It may be only last Sunday you sang "Built on the Rock the Church Doth Stand." It takes faith to sing that these days — because the Church is actually shrinking! Every day there are about 100,000 babies born throughout the world. If the Church does not radically expand its world mission strategy, only 10,000 of them will ever meet Christ. This means that the non-Christian world is growing **nine times faster** than the Christian Church!

Here's another one to think about: the average American Christian family, while spending \$850 a year on military defense, gives less than \$3.50 a year to share Christ with others.

The next set of figures raises this question: Does God love Americans more than Africans and Japanese? Then what do these statistics mean to you:

- 56 missionaries per million people in Africa.
- 30 missionaries per million people in South America.
- 15 missionaries per million people in India.
- 3 missionaries per million people in Vietnam.
- 1,448 ministers per million people in the U.S.A.

### So What ?

This brings us to the rock-bottom question: Why missions anyway? To this we answer that both the **exclusiveness** and the **universality** of the Christian faith demand missions.

First, a look at the Gospel's **exclusiveness**. The Christian message is that man is utterly unable to find God and, in fact, does not **want** to find God. Man is in rebellion. He is so determined to avoid God that he even goes so far as to use religion to keep Him at arm's length! Much of the world's religion (even within the Church) takes this form. Furthermore, man is taken up with his own ability to save himself. He will build his own tower of Babel into heaven. He proposes to do it by being good. He will establish his own righteousness by following high codes of moral law: the Koran of Mohammed, the Sutras of Buddha, the Sermon on the Mount of Jesus. But man has failed in his every attempt. He cannot save himself; he needs to **be** saved. He needs a savior. The good news is that God Himself, weary of men's diverse methods of insulating themselves from Him, has broken into the world as a man to confront men face to face. His human name is Jesus. And then, loving men despite their pitifully proud attempts to accumulate enough spiritual merit badges to qualify for eternal life, the God-man Himself died as our Representative, taking on Himself the consequences of our guilt and folly. God has entered history only once. There was no other good enough to die for doomed men. There is only one Gospel, one Savior. "No one comes to the Father but by Me" (John 14:6). Religion does not save; only Christ saves.

Then there is the **universality** of the Gospel. "God so loved the world." He has devoted everything — His very life — to making sons and daughters out of every person on the face of the earth. Since **none** deserve His love, there can be no talk of favoritism. He loves all, desires that all "come home." This is His great and ultimate goal for human history. If they were to publish a newspaper in heaven, the headlines would not carry the names of famous world leaders, but the names of unknown Christians active around the world introducing men to their Savior!

So what? Place the great facts given above over against the staggering statistics and you will readily recognize why the world intends to call our bluff. It is only natural for men to be suspicious of a church which believes such an earth-shaking Gospel but which is so lethargic in announcing it.

### Who — Me ?

Today, as perhaps never before, the Christian Church is "on the spot." Attacked from every side, it is looking to its youth to accept the challenge of a world that no longer takes for granted the value of Christianity. The need is for youth obsessed with the same purpose that brought God into the flesh and who will plan their future years with His words ringing in their ears: "You shall be My witnesses.....to the ends of the earth."

I hope that you prospective engineers, teachers, carpenters and businessmen will not stop reading here, thinking that I intend to turn you all into missionaries! In one sense I do, but I do not want you to give up

Donald Baron is studying Chinese at Yale in New Haven, Connecticut and serving as pastor in Newark, New Jersey. He will soon go to Hong Kong, where he hopes to study and to do work in the mission field.



your chosen vocations either. For while the need for "regular" missionaries is still very great, the Church of Christ will never fulfill its task just with this small group. You, Christian engineer, will find work readily in Hong Kong — and many Chinese colleagues whose only contact with Christ will be you. You, Christian farmer, are needed by the government's Point Four Plan somewhere in Africa where missionaries are no longer welcome. Go, and speak up boldly for Him. You, Christian housewife, as you go overseas with your husband, may recall the words of a recent missions conference: the most effective Christian witness overseas is the "home with an open door." You, college student, did you know that there are good universities in Asia and South America where you could spend a year or more for almost a pittance, while at the same time hoist your banner for Christ in the dormitory? You, white-collar worker and secretary, will find overseas work for our government exciting, and with it ample openings for sharing Christ with those whom a missionary may never reach.

You, teenager, may not have to wait for a future date to make a solid contribution. James Parks is 17 and lives in Minneapolis. His church, Westwood Lutheran, desirous of more direct contact with missions, decided to send him as a junior missionary to Tanganyika, Africa, for an entire summer. The church paid \$1,200 and James and family provided \$300 for the most unforgettable experience of his life. In addition to being of real help on the field, he returned with invaluable eye-witness reports and films for his home church and neighboring churches. It was such a success that Westwood Lutheran now sends out one youth every year.

You, young adult church member, are already beginning to contribute to the outlook and policies of your home church. Look over your church's budget. Does the amount given for foreign missions as compared with the amount spent on the home congregation reflect Jesus' perspective? Your influence, as a mission-minded member with a vision that encompasses the globe, can gradually change this situation. A Congregational Church of 2,200 middle-income people in Boston gives \$258,000 annually to missions, supporting 123 missionaries, 61 of whom have come from their own youth fellowship! This is about \$117 per person and one missionary per 18 members! At that rate, how much should **your** church be giving to missions and how many missionaries should you be supporting? How many of **your** youth fellowship members have gone overseas for purposes of Christian witness? We at home have an immense amount of growing to do in our world mission task. This job, so difficult in affluent America, may be yours to do.

Who — me? Yes — you? Only you, linked arm in arm with other loyal youth and keeping your eyes on Jesus Christ, can answer the demand of the 1960's that the Church back up its high-sounding words with action and thus demonstrate that the Gospel it professes is really "the power of God" that changes lives and enables men and women to leave behind their own ambitions for the sake of their Savior and the world He loves. So I ask you: Where in the world are **you** going?

## Being a Pastor

by: Pastor Harald A. Petersen

It is a humbling experience to be asked to write an account about what is required to be a pastor. Have you ever considered the possibility of being in this kind of work? If not, how about giving it a thought or two or more? Some of the questions you can ask yourself can be something like the following:

1. Can I qualify as a college student?
2. Do I have good abilities in the areas of writing, speaking and in languages generally?
3. Do I like to work WITH people?
4. Am I interested enough to continue my education three or four years past a bachelor's degree?

Questions such as the above naturally assume a rather basic understanding of what Christian Vocation is. Other articles in this issue should help you clarify vocation: that generally speaking, as a baptized and confirmed Christian, you have been singled out; that, in a manner of speaking, God has put His finger on you and is making demands upon you as one of His. He is demanding that you give life all you have in you. Thus, your problem is one of making a choice of direction as to what kind of work you wish to do. What are your interests and qualifications? If you have determined that you have qualifications adequate for work such as the ministry, then you are obligated to give such a possibility serious consideration. There is little doubt in my mind but what there is a great need for ministers in town, country and city congregations, chaplains in institutional work of all kinds, and in the armed forces.

You might point out that there are disadvantages in the ministry: irregular hours, for example; a great deal is made of the emotional strain that a minister can expect; there are some real pitfalls of which a minister must be aware. But if you want to discuss some of the disadvantages, have a talk with your pastor. He can show you how great or small these disadvantages are, especially in relation to other professions and the advantages there are which overshadow the difficulties.

If you choose the ministry, you will find yourself enriched beyond measure with every personal contact it will be your privilege to have. This is particularly true if your concern for your people is a **genuine** concern. It will be your privilege also to preach as well as to administer the sacraments of baptism and Holy Communion. Never forget that as a minister, you will be **AN AGENT WHO IS BRINGING THE BEST NEWS POSSIBLE TO MAN'S DEEPEST NEEDS**.

The late Halford Luccock, in one of his Stylites letters to the editor of "Christian Century" (December 21, 1960), wrote about "how sorely we need an increased ability to wonder! Ours is a world surfeited with facts and information and entertainment, but deficient in wonder. We have an unceasing parade of novelties but a 'rapidity of things going stale'."

(Continued on Page 14)

Harald A. Petersen is pastor of the West Denmark and the Bone Lake Lutheran Churches at Luck, Wisconsin. He is synodical advisor for the AELF.



# Opportunity for Young Women

by: Joanne Chadwick

*Your Place May be in the  
Expanding Field of the  
Parish Worker*

"Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in his liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness."  
(Romans 12:6-8)

God has given to each one of us many wonderful and useful gifts which we should surely use to the glory of His Kingdom. The question is so often raised, "but what can I do for the church?" Perhaps this is most often a question for the girls, who can't be ministers. There is, however, a wonderful opportunity for young women in the organized church of today in the field of Parish Work. Four major fields open to girls include: parish secretary, parish visitor, director of Christian education and youth director. In some parishes, a position will include a combination of these.

The role of a parish worker is varied and peculiar to the local situation. Opportunity is given for the use of many talents in the ever changing community of the church. Each individual will find one area of parish work to which she is more suited. One should not be discouraged by the multiple nature of the work, but rather challenged by the fact that so many talents may be put to use. This really should present the greatest appeal. One is challenged to do things once thought impossible.....and does them.

Quite often, parish work seems overwhelming and this is where a real test is put to a person's ability to be a good steward of his time. This is not a 40 hour-a-week job; one is given a job to do and must carry it through with the assistance of the pastor, church boards, and members of the congregation. The real key to being a successful worker is the ability to incorporate lay leadership that will continue after she leaves the job. So often the temptation is to say "I can do it much easier and quicker myself," but in church work one must have concern for the individual as a basis for all that is done. The ability to let other people experience the giving of themselves to the great work of the Kingdom, watching these people grow in Christian understanding and love is one of the greatest joys of this type of work.

Qualifications for this type of work are as varied as the work itself. We cannot share what we do not have so we must have a firm belief in Christ and His teachings. A personal faith and Christian love will shine forth in all one's work. One must have a deep interest and concern for people as individuals, and the ability to love the unloved. This is not the type of love which can be shammed, but must be shown with genuine sincerity. Love, joy, peace, patience and

self-control which are important to a mature Christian personality, are particularly essential to parish work. Finally, enthusiasm in what you're doing is bound to "catch fire."

I'll give a thumbnail sketch of the four fields of parish work. A parish visitor has the opportunity to bring a witness into every home, regardless of the other purpose of the visit. There are many types of calls: survey calls in a given area to determine the effectiveness of the church in meeting the needs of the people in that area; prospect calls on those who have no church membership; sick calls; hospital visitation; shut-ins and aged; sorrowing and bereaved; every member visitation; church school; and personal counselling.

A parish secretary has many and varied responsibilities: correspondence, mimeographing, keeping records, informing the community, filing, answering the phone, and in some parishes, acting as the financial bookkeeper.

The youth director is counselor and guide to the youth in all their activities....Luther League, camps, Bible class, choir, leadership school and any other activities unique in the parish. The youth director works with a youth board (or church board), the parents, counselors, teachers, and with individual youth as their problems arise. One of the greatest tasks is to build up a trust with the youth and in turn to prove a friend who is concerned about them.

The Christian education director's primary duties are the training and recruitment of teachers, selecting the curriculum to be taught in the church school, supervising the records of the church school, visiting the children's and teachers' homes, directing the Vacation Church School and "released time" religious instruction, supervising cradle roll, adult class, etc., and acting as co-ordinator between congregation and church school.

Any decision on giving full-time church service is made after prayerful consideration. We so often talk about being "called" to service but perhaps too often we expect a "streak of lightning" across the sky or a "burning bush experience" to convince us that God would have us do this work. God works in most mysterious and wondrous ways and He works in us day to day. If we open our hearts, our eyes and ears, He will show us the way for our lives.

After the decision has been made that church work is the vocation to pursue the person will want to be adequately prepared. A college education, although it is not a "must," is a valuable asset to a church worker. In attending a church college, one finds many courses aimed towards church work. One should take a good liberal arts course with majors in either elementary education, psychology, sociology, or Christian education to prepare for this work. By being open to all sorts of opportunities for Christian service such as

(Continued on Page 14)

Joanne Chadwick is a Parish Worker at the First Augustana Lutheran Church in Minneapolis, Minnesota. She attended GVC and Macalester, majoring in Religious Education. Her home is in Nutley, New Jersey.



# Steward of the Soil

by: Gunnar Johansen

An expression often used is, "Once a farmer always a farmer," even if only at heart. I was born and raised on the farm, as were my father, grandfather and great-grandfather. I have been farming in partnership with my father for twelve years.

Our church, with its regular services and activities, is the most important part of our family life. We attend the Diamond Lake Lutheran Church, which is a rural church. Most of its members are farmers and retired farmers. Every year we observe a Rogation Sunday and a Harvest Festival Sunday in our church. Being a rural church these observances are very meaningful to us. On Rogation Sunday we ask the Lord's blessings at the beginning of the planting season. We realize we are dependent on good growing conditions, which we cannot control even with all our modern "know how." Then on Harvest Festival Sunday we gather together to give thanks for the harvest. Following services at the church, we gather at the hall for potluck dinner. The hall is gaily decorated with grains, vegetables, and flowers. These are some of the fruits of our labor. The dinner is followed by an afternoon of fellowship.

The past few years we have been short on moisture but we still fared much better than we thought possible. The crops are sometimes destroyed by hail, wind storms, or drouth. This year we witnessed much devastation by wind-driven hail. The previous year the "green bugs" took their toll in many grain fields, but with faith and determination, the farmer tries again with hopes of a better year ahead.

Today, many other farmers and I find it a puzzling and confusing world. The government pays the farmer to put his land into retirement; and yet we know that many people do not have enough food to eat. We have been told that in a few years we will not have enough food to provide for our fast growing population. It seems so wrong that we leave our land lay idle while people go hungry, and one wonders what our Good Lord must think. However, many farmers feel they can provide better for their families by joining the soil bank and then taking a job in town. Many farmers have had to sell out and move off the farm because of the high cost of machinery and repairs, poor prices, unfavorable weather conditions, and the high cost of living. Many of these farms are rented or bought by the remaining farmers so that the farms in general have become larger. I feel we have offset a great deal of this expense by having an adequately equipped farm shop. I feel the most practical piece of equipment is the electric welder. This gives me a real feeling of being constructive and creative.

Today a farmer needs to be well educated to be

able to meet the complex problems of soil conservation, farm economics and plant and livestock improvement. Assistance is available from the county extension agent and the soil conservation field man. Bulletins are available from the federal and state offices. There are many monthly or bi-monthly publications of agricultural papers.

A good farmer feels obligated to leave the soil in good condition for future generations. All that is removed from the soil should be returned to maintain the correct balance of the soil analysis. This soil belongs to God and is ours to use and care for.

One may ask what difference is it to a farmer to be a Christian or not as the Lord treats the Christian and non-Christian alike. Perhaps that is so, but when crops are poor and every thing is discouraging, we have our faith which gives us inner peace, satisfaction and the will to go on. We look to the future and look in the past, but we live for today.

At the present time we probably do not have the income as many people who are employed in towns and cities, but we ask, what could be a more rewarding place to raise three children than a farm with a pony and her colt, a dog and three cats besides sheep, pigs, cattle and chickens? Our farm homes are modern and our children have good educational facilities available through the public schools. On the farm children learn responsibility as they watch birth-growth-and-death. They learn to appreciate the beauty of nature and the blessings of rain and sunshine and that there is an Almighty Control over it.

The words "Hi Neighbor" give us great satisfaction. It is a good feeling to be a part of a neighborhood and a community. I think one of the great examples of this is when the friends and neighbors gather to help someone who has been ill or injured. They may plant, cultivate, or harvest his crops, depending on the season. There are many ways in which a farmer can serve his community. They may serve as officers or on committees of the school board, PTA, church, farm groups, county boards and cooperatives.

As adult leaders of our local 4-H club to which our two daughters belong and our son comes along as a visitor, I would like to quote the 4-H song for boys: "A Plowing Song."

A growing day, and a waking field,  
and a furrow straight and long,  
A golden sun, and a lifting breeze,  
and we follow with a song.  
A guiding thought, and a skillful hand,  
and a plant's young leaf unfurled,  
A summer's sun and a summer's rain,  
And we harvest for the world.

Chorus:

Sons of the soil are we, Lads of the field and flock.  
Turning our sods, asking no odds,  
Where is a life so free?  
Sons of the Soil are we, Men of the coming years,  
Facing the dawn, Brain ruling brawn,  
Lords of our land we'll be.

Gunnar Johansen is a farmer at Verdi, Minnesota. He is a member of the Diamond Lake Lutheran Church at rural Lake Benton. He has served as president of his congregation and as a Sunday school teacher. He is also active in community affairs.



## We Like to Teach

by: Dale and Betty Johnson

I suppose you would call this a "plug" for the profession, but have you ever considered teaching as the vocation for you? There are many opportunities in various fields — lower or upper elementary, secondary education, (junior or senior high school), supervision and administration, or, if you wish, teaching at the college level. Statistics show that there will be an ever-increasing need for instructors at this level. And the climb really isn't too steep if you give it hard work and have a desire to succeed.

Of course, there are disadvantages in the teaching profession, but you will find these in any profession. You say the correcting of papers, attending meetings, sponsoring numerous events, etc., would get you down. However, these are more than offset by the opportunity to work with young people. For the most part, people are interested in learning and in exploring new fields and ideas. Many times we have watched a student struggle with an idea until he masters it. This, to us, is the most rewarding experience of teaching. Each day the teacher is confronted with new challenges which must be met and solved, each in their individual way.

A question which many of you might be asking is, "What are the personal qualifications required of a teacher?" First on the list would be understanding and patience. A teacher must be interested in people

so that he may better understand his students' feelings and attitudes. Individuals have various levels of performance, and the teacher must have the patience to cope with each of their specific abilities.

Secondly, the teacher must be interested in advancing his education. Earning a bachelor of arts degree does not mean that he has terminated his education. This degree is only the beginning of a path on which he will travel toward more education and study.

Another important aspect to consider is that a teacher does not have a 40-hour week as is found in many occupations. In many situations he will be expected to work extra hours for little, if any, material rewards. But we, as teachers, accept this as part of our work, just as the doctor accepts the many mid-night emergencies which he is called to make.

We must always remember, that to make our chosen profession a strong and vital organization, we must be willing to give as much, and more, than we will ever receive in personal gains.

This is a very brief picture of the teaching profession, and of our reasons for choosing it as our vocation. We think we made a wise choice, and we hope that you will join us in our choice. Remember that there will always be a need for the services of a good teacher.

Dale and Betty Johnson are husband and wife, both attended GVC and Iowa State Teachers College at Cedar Falls, Iowa. They are presently serving as Friends of Youth for the church at Fredsville, Iowa. Dale is originally from Dike, Iowa; Betty is from Los Angeles, California.

## Serving Through Nursing

by: Julia Meisgeier

Life, given to us by God, should be molded humbly toward Christian attitudes and actions. The love we have for our Lord drives us to serve Him by serving our fellowmen. We have received the gifts of life and love. There are ever so many ways to return or use that gift. The profession of nursing is one of the many opportunities given to us to accomplish a worthwhile life on earth, and to receive His blessings.

Illness is usually classified as physical or mental. Too often, however, the spiritual disease is overlooked or forgotten in patients. If there is no obvious spiritual cause for the mental or physical illness, then the whole realm of the spiritual is neglected, in most cases. This is sad, because the three properties of mind, body and spirit must know no obstacles to harmony. In the complete, well-rounded care of an individual it is the

task not only for the doctor, psychiatrist or pastor, but all three, to exhibit some knowledge of each other's "field" and especially for all three areas to be included in the care by each, as well as by the nurse.

Such complete care of the total being of the patient gives a nurse the opportunity to witness to the many patients in the Cathedral of Healing. This witness is not limited to the reading of Scriptures or sharing of prayers. The nurse who is kind, appreciative and helpful in a humble manner will do much in her ministry to others. The nurse who selflessly gives her time to listen warmly to a patient's problem is of far greater service than the one who impersonally places an open Bible in the hands of a longing and sorrowing individual. Only after listening to one's aches, whether written of mind, body or spirit, can the nurse and the patient go TOGETHER to the Bible for help. People facing major surgery or a chronic, crippling disease, cannot help but ask questions like: "Why has God done this?" "Does He no longer love me?" "Have I not loved Him enough?" They need TOTAL care from concerned Christians.

A nurse will have to submit to supervision and

(Continued on Page 14)

Julia Meisgeier is a registered nurse in Minneapolis, Minnesota. She comes from Solvang, California and is a member of Bethania Lutheran Church there. In 1959 she spent six months in Belgium as an International Farm Youth Exchange participant. She is a graduate of Santa Ynez Valley high school and a school of nursing in Los Angeles. She has also done graduate work at the University of California at Berkeley.



# A Career in Sociology or Psychology

by: Donald and Carolyn Larsen

In a brief statement, sociology can be defined as the scientific study of the behavior of human groups, such as families, gangs, communities, states and nations, and the relationships between such groups and the individuals within them. We will define psychology quite briefly as the scientific study of the behavior of **individuals**, such as their intelligence, emotions, learning abilities, motivations, and so forth. People often mistakenly think that the field of sociology is the same as that of social work, and that psychology is the same as psychiatry. Let us make a few distinctions so that this confusion might be cleared up. Social work, like the field of engineering, is often called an applied science, meaning that it attempts to put into practical use the knowledge that has been acquired through research by the pure or more basic sciences, such as psychology and sociology. To clarify the distinction between psychology and psychiatry we can point out that the psychiatrist is a medical doctor who has had several years of specialized training in treating the mentally ill. On the other hand, psychologists are not medically trained, nor do they all work with mentally disturbed people.

The reader might wonder why anyone would become a psychologist or sociologist. Even if we knew all the answers to this question we do not have the space to mention them here. But we can suggest a couple of the many reasons why persons make one of these fields their career. Most psychologists and sociologists, in addition to possessing a great curiosity directed at finding out why and how people behave as they do, believe that they can contribute greatly through their scientific research toward an understanding and possible solution or alleviation of the many serious social and personal problems which face us today, ranging from war, crime, industrial and racial strife, to divorce and crippling mental illnesses. In their present undeveloped state the social sciences can offer very few explanations and solutions for these and similar problems. But we believe that this very fact represents a tremendous challenge to the person, possibly one of the readers of this report, who has the inclination and ability to tackle these problems from the scientific viewpoint.

How does one become a psychologist or sociologist? Technically speaking, a full-fledged professional person in one of these fields has earned a Ph.D. (Doctor of Philosophy) degree at a university. This means that he has first had four years of undergraduate college training, plus three to five years of specialized graduate work. Sometimes students terminate their training with a master's degree after one or two years of graduate work, thereby limiting themselves to the type of work they can do in these fields. In his training the student in sociology or psychology should become acquainted with the goals, techniques, concepts,

and theories of the other social sciences — economics, political science, anthropology, and history. This is because in his later work he will often have to integrate his work with that of these sciences, or even work with other social scientists on a research team in order to get a more comprehensive picture of the problem he is studying. Another essential element in the student's training is that he thoroughly learn how to use the general scientific method that is common to all sciences—the social, physical, and biological, in addition to acquiring skill in the use of statistics and the special tools and techniques that are used in his own science.

Let us look now at the type of work psychologists and sociologists are doing today. By far the largest group of sociologists, and a smaller proportion of psychologists, are teaching in colleges and universities. In addition to teaching, a professor usually devotes a great deal of time to research on a matter that is of special interest to him. For instance, some of the general research topics or areas that are receiving the closest attention of sociologists today include the following: Crime and delinquency; race and ethnic relations; mental illnesses; the development or decline of rural and urban areas; the growth, composition and changes in population; public opinion and mass communications; social influences on personality development; and the analysis of major social institutions, such as family, economic, political, religious, military, educational, medical, and legal institutions. In his studies the sociologist uses such tools or techniques as the questionnaire, historical and statistical records, case studies, participant observation, and public opinion polling.

Psychologists also study many of the same areas that sociologists do, but they are interested in the psychological, rather than the social factors or influences involved in the problems. In addition to some of the areas mentioned above, psychologists are interested in the study of physiological processes, animal behavior, personnel problems in industry and business, personality development, and learning.

Besides teaching and doing research at universities, many other persons in these fields devote full time to research in business and industrial organizations, in government agencies, in private scientific laboratories, and in most branches of the military services. Another large group of psychologists, called clinical psychologists, work in psychiatric clinics, mental hospitals, child guidance clinics, schools, prisons, and counseling centers, helping people with emotional problems.

We hope that by mentioning some of the main features of psychology and sociology we have interested some of our readers to inquire further into the career opportunities in these two rapidly growing fields.

Donald and Carolyn Larsen are husband and wife, living near New Haven, Connecticut. She is working on a PhD in clinical psychology, and he on a PhD in sociology. He attended GVC 1951-52. He attends Yale, she interns at the Connecticut State Hospital at Middletown.



## OPINION AND COMMENT



**YOUTH WEEK** this year (January 29 to February 5) has as its theme the first line of that well-known hymn, "Lord, Speak to Me." One of the areas where young people may easily become confused and need a great deal of Christian guidance is in that of choosing a life's work. This is truly an area where the prayer, "Lord, Speak to Me," is very much in order. There is a real need on the part of young people and their parents to think of a life's work in terms of vocation, a calling — a calling to serve God and man in the way in which one is best able. To this end we have turned the major part of this issue over to the youth of our church. "Paging Youth" editor, Pastor Everett Nielsen, has gathered a number of interesting and valuable articles relating to particular vocations. We would urge parents and young people to read each of these articles carefully. No one should tell young people what vocation they should follow and there are too many factors involved to make snap judgments. But it may be that if the theme of Youth Week is taken seriously and these articles are considered thoughtfully God will give guidance such as only He can give.

IN A COUPLE of instances lately we have noted that congregations have considered, if not carried out, a change in their by-laws reducing the number of members necessary for a quorum. In one large congregation the reduction contemplated would mean that some five per cent of the contributing membership — a number about equal to the total of the board members and their wives — would be permitted to carry on the business of the congregation. We are well aware that the pressure of poor attendance at congregational meetings may inspire such changes. There is undoubtedly a feeling of, "What else can we do?" Poor attendance at congregational meetings is a perennial and, so far as we have noted, universal problem in our church. We do not pretend to have the solution to the difficulty, though we do feel that to yield to it by reducing quorums is exactly the wrong step to take. Perhaps if a meeting is dismissed for lack of a quorum and this happens a few times more people will awaken to their responsibility. Will the business of the church grind to a halt meanwhile? Possibly, but we doubt it. In a larger sense we, however, find this lack of interest more disturbing because we firmly believe in Democracy and Democracy is an empty term unless we participate in it — whether it be in the church, the state or the nation. Some of the really great tragedies of history have occurred precisely because no one cared enough to make his voice heard and because it was easier to let someone else do it. We suggest you attend

the next business meeting of your congregation. It is your business too!

A NEW ADMINISTRATION will have taken office by the time these words are read. As we have watched the gradual selection of cabinet officers and other personnel for top positions we have been impressed anew with the sacrifice which many of these men are making in order to serve their country. And, lest this be considered a partisan statement, let us hasten to add that this is hardly the first time we have noted this. As a matter of fact most of the men in top positions in any administration could do much better from a financial standpoint in private work. For all our clamor about government waste and high budgets, public servants, from the bottom of the ladder to the very top, are notoriously underpaid. In recent times, for example, ambassadorships could hardly be accepted by others than men of private means. Of course there is a certain prestige attached to government service, especially in the upper echelons. But we like to feel, and think it is true, that in many cases men and women accept these positions because they sincerely want to serve the public interest as best they are able. This does not mean that we always can or should agree with them or accept their viewpoints. However, we should respect their willingness to give of themselves in service. In this issue we carry a number of articles about various vocations. We would add one more — government service. We are not so naive as to be unaware of the politics involved in government offices, appointments and jobs. Nonetheless we submit that a man may be called to government service as truly as he may be called to any other vocation.

### The Christmas Tree

Various legends about the Christmas tree have been preserved. One German story is both interesting and significant. On a stormy Christmas eve a forester and his family had gathered around a cheerful fire. Soon a knocking was heard. The father, opening the door, saw a little child, cold, hungry and almost exhausted. He was kindly welcomed, warmed and fed. The small son in the family gave up his bed to the stranger. Next morning the family were aroused by the singing of angels. Looking at their unbidden guest, they saw him transfigured; for he was none other than the Christ-Child. He broke off a branch from a fir tree and set it in the earth, "See," He said, "I have received your kind gifts, and this is my gift to you. Henceforth this tree shall always remind you of me at Christmas." And He vanished, leaving them reverently happy.

(From Christmas and Christmas Lore, by T. G. Crippen)

### SUNDIAL MEMORY.....

An old sundial in England bears this inscription: "I Mark Only The Hours That Shine." Reading it one day, a poet sagely added: "I like the sundial's wisdom in marking hours that shine. How happy could we mortals be, if we had sundial memory!"



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Boost Lutheran Women

We will have the "first birthday" of our magazine, LUTHERAN WOMEN in March. Have you sent in your renewal? You really should do so right away or YOU MIGHT MISS A COPY. By the way, while sending **your** renewal, why not send a subscription as a gift?

Read and use your magazine; talk about the articles that interest you particularly. Interest and enthusiasm are catching.

I just returned from a meeting where plans were made for the coming issues. Thank you for giving me the privilege of representing you. **E. P.**

## Attended Breakfast

The December issue of LUTHERAN WOMEN carried a full report of the biennial convention of Augustana Lutheran Church Women held in Kansas City, Missouri, last September. Contained in the report is a resolution passed by the convention commending those in the field of communication who have shown concern for the maintenance of high standards and morals and deploring those who have sought to exploit sex and violence to the detriment of America at home and abroad.

In an effort to enlist the support of other denominations, the Augustana women, under the leadership of their president, Mrs. Bernard Spong; invited women leaders of all the Protestant churches assembled in San Francisco December 4-9 for the 5th Assembly of the National Council of Churches to attend a breakfast meeting at Ebenezer Lutheran Church for the purpose of further exploration. A representative group of about 40 women answered the 7:15 a. m., call for breakfast.

Mrs. Spong presided, introducing the speakers of the morning. Dr. Carl Segerhammar of the Augustana Lutheran Church pointed out that Protestants have traditionally been opposed to censorship. A positive approach must be taken; such as, commending outstanding films, radio and TV programs, helping produce good films, and setting up liaison officers from the churches to help producers. Imperative Productions has been established to enlist the interest of movie companies in producing good and worthwhile films.

George A. Heimrich, director of the Hollywood office of the Broadcasting and Film Commission of the NCCUSA introduced Mr. Sam Ingle, a 20th Century producer, who presented some facts about the movie industry. Although 50,000 people are involved in the movie business admittedly for the "buck," producing

movies is not a profitable business ordinarily. Movies are indeed a mass media, 52 per cent of films produced in this country being sold abroad, the balance sold in the Western Hemisphere. Foreign films are not subject to our film code. He, too, stated that censorship was not the solution, but that forthright support of good pictures would encourage more of their kind. Not all bad TV programs can be omitted, but positive films can counteract them. There is a real need for a successful **good** TV program. Women can help here by writing direct to the station and the sponsor producing good programs. He insisted that the American public gets just what it wants by being willing to pay for it.

Cy Mack, also of the NCCUSA Broadcasting and Film Commission, agreed that we deserve what we get. He pointed out that many people hold themselves above TV and films and therefore are not informed of what is offered, good or bad. He suggested that our women's groups could do well by viewing programs and films and discussing their merits objectively. He suggested a good reference in "The Church in the World of Radio and Television" by John Bach.

Although the meeting could take no definite action, the Augustana women intend to pursue the subject further, and we will undoubtedly hear more from them. But as one woman pointed out, we can each do much in the interest of good productions by commending our nearby radio and TV stations and theaters for that which is good and condemning that which we think is detrimental.

**Thyra Larsen, Solvang.**

WMS Representative.

## *I Meant to Do My Work Today*

I meant to do my work today

But a brown bird sang in the apple tree,  
And a butterfly flitted across the field,  
And all the leaves were calling me.

And the wind went sighing over the land,  
Tossing the grasses to and fro,  
And a rainbow held out its shining hand —  
So what could I do but laugh and go?

**Richard LeGallienne.**



## A Consolidated Seminary

A new seminary, brought into being by the consolidation of four existing seminaries, will be a reality by January, 1963, according to the time schedule recently adopted by the Inter-Seminary Committee on behalf of the participating institutions. These institutions are Augustana Theological Seminary, Chicago Lutheran Theological Seminary, Grand View Seminary and Suomi Theological Seminary. The seminary will be located in Chicago, and will be the largest in the emerging Lutheran Church in America.


Although the immediate occasion for the seminary merger discussions was the imminent merger of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod and the United Lutheran Church in America, it early became apparent to the members of the Inter-Seminary Committee that a unique opportunity for creative action in the area of theological education had been granted the Church. The area of the four seminaries is the only area of the Lutheran Church in America where each of the merging churches has a seminary. Only here is it possible for the Lutheran Church in America to bring together seminaries representing the four theological heritages. This seminary will thus become a most significant visible symbol of the new unity in the Lutheran Church in America.

The new seminary will not only be unique because it will include and reflect the different traditions and heritages flowing into the Lutheran Church in America. Within the LCA it will also be unique because of the size of its enrollment, which is estimated by the Magnitude and Structure Committee in the neighborhood of 500. The new seminary will be unique in still a third way, namely, that it will include not only an undergraduate program leading to the Bachelor of Divinity degree, a graduate program leading to the master's and doctoral degrees, a possible program for laymen preparing for service in the Church, but also a School of Missions, now affiliated with Chicago Lutheran Seminary, and supported by both Augustana and ULCA, and destined to serve the needs of the entire Church. It is confidently hoped that such an undertaking, unique in character, broad in conception, and committed to high standards, will eventually make a major contribution to theological education as a whole.

The Inter-Seminary Committee is proceeding with its work on the basis of a tentative time-table proposed at its November meeting. This time-table calls for action upon the articles of consolidation and constitution by the proper judicatories of the four seminaries during the spring and summer of 1961. Election of the new seminary board of directors would then take place at the constituting conventions of the supporting synods in the fall of 1962. Responsibility for the operation of the seminary would be assumed by this new board of directors as soon thereafter as feasible, and probably by January 1, 1963. Until adequate facilities can be provided on a single site, it will be necessary for the seminary to operate on two campuses, namely, at Maywood and at Rock Island.

Know thyself — but don't get frightened.

— R. B. Lockhart.



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## Professor Suggests 'Modern Cathedral' for Inner City

Pastors of America's newest Lutheran denomination today heard a suggestion that "modern cathedrals" may be needed to strengthen the church's efforts in the inner city.

Dr. Jerald C. Brauer, dean at the University of Chicago Divinity School, suggested that Lutherans in today's big cities should serve as "shock troops."

He was one of four lecturers at the first annual Mid-Winter Convocation of pastors of The American Lutheran Church. Nearly 700 attended sessions at Luther Theological Seminary, St. Paul, January 3-5.

Dr. Brauer, who has taught church history at the University of Chicago since 1950, suggested that a "modern cathedral" perhaps could effectively serve inner city areas that now are divided among eight or ten parishes.

Such a cathedral would be built "hopefully in modern architecture...perhaps even in a blighted area, as symbol of hope in this depersonalized age," he said.



## OUR CHURCH

**Tacoma, Washington:** A series of "cotage meetings" is being held here during January to acquaint all members with the issues involved in the proposed merger with Grace Lutheran, a small ULCA congregation. This question will be voted on at the annual meeting of St. Paul's congregation on January 29. Carl Laursen is pastor at St. Paul's.

**Ringsted, Iowa:** Dr. Alfred Jensen was guest speaker here on January 8 while Pastor Carlo Petersen was attending the annual winter camp for the youth of the Iowa District.

**Detroit, Michigan:** On Sunday, January 15, new chimes were dedicated in St. Peter's church here. The chimes have been purchased with numerous memorial contributions. Howard Christensen is pastor at St. Peter's.

**Waterloo, Iowa:** A new venture is being tried here at St. Ansgar's church, where Richard Sorensen is pastor. A Fellowship Sunday on January 15 will be the first in a series of gatherings to meet the needs of both young and old. Beginning with coffee at 3:30, the program features a film, musical numbers, a potluck supper, game time and a closing devotional moment at 7 p. m.

### TIME

Time is necessary for growth into anything of really great value. We need not be surprised, therefore, to find that a main condition of growing into a deepening friendship with God must be the giving of some time. No acquaintance can become deep without time given. Any love will grow cold to which no time is given. This is the practical way in which we do give ourselves to our friends. One has only to look over his own experience to see that he has allowed certain friendships quite to drift out of his life simply because a little time was not expended to keep them alive.

It is just here that there lies the prime significance of the taking of time for meditation and prayer. These are no magical conditions. In recognizing their necessity, we are simply fulfilling the same conditions which hold for any true friendship. Just as it is a matter of serious importance in the family that the members of the household should often be together, so we need to put ourselves in the use of his word and of prayer, that he may have opportunity, to share with us his own life, and to bring us into some real unity with him.

Henry Churchill King.

A cartoon that appeared some years ago showed a couple of Egyptians, apparently a man and his wife, holding a roll of parchment. The man holds one end while the woman feverishly unrolls the other. "Here Rameses," she says, "you hold this end. I want to see if it has a good ending."

I have faith enough to believe that this strange riddle of life, out of which some of us today can make nothing, has a satisfactory ending. Let us work and wait and believe.

W. S. Abernathy.

## Being A Pastor

(Continued from Page 6)

Dr. Luccock goes on to say that we live in a push button world with many WONDERS, but with a loss of the SENSE OF WONDER, that life is truly measured not by the number of breaths TAKEN, but by the number NOT TAKEN, the occasion when breathing is stopped in amazement. In the work of the ministry, you can expect to have your breath stopped in amazement many times at the wonder and mystery of life as you come to know it and experience it in the lives of your people and yourself.

It may be true that this should be the experience of every Christian regardless of what kind of work he is in. But in the ministry, this will be doubly so.

If you have some of the basic qualifications and wish to be a minister, what are you waiting for?

## Opportunity for Young Women

(Continued from Page 7)

teaching church school, Bible school, being a counselor at camp, going on retreats, caravanning, etc., the assurance will be given that this is the right direction.

I would not advise that everyone go into parish work for it isn't for all of us. If you have the desire and qualifications, don't turn your back on God and your fellowmen but answer

"Because thy promise I believe  
O lamb of God I come."

## Serving Through Nursing

(Continued from Page 9)

authority in study and work. She will have to be objective. In the nursing profession, one's own wishes cannot play a role or the vocation may become an amateurish act. To actively and wholeheartedly engage in a profession, no allowance can be made for amateurism. Complete concern for the sufferer transcends one's own personal likes and dislikes. Forgetting one's self is a key attribute.

Persistent, active effort shows spiritual devotion and only in purposeful steady activity can one find Christian service. One must strive for exactness and thoroughness even though the pressures of duty may tempt one to "cut corners." We are all capable of making mistakes, and thus it is important to learn correctly and practice carefully.

Serving God as a nurse, one can see the happiness in the miracle of God's greatest love: the birth of a baby; yet, we also share in the sorrow of the passing of loved ones. We see life and death at first hand, and we live life at first hand.

A nurse has excellent opportunity to witness through actions as she presents herself to others. She can give her talents and knowledge in love to those sick in body, mind and soul. When you choose your occupation, respond totally to God's request for responsible use of your talents.

## Acknowledgment of Receipts by the Synod Treasurer

For the month of December, 1960

### For the Synod Budget:

#### Unassigned Receipts:

Bridgeport, Conn. ....	\$ 200.00
Newell, Iowa .....	640.50
St. Peters, Cedar Falls, Iowa ....	37.32
Trinity, Chicago, Ill. ....	448.85
Hampton, Iowa .....	1,396.50
Alden, Minn. ....	486.00
Volmer, Dagmar, Mont. ....	323.00
Cordova, Nebr. ....	500.00
Dwight, Ill. ....	225.17
Watsonville, Calif. ....	255.76
Fredsville, Iowa .....	398.83
Sidney, Mich. ....	400.00
Circle Pines, Minn. ....	474.50
Racine, Wis. ....	151.50
Kimballton, Iowa .....	500.00
Waterloo, Iowa .....	1,500.00
Bone Lake, Wis. ....	200.00
Tacoma, Wash. ....	109.00
Brown City, Mich. ....	11.50
Newell, Iowa .....	515.50
Enumclaw, Wash. ....	226.00
Parlier, Calif. ....	237.00
Seattle, Wash. ....	699.75
Marquette, Nebr. ....	361.50
Hay Springs, Nebr. ....	482.00
Cordova, Nebr. ....	707.50
Newark, N. J. ....	532.64
Greenville, Mich. ....	104.25
St. Peters, Cedar Falls, Iowa ....	18.80
West Denmark, Luck, Wis. ....	380.25
Danevang, Texas .....	345.75
Wilbur, Wash. ....	252.50
Detroit, Mich. ....	1,040.95
Grayling, Mich. ....	37.50
Sidney, Mich. ....	84.15
Juhl, Marlette, Mich. ....	600.00
St. Stephens, Chicago, Ill. ....	170.50
Dwight, Ill. ....	271.68
Menominee, Mich. ....	149.91
Brayton, Iowa .....	1,146.95
Bone Lake, Luck, Wis. ....	9.00
Askov, Minn. ....	839.00
Minneapolis, Minn. ....	840.00
Tyler, Minn. ....	1,865.00
Diamond Lake, Lake Benton, Minn. ....	424.53
Fresno, Calif. ....	444.00
Junction City, Ore. ....	1,042.55
Troy, N. Y. ....	145.00
Manistee, Mich. ....	193.25
Kimballton, Iowa .....	678.00
St. Paul, Cedar Falls, Iowa ....	167.25
Los Angeles, Calif. ....	500.00
Bethlehem, Cedar Falls, Iowa ...	2,446.75
Newington, Conn. ....	14.94
Lake Norden, S. D. ....	661.00
<b>Pastors' Pension:</b>	
Tacoma, Wash. ....	41.00
Racine, Wis. ....	214.50
St. John's Church Women, Mar- quette, Nebr. ....	40.00
Kimballton, Iowa .....	73.75
Ladies' Aid, Detroit, Mich. ....	15.00
Seattle, Wash. ....	200.00
Junior Aid, Grayling, Mich. ....	8.00
Ruthton, Minn. ....	22.50
Ladies' Aid, Wilbur, Wash. ....	25.00
Edison, Township, N. J. ....	210.00
Tyler, Minn. ....	110.21



**Children's Home:**

Parlier, Calif. .... 15.00

**Seamen's Mission:**

Ladies' Aid, Tyler, Minn. .... 20.00  
 Ladies' Aid, Clinton, Iowa .... 10.00  
 Ladies' Aid, Marquette, Nebr. .... 40.00  
 Ladies' Aid, Marquette, Nebr. .... 25.00  
 Ladies' Aid, Detroit, Mich. .... 20.00  
 Ladies' Aid, Fredsville, Iowa .... 15.00  
 Ladies' Aid, Bone Lake, Wis. .... 10.00  
 Nathanael Ladies' Aid, Dagmar, Mont. .... 15.00

St. Stephen's Ladies' Aid, Chicago, Ill. .... 5.00

Junior Aid, Grayling, Mich. .... 8.00

Christmas Offering, Diamond Lake, Lake Benton, Minn. .... 36.97

Ruthton, Minn. .... 10.00

Women's Circle, Omaha, Nebr. .... 15.00

Ladies' Aid, Wilbur, Wash. .... 10.00

Manistee, Mich. .... 10.00

Ladies' Aid, Roscommon, Mich. .... 5.00

Ladies' Aid, Kimballton, Iowa .... 15.00

Ladies' Aid, Watsonville, Calif. .... 25.00

Bethlehem, Cedar Falls, Iowa .... 20.00

**Publications:**  
 Bethlehem, Cedar Falls, Iowa, for Lutheran Tidings .... 11.25

**President's Travel:**

Des Moines, Iowa .... 20.00

Kimballton, Iowa .... 10.00

**Santal Mission:**

St. Stephen's Women's Mission Society, Chicago, Ill. .... 19.18

Ladies' Aid, Newell, Iowa .... 50.00

Women's League, Menominee, Mich. .... 10.00

Ladies' Aid, Newark, N. J. .... 10.00

Sidney, Mich. .... 3.00

Sunday School, Dagmar, Mont. .... 33.42

Circle Pines, Minn. .... 10.18

Edison Township, N. J. .... 90.50

Congregation and Sunday School, Kimballton, Iowa .... 41.00

Ladies' Aid, Detroit, Mich. .... 25.00

In memory of Dagmar Lund from friends in Nain Lutheran Church, Newell, Iowa .... 50.00

Ladies' Aid, Fredsville, Iowa .... 15.00

Ladies' Aid, Bone Lake, Wis. .... 13.43

Nathanael Ladies' Aid, Dagmar, Mont. .... 20.00

Newark, N. J. .... 14.50

St. Peter's, Cedar Falls, Iowa .... 9.00

Hay Springs, Nebr. .... 19.00

Askov, Minn. .... 35.75

Ruthton, Minn. .... 36.50

Fresno, Calif. .... 18.00

Manistee, Mich. .... 29.50

Ladies' Aid, Kimballton, Iowa .... 25.00

Bethlehem, Cedar Falls, Iowa .... 15.00

Fredsville, Iowa .... 25.00

**Other Budget Items:**

**Home Mission:**

Ladies' Aid, Clinton, Iowa .... 10.00

St. Stephen's Women's Mission Society, Chicago, Ill. .... 15.00

Ruthton, Minn. .... 15.00

St. Stephen's, Chicago, Ill. .... 21.55

**Tyler Old People's Home:**

Ladies' Aid, Clinton, Iowa .... 10.00

Ladies' Aid, Detroit, Mich. .... 20.00

Annex Club, Seattle, Wash. .... 10.00

Junior Aid, Grayling, Mich. .... 8.00

Ruthton, Minn. .... 40.05

Women's Circle, Omaha, Nebr. .... 15.00

Bethlehem, Cedar Falls, Iowa .... 25.00

**Grand View College:**

Ruthton, Minn. .... 18.00

Bethlehem, Cedar Falls, Iowa .... 25.00

December Budget Receipts from

Congregations .....\$28,795.42

Previously acknowledged ..... 76,801.11

Total to date .....\$105,596.53

**Pastors' Pension Contributions:**

Pastor Harry Andersen .....\$ 29.00

Pastor Howard Christensen ..... 33.50

Pastor John Christensen ..... 23.56

Pastor Vagn Duus ..... 17.49

Pastor A. E. Farstrup ..... 27.80

Pastor Folmer Farstrup ..... 21.50

Pastor Willard Garred ..... 51.00

Pastor Edwin Hansen ..... 26.48

Pastor Thorvald Hansen ..... 15.50

Pastor Robert Hermansen ..... 92.00

Pastor Don Holm ..... 54.00

Pastor Alfred Jensen ..... 10.50

Pastor Harris Jespersen ..... 23.40

Pastor Ronald Jespersen ..... 26.00

Pastor H. P. Jorgensen ..... 21.00

Pastor Ottar Jorgensen ..... 24.00

Pastor A. C. Kildegaard ..... 64.15

Pastor K. Kirkegaard-Jensen .... 22.20

Pastor J. C. Kjaer ..... 27.00

Pastor Harald Knudsen ..... 20.25

Pastor Johannes Knudsen ..... 131.00

Pastor Gordon Miller ..... 46.00

Pastor Erik Moller ..... 23.70

Pastor Enok Mortensen ..... 20.00

Pastor Eilert Nielsen ..... 24.80

Pastor Ernest D. Nielsen ..... 76.98

Pastor H. O. Nielsen ..... 23.75

Pastor Ivan E. Nielsen ..... 25.00

Pastor W. Clayton Nielsen ..... 22.50

Pastor Harold Olsen ..... 20.50

Pastor Gudmund Petersen ..... 18.00

Pastor Harald A. Petersen ..... 13.00

Pastor Calvin Rossman ..... 48.60

Pastor Joseph N. Sibert ..... 21.00

Pastor Richard H. Sorensen ..... 24.00

Pastor C. A. Stub ..... 20.00

Pastor Charles Terrell ..... 42.00

Pastor Peter Thomsen ..... 29.90

Pastor Ivan Westergaard ..... 6.15

Total for December .....\$1,267.21

Previously acknowledged ..... 3,366.12

Total .....\$4,633.33

**Annual Reports:**

Newell, Iowa .....\$ 2.50

St. Peter's ELC, Cedar Falls, Iowa .... 3.00

Gayville, S. D. .... 1.50

Trinity, Chicago, Ill. .... 10.00

Hampton, Iowa .... 15.00

Withee, Wis. .... 10.00

Alden, Minn. .... 12.50

Cordova, Nebr. .... 6.00

Badger, S. D. .... 6.00

Tacoma, Wash. .... 6.00

Watsonville, Calif. .... 12.50

Newington, Conn. .... 10.00

Sidney, Mich. .... 7.50

Circle Pines, Minn. .... 7.50

Kimballton, Iowa ..... 15.00

Ludington, Mich. .... 3.00

Brown City, Mich. .... 3.50

Clinton, Iowa .... 4.00

Newell, Iowa .... 2.50

Enumclaw, Wash. .... 6.00

Parlier, Calif. .... 1.50

Seattle, Wash. .... 10.00

Hay Springs, Nebr. .... 5.00

Newark, N. J. .... 5.00

Dannebrog, Greenville, Mich. .... 2.00

West Denmark, Luck, Wis. .... 6.00

Detroit, Mich. .... 12.50

Grayling, Mich. .... 2.50

Dwight, Ill. .... 10.00

Brayton, Iowa .... 10.00

Minneapolis, Minn. .... 12.00

Tyler, Minn. .... 50.00

Junction City, Ore. .... 6.00

Edison Township, N. J. .... 4.50

Manistee, Mich. .... 3.00

St. Paul ELC, Cedar Falls, Iowa .... 10.00

Los Angeles, Calif. .... 7.50

Bethlehem, Cedar Falls, Iowa .... 12.50

Total for December .....\$ 314.00

Previously acknowledged ..... 213.50

\$ 527.50

Total Budget Receipts from Congregations and Pastors .....\$110,757.36

**Received for Items Outside of the Budget:****Lutheran World Action:**

Newell, Iowa .....\$ 113.10

St. Peter's, Cedar Falls, Iowa .... 18.20

Hampton, Iowa .... 194.40

Alden, Minn. .... 259.20

Ladies' Aid, Seattle, Wash. .... 10.00

Tacoma, Wash. .... 59.00

Watsonville, Calif. .... 23.60

Fredsville, Iowa .... 245.80

St. Stephen's, Chicago, Ill. .... 17.00

Ladies' Aid, Tyler, Minn. .... 10.00

Newington, Conn. .... 203.80

Sidney, Mich. .... 137.80

Brayton, Iowa .... 29.05

From residents of Valborgsminde,

Des Moines, Iowa .... 45.40

Racine, Wis. .... 206.88

Waterloo, Iowa .... 19.71

For Chilean Relief ..... 11.65

White, S. D. .... 51.40

Tacoma, Wash. .... 41.00

From residents of Valborgsminde,

Des Moines, Iowa .... 8.00

Tyler, Minn. .... 30.00

Clinton, Iowa .... 405.20

Newell, Iowa .... 113.10

Parlier, Calif. .... 36.00

Seattle, Wash. .... 25.20

In memory of Mrs. Jacob Hansen

from the congregation, Hampton,

Iowa .... 5.00

from the Ladies' Aid for a Refugee family .... 17.00

Hay Springs, Nebr. .... 132.60

Cordova, Nebr. .... 162.66

For World Refugee Year ..... 25.00

for LWR from Mrs. Aage Paulsen ..... 2.00

Newark, N. J. .... 108.00

Dannebrog, Greenville, Mich. .... 7.81

St. Peter's, Cedar Falls, Iowa .... 18.25

From Carl and Marie Jensen, Des

Moines, Iowa .... 50.00



Grayling, Mich. ....	75.50
Sidney, Mich. ....	75.00
St. Stephen's, Chicago, Ill. ....	100.32
Christmas Offering, Dwight, Ill. ..	106.55
Menominee, Mich. ....	26.52
Bone Lake, Luck, Wis. ....	113.80
Askov, Minn. ....	200.00
Minneapolis, Minn. ....	157.20
Tyler, Minn. ....	263.20
For "Share Our Surplus" in lieu of buying Christmas flowers, Dia- mond Lake, Lake Benton, Minn. ....	20.00
Ruthlon, Minn. ....	50.00
In memory of Albert V. Olson from relatives and friends .....	50.00
From the estate of Jens N. Jessen for LWA and Relief, Gayville, S. D. ....	2,261.27
Mr. and Mrs. Charles Lauritzen, Dwight, Ill. ....	50.00
Troy, N. Y. ....	125.00
From the Sunday School .....	10.00
Edison Township, N. J. ....	185.00
Kimballton, Iowa ....	500.00
From the Sunday School .....	28.45
From the Church .....	6.75
St. Paul, Cedar Falls, Iowa ....	26.00
Askov, Minn. ....	70.00
Viborg, S. D. ....	74.00
From the Sunday School .....	26.00
Los Angeles, Calif. ....	204.96
Bethlehem, Cedar Falls, Iowa ....	464.00
Fredsville, Iowa ....	25.00
Total .....	\$8,137.33
Previously acknowledged .....	14,160.79
Total to date .....	\$22,298.12

**Santal Mission:**

Church Women, Newington, Conn..\$	25.00
WMS, St. Stephen's, Chicago, Ill.	5.92
Waterloo, Iowa .....	100.00

**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**

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.

I am a member of the congregation at \_\_\_\_\_ January 20, 1961

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

PETERSEN, ANDREW K.  
TYLER, MINN.  
RT. 2

6-4

South Lutheran Society, Viborg, S. D. ....	15.00
to educate a Santal Child .....	30.00
Ladies' Aid, Danevang, Texas ....	10.00
Mrs. Thyra Feddersen, in memory of loved ones, Aurora, Nebr. ....	5.00
Mrs. Emma Nielsen, Lake Norden, S. D. ....	10.00
Edison Township, N. J. ....	31.50
Racine, Wis. ....	5.00
Ladies' Aid, Marquette, Nebr. ....	40.00
Sunday School and V. B. S., Water- loo, Iowa ....	49.57
Sunday School, Dwight, Ill. ....	300.00
Des Moines, Iowa, in memory of Andrew Christensen, Anna Ka- trina Nielsen, Wilbur N. Hostrup, Joseph B. Siebert .....	20.00
Sunday School, Withee, Wis. ....	40.00
Sylvia Kaskey, Des Moines, Iowa Des Moines, Iowa, from the resi- dents of Valborgsminde in mem- ory of Hans T. Rasmussen ....	3.00
Iowa Bridge Co., Des Moines, Iowa Parlier, Calif. ....	11.50
Seattle, Wash. ....	100.00
Ladies' Aid, West Denmark, Luck, Wis. ....	15.00
Chicago, Ill., from Mr. and Mrs. Hans Clausen in memory of Vir- ginia Blom .....	5.00
Ladies' Aid, Solvang, Calif. ....	3.00
Sunday School, Newell, Iowa ....	25.00
Aurora, Nebr., in memory of Ver- nal Hoegh from his parents ....	25.00
WMS, Muskegon, Mich. ....	5.00
From Alice Smith and Edna and Thyra Wolkerson in memory of Anna Hansen Nielsen .....	27.00
St. Stephen's Ladies' Aid, Chicago, Ill. ....	10.00
Junior Aid, Grayling, Mich. ....	25.00
Hay Springs, Nebr. ....	8.00
WMS, St. Stephen's, Chicago, Ill., for Mohulpahari Hospital .....	71.00
Askov, Minn. ....	15.00
Diamond Lake, Lake Benton, Minn. from the Christmas program ..	17.04
Ruthlon, Minn. ....	48.07
In memory of Albert V. Olsen from relatives and friends ....	42.60
Omaha, Nebr. ....	150.75
From the estate of Jens N. Jessen, Gayville, S. D. ....	109.60
WMS of AELC .....	1,130.63
for Mohulpahari Hospital .....	79.73
Solvang, Calif. ....	75.00
Edison Township, N. J. ....	200.00
Sunday School, Muskegon, Mich. ....	4.41
Manistee, Mich. ....	98.97
Senior Ladies' Aid, Roscommon, Mich. ....	24.50
St. Stephen's, Chicago, Ill. ....	5.00
St. Paul from the S. S., Cedar Falls, Iowa ....	21.55
Wayne, Alberta, Canada ....	19.37
Viborg, S. D. ....	106.59
Trinity Church Women, Chicago, Ill. ....	10.00
Sunday School, Des Moines, Iowa Bethlehem, Cedar Falls, Iowa ....	75.00
Total .....	20.00
Eben-Ezer Mercy Institute:	11.25
Cordova, Nebr. ....	\$3,300.45
Ladies' Aid, Clinton, Iowa ....	46.20
Marlette, Mich. ....	10.00

Nathanael Ladies' Aid, Dagmar, Mont. ....	15.00
Brown City, Mich. ....	36.00
Seattle, Wash. ....	15.00
From the Annex Club .....	25.00
Willing Workers Society, Dwight, Ill. ....	25.00
Women's Circle, Omaha, Nebr. ..	15.00
St. Stephen's, Chicago, Ill. ....	21.55
Bethlehem, Cedar Falls, Iowa ....	35.00

Total .....\$ 253.75

**Children's Home, Chicago, Ill.:**

Clinton, Iowa, from Thyra Danebod Lodge No. 7, Danish Sisterhood of America .....	5.00
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**District IV AELC Home Mission:**

From District Treasurer for St. Paul, Cedar Falls, Iowa .....	150.00
From District Treasurer for North Cedar .....	183.34
From District Treasurer for Cedar- loo .....	150.00

Total .....\$ 483.34

**Lutheran Welfare of Minnesota:**

Danish Ladies' Aid, Tyler, Minn. ....	10.00
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**Des Moines Old People's Home:**

Ladies' Aid, Clinton, Iowa .....	10.00
Fredsville Ladies' Aid, Cedar Falls Iowa .....	10.00
Ladies' Aid, Davey, Nebr. ....	10.00

Total .....\$ 40.00

**District V Home Mission:**

Received from District Treasurer. ....	10.00
Received from District Treasurer. ....	250.00

Total .....\$ 260.00

**Pastors' Pension Endowment Fund:**

From the estate of Mary S. Knud- strup .....	\$1,000.00
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**American Bible Society:**

Sunday School, Kimballton, Iowa..	15.00
Sunday School and V. B. S., Water- loo, Iowa .....	35.54
St. Stephen's Ladies' Aid, Chicago, Ill. ....	5.00
Cordova, Nebr. ....	21.00
Bethlehem, Cedar Falls, Iowa ....	26.00

Total .....\$ 102.54

**Iowa Lutheran Welfare:**

Fredsville Ladies' Aid, Cedar Falls, Iowa .....	2.00
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**Faith and Life Advance:**

Salinas, Calif. ....	300.00
Seattle, Wash. ....	425.00
Muskegon, Mich. ....	900.00

Total .....\$1,625.00

**Church Extension Fund:**

Brown City, Mich. ....	5.00
Faith and Life Advance .....	2,750.00

Total .....\$2,755.00

**Seamen's Mission:**

AELC Women's Mission Society ..\$	55.00
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**Home Missions:**

AELC Women's Mission Society ..\$	1,200.00
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**Grand View College Building Fund:**

AELC Women's Mission Society for the gymnasium .....	70.00
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Respectfully submitted,  
American Evangelical Lutheran Church,  
M. C. Miller, Treasurer.  
79 West Road, Circle Pines, Minn.