

Lutheran Tidings

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Religious Education Emphasis Week

SEPTEMBER 24-OCTOBER 1, 1950

President of the United States Endorses Observance

Dear Dr. Ross:

"Religious Teaching—Vital to the Nation" is a particularly significant choice as a theme for the annual observance of Religious Education Week, September twenty-fourth through October first. In sponsoring this observance, the International Council of Religious Education is performing a very real service.

Surely, as a people, we must strengthen the religious and spiritual foundations of our daily lives if we are to meet successfully the many and complex problems which confront the Nation. Man cannot live by bread alone; and an overpreoccupation with material things will not take us on down the path towards genuine freedom, justice and happiness. The firmer grasp we have on the truths of both the Old and the New Testaments, the nearer we shall come to achieving our inmost democratic ideals.

Very sincerely yours,

Harry S. Truman.

Only Reality of God Can Save

By FRANCIS B. SAYRE, United States Representative, Trusteeship Council of the United Nations

It is the spiritual life of the great rank and file of the people which inevitably determines the policies of a democracy. And in our public life, the urgent need for strong spiritual foundations and Christian direction, if Western civilization is to triumph over the forces of communism, is becoming ever more apparent. Without a common sense of direction such as only a common spiritual objective can give, the work of some will collide with or cancel the work of others and all must end in futility.

Only a sense of the vivid reality of God, which gives to men and women common spiritual values, can save. And the one force which can achieve this, so far as I can see, is a flaming Christianity. To avoid shipwreck we must turn back to the life-giving, yeasty fundamentals taught by Jesus Christ and make them more regnant in our daily lives. In these crucial times that means more intensive and gripping religious education:

More Time Needed for Religious Training

By MRS. MARY McLEOD BETHUNE

Founder—President Emeritus, Bethune—Cookman College, Daytona Beach, Florida

It is strikingly interesting that the theme-thought of the twentieth annual observance of Religious Education Week will be "Religious Education—Vital to the Nation."

I feel that the great need of today for world peace—for world brotherhood, for economic security, for the building of this one world of democracy for all—is a very fervent spiritual undergirding of mankind everywhere. It is of vital importance that more time be directed to the teaching of the principles of Jesus Christ, and the courageous exemplifying of His teachings in all of our lives.

This reliance has been the key to the success of my own life.

Religious Education—Greatest Need of Our Time

By WILLIAM GREEN, President, American Federation of Labor

Your enterprise in the twentieth annual observance of Religious Education Week (September 24-October 1, 1950) looks toward the fulfillment of the greatest need of our time. To look on our life merely from the point of view of its

(Continued on page 10)

(The above released by the International Council of Religious Education, Chicago, on behalf of Religious Education Week, September 24-October 1, 1950).

Balanced Christian Living

FIFTEENTH SUNDAY AFTER TRINITY

By Edwin E. Hansen

Pastor of Central Lutheran Church, Muskegon, Mich.

TEXT: Luke 10:38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into the house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

The domestic incident here related from the Bethany home, where Jesus always enjoyed to come, and where He always was welcome, is a favorite story to many Christians. The occupants of that home, Martha, Mary and the brother, Lazarus, were warmly attached disciples of Jesus. Every member of this family was the object of His tender regard.

The two sisters of this home are types of two different temperaments. Their characters are frequently contrasted. Martha is said to be a symbol of activity and Mary a symbol of contemplation. It is doubtful, however, that such a description is complete of either. Martha must at times have sat at the feet of Jesus. Mary has not habitually shirked the duties of the household. Nor is it likely that Jesus commended only the life of contemplation and reproved the life of activity. His intention was that Mary and Martha, as well as all of us, whatever the character and disposition may be should seek "the good part," and cultivate and grow in both qualities.

The Master would contrast the spirit of mere outward activity, where real Christian service is to be rendered, with the spirit that "acts and rests, works or hears, gives or receives, speaks to others or feeds itself, prepares for Jesus or sits at His feet, always with the one thing in view, Christ Himself and His glory in our salvation."

The Christian life is not just a life of bustling activity. Many modern Christians seem to think so. They are very busy with many, often superficial, things. Martha was over-zealous in her activity of preparing for the temporal needs of the Master that day. In her outward zeal, she became distracted, flustered, irritated, as her impatient words indicate. She divided her mind and strength among too many things. Her disposition made her go to the extreme of what was proper. Hence the Master's reprimand.

Bustling activity characterizes our civilization. Also the work of the Christian church. One Lutheran pastor observes: "The church itself is distracted and seeks refuge in further distraction; doing a hundred things to justify itself for not doing the one thing. Where else need we seek for the cause of the immense secular sadness which marks the life of our time?"

It is possible to work zealously for Christ and do it in the wrong way, by failing to receive from Christ what we need most of all. This was Martha's mistake.

Anxious and restless activity in the service of God may easily become external and mechanical, so that we scatter our gifts, dissipate our powers and fail to distinguish between the significant and insignificant. Thus we may become mere automatons which actually hinder the work of God.

What many such distracted souls need to hear, also today, is the voice of the Christ of the ages, speaking with the same power and authority as He did when He spoke to the distracted Martha long ago: "Martha, Martha, thou art anxious and troubled about many things but one thing is needful."

If the Christian life does not consist in a constant swirl of outward activities, neither does it consist in quietude of contemplation only.

Though both these sisters loved Jesus, Martha's disposition made her busy herself too much about Jesus, whereas Mary's disposition made her desire to communicate with Him. Mary had the virtue of being able to discriminate between values, the ability of putting first things first. For this she is commended by Jesus. An intuitive faith, an inner compulsion drew her to Him. She sensed that she would profit most and honor her Lord best by opening her soul to His influence. The needs of her life had been simplified to the most essential.

The spirit of Mary has been misinterpreted. Folks who pattern their lives after Mary seek their religious expression and satisfaction in "quietism" and contemplation. Often they will nothing and wish for nothing, but to be left undisturbed in their holy meditation. They want to hear the word but conveniently forget that service in the Kingdom of God is a necessity also and requires labor.

Mary was not inactive. Her attitude was not always passive, always receiving, never giving. If we read chapter 12 in John's gospel, we may see her actively engaged in a service for Christ. But she sought the Kingdom of God first. Faith in the Savior and His salvation was the one thing needful.

Do not most of us need to reduce the activities of life to more simple proportions so that we may live more fully within and less on the surface? Is it not true that many things, which give us worry and concern, shrink into matters of triviality or of no significance at all when we are confronted with some great emergency? So also when a person has come to sense a deep spiritual need because of his sin; everything else is as nothing in comparison, till that great need is satisfied.

The balanced Christian life is a combination of activity and contemplation. What is desired is not a lessening of activity, but a true direction in the exercise of it. We must master our powers so that we are not driven hither and thither by unregulated impulses which bring to naught our purposes and defeat our ends. Genuine faith in Christ will provide a

simplifying and unifying principle to direct our activities.

Sitting at the feet of Jesus does not hinder anyone in well doing. In fact it is the very basis of it. The Christian life must not be one-sided, but well balanced. The busy practical mind and hands of Martha coupled with the thoughtful, introspective and devoted spirit of Mary is the solution to our busy distracted lives.

There is a time to be busy and a time for quiet meditation. When Christ desires to speak to our souls, then it is our time to meet Him, and with the spirit of Mary and Samuel say: "Speak, Lord, Thy servant heareth."

Here is the difficulty. Too many folks do not want

to hear the Master's voice, do not seek the calmness and peace from the restlessness and mad rush of the world. Hence they worry and fret about the many things, instead of reducing their wants to the vital essentials.

As long as humanity is unconcerned about its relationship with God, he will continue to be anxious about all the externals, whereas if he would seek the one thing needful, the love, grace, forgiveness and righteousness of God, then all other things would find their rightful place.

Would that we by the grace of God might strive to find the spiritual and mental balance which would make us more useful and effective Christians in our Master's service.

World Convention On Christian Education

By Lem Petersen

Director of Public Relations

International Council of Religious Education

More than 5,000 Christian teachers and leaders are returning to their homes in 61 nations to make new advances in Christian education as a result of the inspiration, fellowship and discussions of the 13th World convention on Christian Education, held in Toronto, Canada, August 10-16.

Sponsored by the World Council of Christian Education, oldest world ecumenical body with offices in London and New York city, the convention heard major addresses by Lord Mackintosh of Halifax, W.C.C.E. president; Dean Luther A. Weigle, W.C.C.E. assembly chairman; Dr. W. A. Visser 't Hooft and Bishop Stephen C. Neill, general secretary and associate general secretary of the World Council of Churches; Dr. Toyohiko Kagawa, famous Japanese evangelist; and Dr. Charles Malik, Lebanon ambassador to the United States.

The convention worked in four divisions—General Christian Education, Christian Education of Children, Christian Education of Youth, and Christian Education of Adults. Each had major addresses in the morning, followed by many small forum groups discussing the addresses. In the afternoon the divisions had sectional meetings on many additional Christian education subjects.

Other special features during the convention were a memorial service at the Robert Raikes' statue on Sunday afternoon, world-wide denominational meetings one evening, and regional meetings one afternoon, including the 22nd Quadrennial Convention of the International Council of Religious Education, for U. S. and Canadian delegates.

From the colorful procession of nations on the opening night with delegates of many lands wearing their national costumes, through the 15,000 attending youth service of witness on Sunday night, and concluding with an act of dedication and the Hallelujah Chorus on the last night, there was created an atmosphere of worship and consecration which will be carried around the world and which will long influence Christian educators, even in remote churches and humble homes.

In many rooms and small groups there were to be found earnest discussions by delegates from the many countries, comparing conditions, problems, and methods of Christian education. At worship, at meals, and in conversation—delegates gained new insight and experience into the world-wide fellowship of the Christian church.

Sunday school teachers had opportunity to meet and talk with leading Christian leaders who had only been names to them before. Old-timers in the Christian education movement shared their wisdom with youth, and youth brought new zeal and enthusiasm for the task of preaching and teaching the gospel of our Lord Jesus Christ throughout the world.

Attempts to eliminate God from government and education were scored by **Dr. Weigle**.

This disposition is due to "an extreme interpretation of the principle of church and state, which confines God to the church and outlaws him in the state," he continued.

Lord Mackintosh said that the work of Christian educators was more important than the meetings of statesmen in Paris, London, and Washington.

Looking back on the 60-year history of the World Council of Christian Education, formerly the World's Sunday School Association, he said: "We look to the past with disappointed hopes and we survey the future with fear and apprehension. If man's spiritual side could only be developed in keeping with his material progress, the end of the century would see the beginning of the millenium."

"Christian education does not deal in the first place with morals," observed **Dr. Visser 't Hooft**, in speaking to the division on General Christian Education.

"It is easier for Christian educators to teach morals, but our wonderful opportunity is to confront our children and young people with a vastly more important message—the message that they can live freely and joyfully, because Jesus Christ is willing to accept them and thus to make them messengers of hope in a world without hope."

Dr. Kagawa told of working in the Japanese slums, with laborers, and among the farmers. "If we want to have permanent results among the laboring classes, we must employ the educational method with unselfish devotion," he said. "There is no other way to bring the lower classes to Christ."

"One of the chief reasons for the great success of Korean Christianity lies in the seasonal Bible schools," he continued. "The Korean churches have large hostels around their churches to help those who attend the seasonal Bible school."

Bishop Neill told the Christian educators at the closing session that he was always glad when young people told him that they had had "a definite experience of Christ."

However, he continued, "I do not ask what emotional experiences they have had, but whether next morning they were out of bed in time to say their prayers, and whether they had become less difficult to live with at home."

The Western world must share its material goods more liberally with the rest of the world if the threat of communism is to be successfully met, declared **Dr. Malik, of Lebanon**.

"It is impossible for Western civilization to defend itself against the onslaught of communism as long as the standard of living in the United States is ten to a hundred times higher than what it is throughout Asia, and so long as the United States and the rest of the West do nothing effective about it," continued the diplomat.

Dr. Malik felt that there is "a terrible crisis of faith in the world today. Men cannot live without faith. Of all the tasks facing Western civilization today, the greatest, the most important, is how to bring faith back to the hearts of men."

Mateo F. Occena, head of the Philippine Purchasing Agency in the U. S., called on Christian leaders to "rid themselves of any belief that there is a shortage of ability, manpower, or funds for such a vital project as the spreading of the Christian gospel."

A new historic role has fallen on the youth of this generation, according to **C. W. Li**, of China and chairman of the World Christian Youth Commission.

"Either we accept this role or it will be forced upon us; either we will be the free agents of the only true God in Jesus Christ or we will be the inevitable victims of the other gods."

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"Now is the time for Christian youth of the world to wake up and realize that Christ wants us to be in the places where crucial decisions are made—even in politics," declared **Rev. Joel Sorenson**, youth secretary of the Baptist World Alliance, who is also a member of the city council and school board of Stockholm.

"The making of the Christian home should be the most important business of the church to which all else should be subordinated," stated **Miss Vimala Rajamanickam**, of India and student of religious journalism at Syracuse (N. Y.) University.

If the present rate of increase in the number of children and youth who receive no religious instruction in America continues, "the total paganization of American life is merely a problem in arithmetic," according to **Dr. Paul Calvin Payne**, chairman of the International Council of Religious Education.

Christian education is more than "so-called classes in religion," stated **Dr. Gonzalo Baez-Camargo**, of Mexico. He called for a "total, well-planned, well-balanced program of Christian education."

"Many people neglect the gospel not because they think it is false but because they believe it is irrelevant to their life," stated **Dr. T. G. Dunning**, British Baptist leader, in a paper read in his absence. "Nor do we bring the gospel nearer to them by our systems of thought. Doctrine is most invaluable but not as a means of faith but rather as an exposition and systematization of faith."

"The whole church is a venture in Christian faith," stated **Dr. Paul H. Vieth**, of Yale Divinity School, New Haven, Conn. "The more mature Christians will need to take responsibility for the education of the less mature," he admitted, but added that even these "elders" are themselves constantly in need of an ongoing educational program.

False gods have been substituted for the real God by modern science, according to **Rev. Emmanuel Jung**, president of the Swiss Sunday School Association. Man's power has been increased, and it seems as if God is no more needed, Mr. Jung said in characterizing the results of science. "But human beings cannot exist without a creed. Therefore new gods have been created, and instead of real religion there is pseudo-religion. Secularism and communism are samples."

New Sunday school statistics released during the convention show that there are 40,738,364 Sunday school pupils, teachers and officers in 150 countries and colonies. Since the last world convention at Oslo, Norway, in 1936 the average annual rate of increase has been .75 per cent. This is nearly double the rate of increase during the previous period (when it was .4 per cent).



"A Little Knowledge"

(Answer to Dr. Payne)

Dr. Payne's article is crowded with the stock phrases, "McCarthyism," "Leftism," "Social Revolution," "Fair and New Dealism." Just what some people mean when they use such phrases is not evident except that they may be evasive expressions of a type of conservatism which has proven its aversion for an all the way understanding of Lincoln's immortal words: "Government of the people, by the people and **for the people.**" The trend at the present time is to take in full the implication of those last words.—My concept of a democracy is that it, through the will of the people, shall give every person the opportunity to live the abundant life.

When a group of men in a nation organizes itself—such as the medical profession has done in the "American Medical Association"—and compels its members to give \$25.00 a year to a national campaign fund whose purpose it is to maintain a lobby in congress and to enlist the aid of newspapers against National Health Insurance, then in my estimation that association—which should represent benefactors of humanity—is going against the welfare of the people.

The question is not whether we are going right or left, according the judgment of conservatism, but **are we doing what is right measured by Christian principles.** To avoid endless generalities let me make a few parallels:

Dr. Payne Says

"Mr. Bundy's statement concerning his 90-day waiting period with his Blue Cross policy is out of harmony with the existing facts for these policies, other than maternity."

"As for the experience of England, any open minded person could see it is not only a failure but a terrific drain on the treasury."

Current Records Say:

In a letter dated March 8, 1950, the office manager of the . . . State office writes me: "All transfers to . . . Hospital Service Association from another Blue Cross Plan, are required to complete a ninety day waiting period."

"When a Briton meets an American, he knows that the next question after: 'Why do you drink warm beer?' will be: 'What do you think of your health service?'" "The answer is that the average Britisher, regardless of his politics, likes the new system and knows that it has come to stay. He makes no serious claim, that the health plan, now two years old, is perfect, or that it cannot be improved." (News Week, August 7, 1950, p. 46).

From the same periodical we can add this note: "British Conservatives are as opposed to 'socialized medicine' as is The American Medical Association."

Dr. Payne asks: "What does Bundy use for authority? I make it a point not to write about factual affairs unless I have the means of comparison. And what I have written so far is based upon information from my own experience, the magazines "Time" and "News Week" the news antidote "In Fact" and finally

the "Congressional Record." I did not know that these could be classified as "Facism" or "Communitistic blue prints."

I am familiar with the "nice" pamphlets of the AMA and Dr. Payne's arguments smack of their biased attitude.

Recent evidence reveals that the press is almost solidly behind the AMA, and the newspapers, with few exceptions, have not only taken a stand against Health Insurance for the majority of people, but have suppressed the news of the plan to help medical schools to produce more needed doctors. (Congressional Record, July 13, 1950).

We remember—or don't we?—that all the newspapers "with few exceptions" were against the election of Mr. Truman, but he won in spite of them.

Of course it is going to cost us something to have National Health Insurance, but I know individuals who have spent thousands of dollars on hospitals and doctors because we have not yet seen it to be more righteous that all of us give ca. \$45 a year to a plan that would prevent some of us from becoming poor in a few days for doctors' fees.

Bundy.

Christians In Korea Today

Compiled by EPS-New York

From American Mission Sources

Since the North Korean invasion of South Korea began on June 25, over 200 Protestant missionaries stationed below the 38th parallel have been evacuated to Japan, according to reports received by the Foreign Missions Conference in New York city. Approximately 20 missionaries have remained in Korea, with six American Methodists incommunicado behind the North Korean battle-lines. The Methodists, three men and three women, were stationed at Kaesung (Sondo), about 50 miles northeast of Seoul.

Writing from Taegu, Korea, August 9, Rev. Edward Adams, Presbyterian USA missionary, declared that "some three or four hundred pastors and their families have congregated in Taegu" after fleeing from Seoul and intermediary points. An equal number, Mr. Adams continued, have come into Taegu from the west coast of the peninsula. With the aid of Church World Service supplies, a refugee center has been opened up for these Koran Christian leaders at Kampo, 60 miles north of Pusan.

Mr. Adams declared that the National Christian Council of Korea was "completely disorganized," with Dr. H. Namkung, secretary, and other national members of the Council caught behind the Communist lines. Another missionary reports that the vice-chairman of the Korean Republic's Legislative Assembly, a Presbyterian elder, has been executed.

No further word has so far been heard from indigenous Christian congregations behind the communist battle lines, but according to Dr. John C. Smith, Presbyterian (USA) Mission Executive, some indication of the fate of these groups might be drawn from the experience of the congregations north of the 38th parallel. Since 1946, Dr. Smith said, an estimated two thirds of the North Korean Christian leadership and

half of the North Korean Christians have fled south of the 38th parallel. Those pastors remaining in North Korea were required to pledge their support to the North Korean regime. Although the number of church services and meetings were restricted by government order, North Korean pastors report well attended services and an increased interest in evangelism.

Those missionaries staying in South Korea have been devoting their time largely to emergency relief work among the refugees streaming in from the North. Mr. Adams reports distributing wheat, beans, flour and lard to refugees at Kimshun along with "a very excellent tract to hand out with the food."

While the fighting is still in progress in Korea, mission leaders are planning a renewal program for the beleaguered country provided the North Koreans are pushed back to the 38th parallel. Outlined by Dr. Rowland M. Cross, of the Far Eastern Office of the Foreign Missions Conference in the August issue of *Advance* (Congregational), the program includes a strengthened National Council to breach some of the postwar divisions among Christians which have been "scandalous and a disgrace to the church."

To meet the challenge of Communism, according to Mr. Cross, "a social type of Christianity" must be developed . . . "a comprehensive rural reconstruction program . . . and community centers adapted to the needs of the city and industrial people." Dr. Cross also noted that prior to the North Korean invasion, the Christian community had completed plans for a \$120,000 radio station at Seoul to broadcast the Christian message not only to the South Koreans, but north of the 38th parallel.

Founded in 1884 when the first American resident missionaries arrived at Inchon, the port of Seoul, the Korean Christian community includes nearly 400,000 Protestants and 200,000 Roman Catholics. Missionary work, prior to the invasion was carried on predominantly by American churches, with British, Canadian, and Australian churches also represented in the field.

The Crisis

The convention at Askov, Minn., was comfortable and cozy. It gave old acquaintances a pleasant chance of seeing each other once more. There was cordiality and good food. There was excellent team-work in the church and the kitchen. The leaders of the synod forded diligently and proficiently ahead toward specific goals. It was easy to follow the discussions, for they were well planned and at all times on the level of safety.

No one did at any time touch the main issue concerning the church. The crisis was evaded and I blame no one for I am very soft and tender myself and I say with the prophet—let someone else do it.

The sensitive critical problem is that of relationship between the confession of the church and the prevalent religion, which is nationalism. It was in 1915 I heard Dean Alfred Nielsen say down in Kansas that the religion by which we live and act is nationalism. He hit the spot and it hurt. When I came to St. Ynez Valley I met a high school principal with historical knowledge and insight. He immediately sensed a gap between us. We discussed the problem of church and education. He said that there is no

conceivable chance for anything which does not jibe with nationalism for that is the blood religion of the people and nothing superior to that is wanted and tolerated.

The sacrament of this religion is education with all its wonderful and systematized activity. One can hardly avoid admiring the integrity of nationalistic education. It left out from the very beginning the confession of the church for the simple reason that the two will not mix. One cannot help marvel at the intimate hold education has on children and youth. I am sure that by and large they love to go to school. Nor can I refrain from admiring man's implicit faith and devotion, his readiness to defend education against the church.

This religion of nationalism is woven into an economic order which has been doing a mighty job in transforming raw material into our grand mechanical technique. The order is centered in old families which in the course of years have acquired power to determine the ownership of land. That again determines the vote of the citizen. In days of prosperity the order benevolently permits many people to own a plot of ground, but the wheel goes around. Depression sets in and the ownership disappears. Then it becomes necessary to start the military machine. The faith ideal of the people is that each person should sit under his own tree, but the existing order is adverse to that.

Those who have heard the Old Testament story about the Israelites and the prophets know that what the prophets said was a direct adversary to the nationalistic religion which in its construction was like German, Danish, Russian and American nationalism. It was nationalistic religion which decided on the execution of Jesus.

The church confession is common and universal. It is in no sense abridged. It is not in the least measure limited by nationalism. I am baptized to a God who in all clarity can see the trenches, walls ditches, lines, prejudices and characteristics in civilization, but who is not bound by them. He does pour his rain on both sides of the fence. In his attitude toward man there is no east and west. He is charity, and charity is not provincial. I am bound into a nation and a group. Therefore I do act like the priest and the levite, but God is the good Samaritan. There is not an iota in the church confession, the creed, the New Testament, the hymns, etc., which can be appropriated by nationalistic religion. It can use the Lord's prayer but that soon becomes a number in the stage program. The confession proclaims a God who is universal in a lateral and vertical sense. It calls for adventurous faith, while nationalism calls for the insurance policy.

More and more observers have said frequently since 1917 that communism became gradually more and more nationalistic. It is the Russian nationalism which is the giant, and which logically must expel the church confession.

We have now the peculiar situation that the ones to whom the Church confession is basic reality are those who are directly adverse to communism, yet they are the ones who are called red.

So far God has permitted us to evade the problem but he will permit no final evasion. **Aage Moller.**

Our Women's Work

Mrs. Johanne Lillehøj, Kimballtca, Iowa
Editor

W. M. S. Meeting At Askov, Minn., August 19, 1950

The Women's Mission Society held its annual meeting the evening of August 19, 1950 in Askov, Minn., during the synodical convention. We gathered in the church at 6:30 p. m., for a short business session before the program of speaking and entertainment at 8 p. m. After singing the hymn, "Teach me, O Lord," Mrs. Ida Egede spoke a few words to the group on being a help to one's neighbor, the lonely, the shut-in, the sick.

Mrs. C. B. Jensen read the financial report for the year: Gifts received, \$3,119.47; disbursements, \$2,219.14; Mrs. Knudstrup sent a letter with a gift of \$10 for the collection, it was read. Greetings and good wishes for the meeting from our secretary, Miss Reeta Petersen, who was unable to be present, were extended.

A letter had also been received with a request for help for a rest home for mothers in Bavaria, Germany. After some discussion it was voted that W.M.S. should not contribute to this cause from its funds. But it was stressed that we bring it up in our home Ladies' Aids and other groups so each group could decide if it wished to contribute to this worthy cause.

All were in favor of continuing in the support of clothing collections for South Slesvig. Mrs. J. Lillehøj, editor of our Women's Page in "Lutheran Tidings," gave a short explanation of the work and asked for suggestions to make our "Page" still more interesting.

A motion was made by Mrs. W. Jacobsen that we make the furnishing of the new hospital in Mohul-pahari one of this year's aims. It was carried. The meeting was also in favor of helping "Child's Friend" as much as possible.

It was suggested that all gifts to W. M. S. be sent to the District Representative who will acknowledge them and send them on to the National Treasurer who acknowledges them in the papers. The District Representatives were also asked to send a report after each district meeting to the National Board.

Miss Reeta Petersen, Mrs. Harald Petersen and Mrs. C. B. Jensen had resigned from the National Board and as a token of thanks for the years they had helped in W. M. S. work, corsages were presented to Mrs. Jensen and Mrs. Petersen. Miss Reeta Petersen was not present.

The three new officers elected were Mrs. Orval Sorensen, Dannebrog, Nebr., secretary; Mrs. Alfred Sorensen, Chicago, Ill., Vice Chairman; and Mrs. Axel Kildegaard, Des Moines, Iowa, Treasurer. This concluded our business meeting.

The speaker for the evening was Miss Muriel Nielsen, who spoke on the need of educating the people of India to read. Music was rendered by the

Askov Junior choir, and in conclusion the film, "The Two Kingdoms" was shown.

The Rev. Verner Hansen of Newark, N. J., was in charge of the offertory and four young women brought in a generous gift to W. M. S.

In closing, our treasured hymn, "Lord, I Wish to be Thy Servant," was sung and the Rev. Verner Hansen gave the Benediction.

Gudrun Hansen, Secretary.

South Slesvig Aid

Through your worthy "Lutheran Tidings" I very sincerely wish to thank all of you who so faithfully have sent your gift boxes of clothing to the New York office and also for what you have sent to the needed children in South Slesvig.

I trust that you also have had letters of appreciation from the children and parents and from the instructions in the schools expressing what your gifts of clothes, etc., have meant to them. The joy and cheer that has entered the distressed homes is something for us to appreciate; that we have been blessed with the ability to aid them, also that they were not forgotten.

If you have more clothing, I shall appreciate it if you will send same to me at the new address: Osborn & Sterling Road, Sterling Ridge, Harrison, N. Y., not later than September 30. This will, after 5 years work, be the last sending for awhile until we see if more aid is needed. Thank you all.

Our aid has not really ceased inasmuch as we are now heading a drive for funds for the building of a new school in Husum. It is a big task dear friends, however, we have mastered even greater accomplishments than this one. Let us all get behind the wheel and keep going forward that we as Danish-Americans can reach our goal and build this school that the older children may continue their desired education in Danish language and culture.

We have read in the papers about the 10,000 children who enjoyed their vacation in Denmark. To Denmark and its people with big and warm hearts for all these children—thanks to all of them!

Let us now as good Danish-Americans, respond to the appeal for support to the drive for funds that Husum school may be built.

We read of all those behind this great work who will help and who have sanctioned this great drive. Bishop Dr. H. Fuglsang-Damgaard says in signing this appeal that we can do no greater service to Denmark.

Write your check or money order to: South Slesvig Aid Ass'n in the U. S. A. Send it to me and I will see to it that you get proper receipt for same.

With sincere greetings, I remain yours in the work of South Slesvig Com.

Elsie Stub, Vice Pres.

Pastors Are Tired In The East Zone

By the Rev. M. O. Dietrich

Representative in Germany for the U. S. A. Committee, Lutheran World Federation

There are many spots in this world today where a man in the ministry occupies a position which is not enviable. There are critical spots in the eastern part of Europe and in Asia where the life of the pastor is continually fraught with real and almost tangible dangers. This applies to a very harsh degree to those men of the church and their families who have remained in the Eastern Zone of Germany.

"A growing tiredness and a deepening fatigue" is the way one pastor's wife has described the condition of her husband. Another one writes: "My husband is weary and must force himself to concentrate on his work." Long years of service without the respite of a vacation, without the slightest possibility of a few free days, are gradually taking their toll. In addition there is the factor of insufficient food or food of a quality which does not meet the demands of an exhausting task. A man simply cannot work effectively on 300 grams of fat a month and on 150 grams of meat. The other food which he can get, even though in small amounts, does not supply the vitamins necessary to strengthen him for his labors.

Of course, one can buy other and better food—but a pastor's salary is limited and in the East Zone was cut 20 per cent. He cannot very well make use of the black market lest he compromise his position as spiritual head of the town. He cannot make purchases at the so-called "state-sponsored free stores," because of the exorbitant prices attached to all the items. Sometimes he has a piece of land which he can farm, but if he reaps therefrom any sizeable amount of food, his ration cards are taken from him so that the loss is greater than the gain. As a result of this devastating food situation, his powers of resistance gradually decline; spiritually and mentally he reaches a point below normal. His powers of concentration, his initiative and his ability to come to clear and quick decisions are completely undermined.

After the basic need for food has been met by the pastor, even in insufficient manner, there remains the problem of trying to clothe his family. Some of these folks have been wearing one and the same suit for the last five years so that the pastor's black "Sunday suit" is frayed at all ends and his friends from the West who have seen him are completely stunned. It is almost impossible for him to buy shoes and in summer time his children usually walk about with bare feet.

If an item of clothing wears out it is next to impossible to replace it from the salary which the pastor receives. We heard of a pastor and his wife who, although both needed a physical examination, were ashamed to go to a doctor to be examined because of their tattered underwear. It is not particularly inspiring for a congregation to see its pastor run about with a torn jacket and patched trousers.

Many of the pastors simply have no underwear,

stockings or winter clothing. Often it is specifically the pastor's family which is overlooked in any general distribution of clothing in the city. At times this is done maliciously since the church is not to be strengthened for its work. Naturally, the children of the pastor frequently bear the brunt of this unfriendly attitude. A woman in a congregation told her pastor: "When I see your children going to school in the morning through rain and cold in their wooden shoes, I might believe that they were just expelled from the poorest section of the east, if I would not know better."

The pastors' wives find it tremendously difficult to buy even a meter of cloth to make the necessary clothing for their children.

These pastors who are staying in the East Zone are not playing at their job. Everything has a fatal earnestness about it and these men daily bring proof of their consecration and devotion to their calling. Their work in Christ's Name is a continuous battle with the forces that want Him not.

The same thing must logically be said about their families. But it is starting to read the report of one pastor who speaks of his wife, his four children and himself. They had been expelled from the East and lost most of their belongings on the way. They now live in two rooms, in a small village. Practically all the furniture has been borrowed. They now have a chair, ten stools, four tables, a closet and a bedroom.

In closing the report which was requested of him, he says: "Otherwise we have no reason to complain. We own no clock, but we have the time in our head, although it is not exact to the minute . . . we can be married without wedding rings . . . even soap made of clay has a small cleansing effect." He continues: "We have learned in the course of our overland treks that the morrow shall take thought for the things of itself. This we knew theoretically in our poorest days and learn it now in an actual way."

It is to help people in this situation that the Lutheran churches of America have given a sum of \$70,000, partly to help tubercular pastors to a recovery, and partly to make available special food and clothing packages to pastors and their families in the Eastern Zone. The announcement of this readiness to help was greeted with almost painful gratitude.

However, the significant thing of this action lies in the fact that these heroic pastors in the East Zone now realize or rather have their realization confirmed that they have not been forgotten and crossed off the list of those whom we in our better estate continue to carry in our prayers. As we stand by these unsung heroes in their God-directed endeavors, we serve to undergird the walls and bastions of the Christian Church.

Encouraging to those who give is the statement from one of these pastors in which he says: "We seek not the gift but rather the brother who comes to help."

Music Can Spoil A Wedding

By L. David Miller

The Rev. Mr. Miller is Minister of Music at Trinity Church, Fort Wayne, Indiana

Sentimental lyrics that are more at home in a juke box than in a church should be banned. Here are some suggestions:

"Forasmuch as Marriage is a holy estate, ordained of God, and to be held in honor by all, it becometh those who enter therein to weigh, with reverent minds, what the Word of God teacheth concerning it."

The opening words of the marriage ceremony leave no doubt as to its religious significance. The opening chords of the wedding music frequently present a confusing, even contradictory interpretation.

All too often the minister pronounces a couple husband and wife to the strains of romantic, irreverent tunes. The high divorce rate in America indicates that many young couples are entering this "holy estate" with starry eyes but hardly with "reverent minds," and with little thought about "what the Word of God teaches" concerning its meaning. Perhaps wedding music is a testimony to a flippant idea of marriage.

We grant that no one intends to be disrespectful. Unfortunately, few people give it any thought at all. What an outrage it would be if the properly vested minister were to smoke while officiating. The music at weddings sometimes is equally absurd and yet no one is offended.

A few well-meaning but misguided souls can set precedents of wedding customs which become so widely accepted that years of patient education are required to correct them. To break with local tradition may be considered radical, but such action is sometimes necessary to sharpen the consciousness of prospective brides and grooms, stimulating their thought on proper wedding practices.

A civil wedding and a church wedding are different. Any type of wedding ceremony should be approached reverently, but if it is held in God's house it is a religious service. The wedding should not be used as a means of social display.

The same principles apply to music. We may succeed in building up the standards of music at regular church services, but out they go at weddings. Music which should be an aid to worship degenerates to a means of entertainment.

Some vocalists desecrate music which, if properly sung, would be beautiful and appropriate. Other singers, gayly attired in evening clothes instead of the vestment of the church, grasp the opportunity of bringing tears into the eyes of frustrated sentimentalists. Ham actors are not limited to the amateur theater. Such exhibitionism is counter to all that the church teaches about music or marriage.

The Lutheran Church does not dictate wedding procedures to local churches. The rubrics of the Order for Marriage leave many details to the discretion of the officiating minister. However the suggestions and principles are clear, and ministers have been trained in the accepted practices of the church.

Brides have been misguided by so-called social authorities who venture to invade the church and attempt to set the standards. It is the prerogative of the minister of the church to decide upon all procedures. He and his musicians should know what is fitting and proper.

Contrary to popular practices, the music at the wedding is not the time for the bride to subject her guests to the romantic favorites of her limited repertoire. Her wishes certainly are to be respected, but are subject to the approval of the minister or of his church musician.

Prospective brides sometimes admit, rather boastfully, that they don't know anything about music, but they know what they like. Usually it is the most incompetent people who make the most insistent demands. Sometimes those in charge are forced to grant their requests and are left with only a nagging conscience.

Even when the taste of the prospective bride is above the popular music level, she may insist on such sentimental and overworked favorites as "Because," "I Love You Truly," "The Indian Love Call," "Through the Years," "To a Wild Rose," "Stardust," and other selections from musical comedy and light opera.

All of the above selections are just as much at home on juke boxes and radio shows as they are at weddings. Their associations are hardly religious and their trivial expressions of "love" fail to present the basic emotions necessary for a successful marriage.

One bride-to-be asked an organist to play "Stardust." Tactfully the organist explained why music of that type is inappropriate in a church service. Tearfully, the bride replied, "Well, 'Stardust' is sacred to us. The orchestra played it at our first dance and we've always thought of it as our own piece. We certainly want it at our wedding."

The organist suggested that they use it at the reception, but refused to use it in the church. Whereupon the couple appealed their case to the pastor in the hope that he would override the organist's veto. The pastor, however, agreed with the organist. Finally the couple was married, without "Stardust," but not without a few sparks.

If the members of our congregations were educated in the accepted music for a wedding, such embarrassing experiences would not occur. Accounts in the newspapers would no longer report such church weddings as the one in a mid-western town where "My Hero" was played on the xylophone, or where "Lovely to Look At" was played on the organ as the bride floated down the aisle.

Prospective brides and grooms usually are receptive to suggestions about music. They want to make their weddings as beautiful as possible and in the best taste. Most of them simply do not know what they want. The only requests they know to make are the same pieces they have heard at other weddings.

The important thing is to inform the young people, and their parents, of the music that is acceptable.

Some leaders handle the problem by printing a list of music that is recommended for weddings. The pastor gives each prospective bride and groom a copy of this list to study. They make their selections from the list and inform the organist what music they prefer.

On each sheet is printed an explanation of the purpose of music in weddings. Such a carefully planned program proves helpful to the couple and improves the music standard of the church, assuring the harmonious marriage of the Ministry of the Word and the Ministry of Music.

The following list suggests music which would be desirable in a church wedding:

Soft organ music

Be Thou But Near	Bach
Jesus, Joy of Man's Desiring	Bach
Arioso	Bach
Sonatina (God's Time is Best)	Bach
Arioso	Handel
Largo	Handel
Pax Vobiscum	Edmundson
Meditation	Kinder
Carillon	Sowerby
Aria	Peeters
"Florentine Chimes"	Bingham
Wedding Carillon on "The Voice that Breathed o'er Eden that Earliest Wedding Day"	Schreiner
"Gavotte"	Martini
Adoramus Te	Palestrina

Loud, joyful organ music

"Trumpet Voluntary"	Purcell
"Cortege and Fanfare"	Edmundson
Fanfare	Lemmens
Our God, Our Help in Ages Past	Wehmeyer
Psalm 18	Marcello
Nuptial Processional	Kreckel
Prelude in G Major	Bach
Fugue a la Gigue	Bach
In Thee is Gladness	Bach
Sixth Sonata (Vater Unser)	Mendelssohn
Messe du Mariage	Dubois

Vocal music

O Perfect Love	Barnby
Entreat Me Not to Leave Thee	Gounod
O Lord Most Holy	Franck
Beloved it is Morn	Alyward
The Lord's Prayer (many fine settings other than Malotte's)	
Love Never Faileth	Root
The Greatest of These is Love	Bitgood

Appropriate hymns

O Perfect Love
 Lord, Who at Cana's Wedding Feast
 The Voice that Breathed o'er Eden
 O Love Divine and Golden
 O God, Our Help in Ages Past
 O Blessed House
 Take Thou Their Hands and Lead Them.

—From "The Lutheran."

RELIGIOUS EDUCATION EMPHASIS WEEK

(Continued from page 1)

utility is to ignore the requirements it makes on self-sacrifice and loyalty. A man conscious of the spirituality of the human soul is a man conscious of his obligations to his country and to his fellow men and he willingly gives the loyalty and makes the sacrifices his citizenship demands. He accepts his responsibilities along with his rights and in accepting responsibility he knows he is strengthening the moral fibre of the society in which he lives. Our forefathers saw dangers ahead for democracy if freedom were divorced from morality. The experiences of our own time drive this truth home with dreadful urgency. I therefore wish you all success in your task of keeping America alive to the life of the spirit.

Religious Education More Needed Than Ever

By EARL JAMES McGRATH

Commissioner, United States Office of Education

The answers to the fundamental problems of this hour of history must be sought, not in the brilliant technological achievements of modern man, but rather in the quiet arena of man's relation to man. In the final analysis, these problems of human relations are essentially spiritual problems. Religious education which can enlighten and sensitize the conscience is therefore more needed than ever before.

Informed Church Membership Needed

By J. RALPH MAGEE

Bishop, Chicago Area

President, The Council of Bishops
 The Methodist Church

Religious education is the most important thing that the church has to face in these days. Unless we can have an informed membership we can hardly hope to Christianize the world. There is so much new material giving additional information concerning Biblical times that our people need to keep abreast of it all.

I heartily support Christian Education Week, September 24-October 1, which you are promoting.

Religious Teaching—Vital to Nation and World

Statement by SENATOR H. ALEXANDER SMITH,
 New Jersey

No amount of money and military might will protect a civilization that does not practice and have a living faith in the principles of Christianity. Religious teaching is therefore vital not only to the nation but to the world. Here in the United States our traditional freedoms give us a unique opportunity to utilize all available educational techniques and to develop new techniques for religious teaching. I would like to take this opportunity to express my sincere and enthusiastic support for Religious Education Week, sponsored by the International Council of Religious Education, and to emphasize to all who are participating in the 1950 program that they can make a significant contribution to peace and brotherhood.

Lutheran Students Association Of America

Annual Ashram

Six hundred Lutheran students and leaders participated in a candlelight communion service brought to a close on Thursday evening, August 31, the week-long Ashram conference of the Lutheran Student Association of America at Blue Ridge Assembly, Blue Ridge, N. C.

Meeting under the theme, "Thy Word Is Truth," 24 foreign students, guests and church leaders from 12 countries joined members of the LSAA in their annual national Ashram, or "corporate spiritual quest."

Presenting various approaches to the main theme, four platform speakers addressed the Ashram. Dr. B. M. Christenson, president of Augsburg College and Theological Seminary in Minneapolis, Minn., spoke under the sub-theme, "I Am Rooted in the Truth"; Dr. Harold Yochum, president of Capital University in Columbus, Ohio, under the sub-theme, "I Am Growing in the Truth"; Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School in Springfield, Ohio, under the sub-theme, "I Have Knowledge of the Truth"; and Dr. Edgar Carlson, president of Gustavus Adolphus College, St. Peter, Minn., under the sub-theme, "I Am Free in the Truth."

The major emphasis of this year's Ashram was that of daily Bible study. The book of Galatians was introduced and the group Bible studies correlated by Dr. Warren Quanbeck, professor of New Testament at Luther Theological Seminary in St. Paul, Minn. Three hours each evening were devoted to study of the Scriptures.

The keynote address opening the Ashram was given by the Rev. Donald R. Heiges, executive secretary for the Division of Student Service of the National Lutheran Council, and dean of the Ashram. The Rev. Mr. Heiges declared, in relation to the Ashram theme, that "man has always needed the Word; today his need is abysmal—it is desperate." He pointed out, in summarizing the history of the organization, that "through the roaring twenties, the revolutionary thirties, and the confused forties the LSAA in its witness on the American campus has consistently pointed to the Word of God as being our only hope and of light and of strength."

Dr. Carl Lund-Quist, assistant executive director of the NLC, delivered the sermon in the opening worship service at the Ashram.

Among special foreign guests was Bishop Elis Gulin, head of the Tammerfors Diocese in Finland, who told students that funds from NLC churches had made possible the complete reconstruction of the war-ravaged churches of Finland.

Paido Tua Sarumpaet, president of the Batak Church and Seminary in Sumatra, Indonesia, who was introduced by Dr. Frederik Schiotz, executive secretary for the Commission on Younger Churches and Orphaned Missions, reported on the "most exciting piece of missionary work in modern history" as exemplified by the Batak Church with its more than 650,000 members.

Dr. Clarence E. Krumholz, head of the Division of Welfare, and Dr. H. Conrad Hoyer, head of the Division of American Missions, served as special interest group leaders at the Ashram.

Prior to the Ashram, the Lutheran Student Council of America met for three days for the business sessions of the LSAA. It was reported to the Council that \$24,302 was contributed to the Lutheran Student Action missionary program of the organization by students in the past year, making it the largest such program of all denominational student Christian movements in this country.

The term "Lutheran Student Action," as a result of Council action, now includes administrative funds of the LSAA. This radical change in financial organization came as an indication of "the maturity" of the LSAA, and its desire "to be in harmony with the stewardship policy of the cooperating bodies of the National Lutheran Council." The new arrangement provides for a unified financial program.

The newly adopted LSAction program calls for a minimum of \$29,200. Part of these funds will go to the support of the World's Student Christian Federation (\$10,000, which includes the salary of a Lutheran secretary on the staff of the WSCF who works among theological students), the United Student Christian Council (\$2,500), the Studentengemeinde or Student Christian Movement of Germany (\$4,000), the provision of scholarships for foreign students (\$1,200), funds to bring foreign student guests to the Ashram (\$1,200), and a contribution toward the development of leadership of the younger churches in the Far East (\$2,400).

The Council called for a new emphasis in mission education among its constituency, and created a new executive office of Mission Education Secretary to implement this recommendation. It also expressed a desire to make a bigger contribution in the field of political and social action, and created a second new executive office, that of Study and Witness Secretary.

New efforts were resolved in the area of outreach to student groups in Europe, resettlement of Displaced Persons, and work-study projects in large industrial and slum areas in the United States.

The Council itself approved a resolution opposing communism "as it is expressed in the USSR and in those nations dominated by the USSR." It stated as reasons for this opposition the fact that "where this communism is dominant the expression of Christian faith, such as evangelism, missions and free worship, is made exceedingly difficult or forbidden entirely," and that "where this communism is dominant, the expression of human rights (as contained in the United States Document on Human Rights) is abridged or abrogated and human beings, including Christians, are subjected to moral and political injustices."

In a resolution approving the United Nations as the proper means for attaining political and social security for the peace-loving peoples of the world, the

Council urged that "the framework of the UN be utilized in the event of establishment of a world government."

The Council also "strongly opposed the presence at the Vatican of any personal envoy of the President of the United States, or of any official representative of the State Department of the United States because we believe such to be a clear violation of the principle of separation of church and state, and that such would give undue and unfair recognition, and advantage, to a particular religious body."

The passage of an effective Fair Employment and Practices Commission law was also urged by the Council.

The LSAA through the Council extended its "sincere appreciation" to the Division of Student Service for its "valuable assistance during the past year," and asserted that it would continue to seek the advice of the Division in all important areas.

Officers elected to the executive committee of the LSAA for the coming school year are as follows: Kent S. Knutson, a student at Luther Theological Seminary in St. Paul, Minn., president; Harry E. Emlet, Jr., Princeton University in Princeton, N. J., vice president and director of Lutheran Student Action; Herluf Jensen, a graduate student at the University of Minnesota in Minneapolis, and the son of the Rev. Alfred Jensen, president of the Danish Evangelical Lutheran Church in America, Study and Witness Secretary; Kenneth Bornhardt, Texas Agricultural and Mechanical College, College Station, Texas, financial secretary; Norman E. Lund, a student at Suomi Seminary, Missions Education secretary; and James Olsen of Muskegon, Mich., and a student at Luther College in Decorah, Iowa, editor.

The Council voted to hold their 1951 Ashram conference August 25-31 at the National Music Camp at Interlochen, Mich., where it has been held for two previous years, with a view to making it a permanent Ashram site.

Religious Education Week

Chicago—46,000,000 Protestants in United States and Canada are called on to observe Religious Education Week, September 24-October 1, with the theme "Religious Teaching—Vital to the Nation."

Dr. Roy C. Ross, general secretary of the International Council of Religious Education, which sponsors the observance, issued the call. The I.C.R.E. represents 40 major Protestant denominations and more than 800 state and community councils of churches.

The need for greater efforts in religious teaching was cited by Dr. Ross in his call:

"At the mid-point of the century we have been reminded of the spiritual resources of our nations (United States and Canada). A century and a half ago, though small in numbers and poor in resources, we were rich in faith and spiritual idealism. Today we are as giants among the nations of the earth. It is not clear, however, that we have grown comparably in religious faith and in the things of the spirit."

Dr. Ross also announced the daily themes and suggested special events for the week:

Sunday, September 24, Rally Day—"1780-1950: 170 Years of Sunday School Service."

Monday, September 25, Leaders Day—"Church Schools Create Leaders."

Tuesday, September 26, Family Day—"Church Schools and Families Work Together."

Wednesday, September 27, Local Church Day—"Church Schools, Heart of the Church's Life."

Thursday, September 28, Interdenominational Day—"Church Schools Make Better Communities."

Friday, September 29, Youth Day—"Church Schools Train Youth."

Saturday, September 30, Enlistment Day—"Church Schools Win the Unreached."

Sunday, October 1, World Communion Sunday—"Church Schools Circle the Globe."

World Christmas Festival Gifts

Joy and Recovery Comes to a Little Girl

A Greek mother with several children, who had lost her husband, received a box of World Christmas Festival gifts. As she opened the box she divided the gifts among the children. Her little girl, who had been ill for a month, got a box wrapped in colored paper and tied together with a beautiful red ribbon. As her mother opened the package she found a woolen scarf, some candy, and a box with colored crayons. Later the mother wrote to their new American friends who had donated the gifts:

"The packages you send was gratefully received—so much that words can scarcely express my feeling. The children's joy over your gifts is very great. It made them especially happy that someone unknown to them had wished to father them in this respect and they wish to make some return for your very great kindness by their sincere prayers for your well-being.

"You have given everything to my children. To my daughter your kindness has brought about her recovery."

Signed—Mary Spiliotopoulon.

This year is the sixth anniversary of the World Christmas Festival. More than two million World Christmas Festival gifts have already been donated as tokens of friendship by the American people and distributed without discrimination to children overseas. Everybody interested in finding new friends in other countries can send a World Christmas Gift, together with 10c for each pound of the parcel's weight, to the warehouse of World Friendship Among Children, Sponsored by Church World Service, 214 East 21st St., New York 10, N. Y., and they will send your gifts overseas. A label with your name and address should be attached to each gift so that the receiver can write back to you.

If you do not have time to make up your parcel yourself, you can, for only \$3 order any number of "Share Your Friendship" parcels which includes the following items: Pure wool scarf, pure wool cap, pure wool mittens, polo shirt, a pair of bloomers or a pair of shorts, three handkerchiefs, a towel, a cake of soap, a comb, a toothbrush, candy and a greeting card. You can also send for the same price, a pair of leather shoes to a needy child overseas. Your name and address will be included in any parcel you order. All parcels should be in the Warehouse before November 1 in order to reach overseas in time for the World Christmas Festival on December 15. For leaflets with all instructions write to:

World Friendship Among Children,
214 East 21st Street,
New York 10, N. Y.

Unite in spirit with the children all over the world by celebrating the World Christmas Festival on December 15.

Books Wanted

A number of text books are needed at Grand View College due to a large enrollment in a class in **Danish Language** and a class in **Physical Education**.

We would like to buy (or borrow) a number of copies of the book, **INTRODUCTION TO THE DANISH LANGUAGE** by J. Knudsen. This book is out of print and will be reprinted next year, but a number are needed now at the school.—Then we need a number of copies of **FUNDAMENTAL GYMNASTICS** by Niels Bukh, published by E. P. Dutton Co., 1938 edition.

Anyone who may have a copy or more of either of these books and who would be glad to help us, please send books to us and let us know if you wish to sell the book or loan it to us.

Helvine Mailand,

Grand View College,
Des Moines 16, Iowa.

OUR CHURCH

The District VIII Fall Meeting will be held in Solvang, Calif., at Atterdag College, Sept. 29-Oct. 1. The opening meeting will be held Friday evening.—On Friday, Sept. 29, the committee for building the Home for the Aged in Solvang will have a business meeting, where a number of decisions will be made in regard to the Home.

Prof. Arne Nielsen from Grand View College, who with his family has been on a speaking tour on the West Coast, became ill in Los Angeles, Calif., and was taken to the hospital. He spent a number of days in the hospital and later spent several days in Solvang recuperating before returning to Des Moines. Prof. Nielsen is instructor in Danish, French and German.

A Friendship Meeting was held in Perth Amboy, N. J., Sunday, Sept. 10. Pastor Halvdan Helweg from Denmark was the guest speaker. In the evening a Religious Play written by Pastor Helweg (translated to English) was presented.

Miss Muriel Nielsen, who was commissioned at the convention in Askov, Minn., as missionary to the Santal Mission in India, is at the present on a speaking tour in the congregations in Illinois and Michigan.

Rev. C. A. Stub and wife have arrived in the new field of work at Fredsville, Iowa, after having served the large congregation in Montcalm County, Greenville, Mich., for a period of 12 years. Installation services were held in the Fredsville church on Sunday, Sept. 17, Rev. Holger P. Jorgensen, District President, officiating.

Pastor Niels Møller from Denmark, who served in our synod a number of years, has been in this country the past couple of months. He attended the annual convention in Askov, Minn., and

has visited a number of congregations. He was the guest speaker in Danevang, Texas, on Sunday, Sept. 3, this being one of the congregations he served while he was in the work of our synod.

Herluf Jensen Elected Officer—Herluf Jensen, 27, a graduate of Harvard College, New Haven, Conn., at present a graduate student at the University of Minnesota, was elected study and witness secretary for the Lutheran Student Association of America at its annual council meeting and Ashram conference here at Blue Ridge Assembly, Blue Ridge, N. C.

Jensen, who served in the last war with the U. S. Army is the son of the Rev. Alfred Jensen, president of the Danish Evangelical Lutheran Church in America who resides in Des Moines, Iowa. He is also a graduate of the Grand View Junior College in Des Moines.

At the council meeting he served as acting chairman of the political and social clearing committee of the LSAA. He has a wife, Dorothea.

Rev. and Mrs. Harold Riber in Santalistan, India, have announced the birth of a baby girl, Emmy Dorthea, born August 6. Address: P. O. Kaerabani, Santal Parganas, Bihar, India.

Rev. L. C. Bundgaard will be the guest speaker at the annual fall meeting in Danevang, Texas, during the week-end October 11-15.

The Tidings is a new monthly publication from the Nazareth Lutheran Church, Withee, Wis., Rev. W. Clayton Nielsen, pastor and editor.

The Gleaner comes as another new four page printed church paper, published monthly by the Nathanael Lutheran Church, Dagmar, Mont. Rev. Ove R. Nielsen is the pastor and editor.

Granly, Miss.—Rev. Holger Strandskov from Kimballton, Iowa, was the guest speaker in the Granly congregation on Sunday and Monday, Sept. 10-11. Plans are in the making for a twentieth-anniversary Festival for the church to be held in November. Rev. Arthur E. Frost has been asked to visit the Granly colony for this occasion, as he was present and officiated at the dedication of the chapel and community house in 1930.

Askov, Minn.—The annual Harvest Festival will be observed on Sunday, Sept. 24, in the Bethlehem church. Rev. M. Mikkelsen of Des Moines and former pastor of the Askov church will be the guest speaker.

Manistee, Mich.—A number of improvements have been made recently in the parsonage of the Manistee church. Miss Muriel Nielsen, commissioned missionary to India, is scheduled to speak in the Manistee church on Thursday, Sept. 21.

The Flensted-Jensen Gym Team has completed another tour in America, sailing back to Denmark on the M/S Jutlandia August 18. Between Sept. 16, 1949 and August 9, 1950, the team gave altogether 185 performances before an estimated total of 250,000 people, or an

average of 1,200 at each performance. The team also appeared a number of times in television and in film.

Itinerary, Pastor Halvdan Helweg

The following congregations at the cities or places named have extended invitation to Pastor Helweg of Denmark, to speak.

Should there be any further invitations we shall be pleased to arrange for the "blank dates."

Pastor Helweg speaks in Danish or English as desired.

Sept. 24, Sunday—Des Moines, Iowa.

Sept. 27, Wednesday—Cedar Falls, Ia.

(Joint meeting, Fredsville, Waterloo).

September 28, Askov, Minn.

Sept. 29, Friday—Kimballton, Iowa.

October 1, Sunday, Minneapolis, Minn.

October 3-8—Tyler, Minn.

October 9-18—West Denmark, Wis.

October 20-21-22—St. Stephen's, Chicago, Ill.

October 29, Sunday—Trinity, Chicago, Ill.

November 2—Pastor Helweg leaves for Denmark.

Address communications to:

Alfred E. Sørensen,

8500 Maryland Ave., Chicago 19, Ill.

District I Convention

Sept. 29, 30, Oct. 1, 1950

Bethesda Lutheran Church of Newark, N. J., extends a cordial invitation to all congregations of the District to participate in the convention to be held the last week-end of September.

Together with the District president we have arranged the following program:

The convention theme: **Marshalling Christian Resources.**

Friday:

8:00 p. m.—Opening meeting. Pastor Viggo Hansen of Bridgeport.

Saturday:

9:00 a. m.—Morning devotions, Pastor Einar Andersen of Brooklyn.

Saturday:

10:00 a. m.—Business matters, to continue through the day.

2:00 p. m.—Business resumed.

8:00 p. m.—Musical program, with lecture by the Synod President, Pastor Alfred Jensen.

Sunday:

9:30 a. m.—Danish Communion service with Pastor Kay Kirkegaard-Jensen preaching.

11:00 a. m.—English Communion Service with Pastor James Lund of Troy preaching.

12:30 p. m.—Dinner.

2:30 p. m.—Lecture by Pastor Paul Baagøe of the Danish Seamen's Mission.

The Newark congregation is one of the Synod's Home Mission Projects. This will be an opportunity to visit such

a project and see it at work. By supporting the Synod, you are directly supporting the work in Newark and vicinity. We welcome this opportunity to show our appreciation by extending to you our hospitality.

Registrations should be sent as soon as possible to Peter Madsen, 130 Valley Road, Montclair, N. J.

Meals will be served beginning with Friday evening supper for early arrivals.

May the Spirit of God bless our convention with His presence!

Bethesda Evangelical Lutheran Church.

District III Convention

September 29, 30, and October 1
Clinton, Iowa

St. Stephen's congregation, Clinton, Iowa, herewith extends a cordial invitation to all congregations in the district to meet in convention and to send delegates and visitors.

Alfred E. Sorensen,
District President.

Soren Juul,
President of Congregation.

Matters of Business:

All motions or matters of business which should come before the convention should be sent to the office of the District president.

Alfred E. Sorensen,
8500 Maryland Ave.,
Chicago 19, Ill.

Registration of Delegates and Visitors:

Please have all delegates and visitors registered by Sunday, Sept. 17, in order to facilitate hospitality.

Mail registrations to:

T. C. Marshall,
710—11th Ave., S.,
Clinton, Iowa.

Program

Friday, Sept. 29:

- 3:00 p. m.—Pastors' conference.
- Registration of delegates and guests.
- 8:00 p. m.—Opening service of worship. Speaker: Rev. Robert Schmidt, Bethany Congregation, Racine, Wis.

Saturday, Sept. 30:

- 9:15 a. m.—Devotion and Bible study: Rev. Marvin Nygaard, St. Peter's Congregation, Dwight, Ill.
- 10:00 a. m.—Business session.
- 12:15 p. m.—Lunch period.
- 2:00 p. m.—Business session continued.
- 4:00 p. m.—Synodical topics: Rev. Holger Nielsen, Synodical secretary, Cedar Falls, Ia.
- 6:00 p. m.—Supper.
- 7:00 p. m.—Women's Missionary meeting. Business session.
- 8:00 p. m.—Program by St. Stephen's choir. Address on Mission work, Miss Muriel Nielsen, recently commissioned to

serve in the Santal Mission field, India.

Sunday, October 1:

- 9:30 a. m.—Sunday school.
- 10:30 a. m.—Worship in the church. Sermon: Rev. Ernest Nielsen, Ph. D., Trinity congregation, Chicago, Ill.
- Communion address: Rev. Harold E. Olsen, Marinette, Wis.
- 12:30 p. m.—Dinner.
- 2:00 p. m.—Special topic: Rev. Alfred E. Sorensen, St. Stephen's, Chicago.
- 5:30 p. m.—Supper.
- 7:30 p. m.—Evening session. Musical numbers. Sermon: Rev. Marvin Nygaard. Closing devotions: Rev. Harold Olsen.

Proposals

The following questions have been submitted to the District III Convention for consideration at the convention in Clinton, Iowa:

Proposal No. I

That the district conventions shall precede the National (Synodical) Convention. (This proposal was suggested last year).

Proposal No. II

That a new definition of "Contributing Member" be submitted to the National Convention. (Proposal submitted by Bethania Congregation, Racine).

Proposal No. III

That a discussion of synodical dues be considered.

That contributing members shall contribute equally to the synodical budget.

Proposal No. IV

Be it resolved, that where a new church will begin work in the District, or a church should desire to change its name, that in no case shall a name be used of an already existing church belonging to the District.

Chris Korsgaard.
Valdemar Dehn.
Alfred E. Sorensen,
District President.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of August, 1950

Toward the Budget:

Previously acknowledged	\$13,191.24
Congregations—	
Waterloo, Iowa	200.00
Brush, Colo.	130.00
Tyler, Minn.	150.00
St. Stephen's, Chicago, Ill.	70.00
Trinity, Chicago, Ill.	200.00
Bridgeport, Conn.	25.00
Omaha, Nebr.	66.25
Muskegon, Mich.	200.00
Enumclaw, Wash., for 1949	237.68

Home Mission:

In memory of Mrs. Lee Bertelsen, Selma, Calif., Mrs. Peter Kirkegaard, Minneapolis, Minn., Mrs. Lisa Petersen, Mr. and Mrs. Frode Petersen, Mr. and Mrs. Iver Petersen, Mr. and Mrs. Rasmus Hansen, Mr. and Mrs. Lars Bollesen, Mr. and Mrs. S. C. Martensen, Tyler, Minn.	6.00
In memory of Thors Lund Bertelsen, Mr. and Mrs. Ray Waddle, Mr. and Mrs. Henry Jerpbak, Mr. and Mrs. Glen Smith, Mr. and Mrs. Arthur Reinke, Mr. and Mrs. Sig Sinding, Tyler, Minn.	5.00
D.E.L.C. Convention offering	265.08

Annual Reports:

Congregation, Ruthton, Minn.	3.00
Convention sales	16.25

President's Travel:

Congregations—	
Tacoma, Wash.	12.00
Enumclaw, Wash.	13.35

Total to date \$14,790.85

Received for Items Outside of Budget:

In memory of Mrs. P. M. Thusen, a gift from neighbors and friends, Clinton, Iowa, for Valborgsminde	29.00
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Eben-Ezer Mercy Institute:

Albert V. Olsen, Ruthton, Minn.	5.00
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Lutheran World Action and World Relief:

Previously acknowledged	\$ 7,006.19
Congregations:	
Canwood, Sask.	67.50
Brush, Colo.	37.50
Trinity, Chicago, Ill.	100.00
Ludington, Mich.	200.00
Dwight, Ill.	313.50

Total to date \$ 7,724.69

Received the following, a specific legacy from Mathilda C. Bekker, Hartford, Conn.: Children's Home, Chicago	\$ 398.45
No tax in Illinois.	
Danish O. P. Home, Tyler	398.45
Less tax of \$27.72.	
O. P. Home, Des Moines	398.45
Less tax of \$27.72.	
Minister's Pension Fund	398.45
Less tax of \$27.72.	

Acknowledged with thanks.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission

General Budget:

Trinity Lutheran Church, Chicago	\$ 26.42
St. John's Ladies' Aid Mission meeting, Hampton, Iowa	8.45
N. P. Andersen, Berkeley, Calif.	5.00

Our Savior's Lutheran Sunday School, Hartford, Conn.	25.00
Laura Jensen, Chicago	5.00
St. John's Sunday School, Hampton, Iowa	8.83
Danish Lutheran Church, Alden, Minn.	15.00
Bethlehem Church, Cedar Falls, Iowa	16.35
Our Savior's Church, Omaha, Nebr.	13.35
Oak Hill Church, Exira, Iowa	6.00
Luther Memorial Church, Des Moines	17.42
St. John's Church, Ringsted, Iowa	13.50
Danish Ev. Lutheran Church convention, Askov, Minn. --	469.04
Olav Pedersen, Lindsay, Nebr.	50.00
Danevang Ladies' Aid Mission Boxes	4.50
Mrs. Minnie Mathisen, Minneapolis	5.00
Andrew P. Nielsens, Dwight, Ill.	1.00
Greenville congregation, Greenville, Mich.	13.00
Germania Ladies' Aid, Marlette, Mich.	10.00
In memory of Magnus Rasmussen, Alden, Danish Lutheran Church, Alden	8.00
In memory of Mrs. Stockholm, St. John's Ladies' Aid, Cozad, Nebr.	10.00
In memory of Mrs. Janus Jensen, Askov, Godtfred Damgaards, Lake City, S. D.	2.00
In memory of Anna Emelie Christensen, Dwight, Andrew Eisens, S. Dixen Sorensens, Harry von Qualens, Bodil Nielsen and Peter Sondergaards, all of Dwight, Ill. --	10.00
In memory of Mrs. Marie Smith, Dwight, St. Peter's Sunday School teachers and officers	14.00
Andrew Eisens, Dixen Sorensens, Harry von Qualens and Soren Hansens, all of Dwight	9.00
In memory of Meyer Hansen, Friend, Nebr., Elna Thuesen, Santa Barbara	2.00
In memory of Mrs. Nels Nelson, Ringsted, Iowa, Mrs. Thora Petersen, Tacoma	1.50
In memory of Mrs. Ole Jensen, Greenville, Bethany Ladies' Aid	5.00
In memory of Mrs. Einer Dixen, Altadena, Calif., Rev. J. L. J. Dixens	1.00
Toward Relocation of Mohul-pahari Hospital:	
In memory of Mrs. Axel Thomsen, Marinette, Margrethe Thomsen, Chicago	5.00
Toward Ribers' Work:	
In memory of Emelie Christiansen, Dwight, Ill., Hans M. Andersen, Gardner	3.00
Toward Leper Work:	
Miss Alfrida Petersen, Chicago	16.25

Toward Children's Keep:

St. John's Sunday School, Easton, Calif.	28.42
Settlement Sunday School, Greenville, Mich.	5.00

Total for August ----- \$ 833.03

Total since Jan. 1 ----- \$6,623.99

Acknowledged with sincere thanks.

Dagmar Miller.

N. B.: The friends of the Santals will be interested to know that Rev. M. C. Dixen in Minneapolis is slowly improving and is found in the Mission office at 401 Cedar Ave., a short time daily.

D. M.

Danish Folk Meeting At Danebod

The annual Danish Folk Meeting at Danebod Folk School, Tyler, Minn., will be held during October 3-8. The meeting begins Tuesday night and closes Sunday afternoon. In spite of war and the threatening clouds on the horizon, or perhaps because of this, we need to contact the abiding values of culture and Christianity.

The main speaker will be the Rev. Halvdan Helweg, pastor of "Helligaandskirken," Copenhagen, Denmark, and author of the religious dramas that have drawn thousands of people to his church. There will also be lectures by the Rev. P. Rasmussen of Dalum, Canada; Rev. Marius Krog, Lake Norden, S. D.; Rev. L. C. Bundgaard of Tacoma, Wash.; and the local pastor.

In addition to daily lectures and Bible

talks, there will be discussions, singing, "Oplæsning," and showing of Scandinavian movies. As this meeting is planned for Danish-speaking people, the language used will be Danish.

The price for board, room and registration for the whole meeting is \$15.00 (\$25.00 for a married couple). People are asked to bring linen, a blanket, and Danish songbooks. Please register as soon as possible with

Enok Mortensen,Danebod Parsonage,
Tyler, Minn.

Acknowledgment Of Gifts

Children's and Old People's Home Tyler, Minn.

In memory of Hans C. Johansen, from Mr. and Mrs. Thomas Thomsen, Minneapolis, Minn., one box of fruit and ----- \$ 3.00

In memory of Chas. Brown, Los Angeles, Calif., from Dakota friends ----- 7.00

In memory of Arlie Ericksen, Everett, Wash., from Mrs. Fred Petersen, Tyler, Minn. ----- 2.00

C. C. Sorensen, Tyler, Minn., donation of groceries ----- 105.00

Arvid Bollesen, Tyler, Minn., seven hours of work on the well by the home.

A. Hegstad, Tyler, Minn., donated tank of rain water.

Thank you for these gifts.

Johannes P. Johansen,
Treasurer.

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NEWS BRIEFS

LWFSR HELPED 50,000 REFUGEES THROUGH WORLD-WIDE PROGRAM

Tutzing, Germany—(NLC)—Nearly 50,000 refugees were helped by the Lutheran World Federation Service to Refugees during the past year, it was reported to the LWF's executive committee at its annual meeting here Aug. 1-9, by Dr. Stewart W. Herman of Geneva, director of LWFSR.

Of this total, he said, 28,000 refugees were resettled under the auspices of the LWF, some 20,000 of them in the United States, the rest in Canada, South America and Australia.

Another 20,000 or more, according to Dr. Herman, were materially assisted in their emigration efforts by the LWF staff in the field, but also derived assistance from other quarters.

Pointing out that the LWF has established a world-wide network of offices and refugee committees, Dr. Herman said that "a strong chain of hands has been stretched from church to church around the world to help our homeless brethren to a new life."

First of all, he reported, there is a nucleus of LWFSR offices established and maintained by the Geneva headquarters, especially in Europe where the staff includes more than 200 full time persons. These offices are located in Germany, where 170 workers operate a string of offices pinpointing the entire map of Germany, Austria, Italy, England, Argentina, Venezuela and Colombia. In all these countries, little or no financial contribution is made locally to the resettlement work or to the chaplaincy service of LWF.

In Australia, Canada, New Zealand,

Brazil and France, local church groups carry a large portion of the financial cost involved in resettlement activities but receive special subsidies from the LWFSR budget, Dr. Herman said.

Other countries, such as the United States, Sweden and Norway, not only carry their own heavy programs, but also contribute to the general budget of LWFSR by providing personnel, supplies or funds, he reported.

In addition, the work of LWFSR also stretches out to include China, Japan, the Philippines, New Guinea, Africa, the Middle East, and other South American countries.

Dr. Herman noted that, numerically, mass migration has accounted for the largest number of Lutherans to settle outside the U. S. Most of these plans, sponsored by governments, were designed to attract farm families, single farm hands and skilled laborers.

Canada, it is estimated, has received some 22,000 Lutheran refugees under this type of program during the past two years. Australia and New Zealand have absorbed about 25,000 more who came directly under government auspices. Great Britain has also "adopted" some 40,000 Lutherans who fled there during and after the war, while Sweden has sheltered upwards of 25,000 Lutherans, most of whom came directly across the Baltic Sea.

A particular concern of LWFSR, according to Dr. Herman, has been the resettlement of Lutheran pastors in exile for further Christian service both to refugees who emigrated and to those who remained behind. Up to June 30, 112 DP pastors had registered with LWF in Germany and five in Austria. Fifty-five of those in Germany and two of those in Austria have already been resettled, chiefly in the U. S., but also in England, Canada, Australia, Brazil and Argentina.

Dr. Herman stressed in his report that three goals must be kept clearly in sight: First, the resettlement of all "resettleable" Lutheran DPs within the next few months; second, concentration on practical plans of "local establishment," the integration of refugees into their present environment; third, complete cooperation with established Lutheran agencies which will remain on the job when LWFSR ceases its operations.

"What has been achieved," Dr. Herman concluded, "is owing to the self-sacrificing fidelity of a very hard-working field staff, to the sustained interest and increasing collaboration of the Lutheran churches and their leaders around the world, and—not least—to the grace of God, in Whose eyes every refugee is precious."

LSAA MEMBERS SET RECORD IN LUTHERAN STUDENT ACTION

Blue Ridge, N. C.—(NLC)—Members of the Lutheran Student Association of America contributed \$24,302 to its Lutheran Student Action Missionary program during 1949-50, it was reported

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen, 1901 Easton Blvd., Des Moines 16, Iowa.

TRUSTEE: August Sorensen, Ringsted, Iowa.

TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

here at business sessions of the LSAA, held prior to its annual Ashram Aug. 26-Sept. 1. It was the largest such program of all denominational student Christian movements in this country.

The term "Lutheran Student Action," as a result of Council action, now includes administrative funds of the LSAA. This radical change in financial organization came as an indication of "the maturity" of the LSAA, and its desire "to be in harmony with the stewardship policy of the cooperating bodies of the National Lutheran Council." The new arrangement provides for a unified financial program.

The newly adopted LSAction program calls for a minimum of \$29,200. Part of these funds will go to support the World's Student Christian Federation (\$10,000, which includes the salary of a Lutheran secretary on the staff of the WSCF who works among theological students), the United Student Christian Council (\$2,500), the Studentengemeinde or Student Christian Movement of Germany (\$4,000), the provision of scholarships for foreign students (\$1,200), funds to bring foreign student guests to the Ashram (\$1,200), and a contribution toward the development of leadership of the younger churches in the Far East (\$2,400).

The Council called for a new emphasis in mission education among its constituency, and created a new executive office of Mission Education Secretary to implement this recommendation.

DANISH CHURCH MAY ELECT ITS YOUNGEST BISHOP

Copenhagen—(NLC)—The Rev. Erik Jensen, executive secretary of the Copenhagen Church Foundation, is the leading candidate for bishop of the Aalborg Diocese of the Lutheran Church of Denmark. If elected, Pastor Jensen, who is 44, will be the youngest bishop to serve the church.

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, Minn.

September 20, 1950

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M. RTE. 2, TYLER, MINN.