

Lutheran Tidings

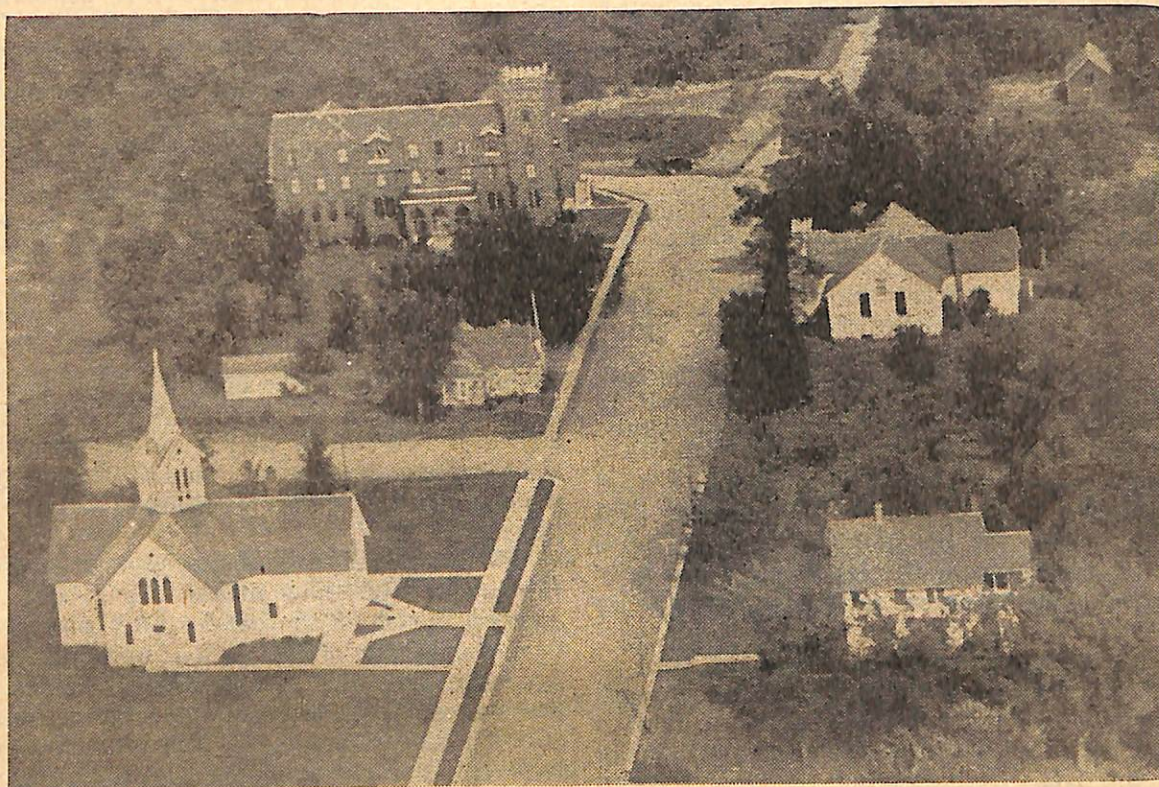
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Vol. XVII

August 5, 1951

No. 25

Welcome To Convention Tyler, Minnesota, August 14-19



CONVENTION HEADQUARTERS

1. Danebod Lutheran Church. 2. Stone Hall. 3. Danebod Folk School. 4. Gymnasium. 5. Parsonage.

Program For Convention

Danish Evangelical Lutheran Church of America, 74th Annual Convention, Tyler, Minnesota August 14-19

Tuesday, August 14

8:00 p. m.—English service, Danebod Lutheran Church, Sermon: Rev. Holger Strandskov, Kimballton, Iowa. Welcome by Rev. Enok Mortensen, Tyler, Minn.

Wednesday, August 15

9:00 a. m.—Bible Hour and Devotion: Rev. L. C. Bundgaard, Tacoma, Wash.
10:00 a. m.—Opening of the Business Session of the Convention at Danebod Lutheran Church.
Noon recess, 12-1:30 p. m. Meals for convention delegates pastors and guests are being served in the Gym Hall and Folk School.
1:30 p. m.—Address by Dr. Fredrik Schiotz, Executive Secretary of Commission on Younger Churches and Orphaned Missions, National Lutheran Council. Topic: "Oil for The Lamps of God."
2:15 p. m.—Business Session continued.
3:30 p. m.—Recess for Refreshments.
4:00 p. m.—Business Session continued.

5:30 p. m.—Supper.

8:00 p. m.—Danish Service and Communion, Danebod Lutheran Church, Rev. P. Rasmussen, Dalum, Alta, Canada and Rev. Hakon Jorgensen, Cordova, Nebr.

8:00 p. m.—Grand View College evening at the auditorium of the Folk School in charge of Dr. Johannes Knudsen, Grand View College, Des Moines, Iowa.

Thursday, August 16

9:00 a. m.—Bible Hours and Devotion: Rev. Richard Sorensen, Marlette, Michigan.

9:45 a. m.—Business Session resumed.

8:00 p. m.—Santal Mission meeting in Danebod Lutheran Church. Mrs. Frances Nielsen, Chicago, presiding.

8:00 p. m.—Council of Religious Education meeting in Folk School Auditorium. Address by Pastor Eilert Nielsen, Clinton, Iowa. Topic and Theme of the meeting: "The Church Looks At Religious Education." Panel Discussion in charge of Pastor A. E. Farstrup, Grand View College, Des Moines. Topic "As I See It!" Speakers: A Parent, A Teacher and a Pastor, (Names to be announced).

Friday, August 17

- 9:00 a. m.—Bible Hour and Devotion: Rev. Vagn Duus, Alden, Minn.
- 9:45 a. m.—Business Session resumed.
- 8:00 p. m.—Meeting in Danebod Lutheran Church for the purpose of discussing the issues involved in a possible affiliation of the Danish Evangelical Lutheran Church of America with the United Lutheran Church in America in charge of the Church Relations Committee, Rev. Erik Moller, presiding.
- 8:00 p. m.—Seamen's Mission meeting in the Folk School Auditorium in charge of Rev. Poul H. Baagøe, Brooklyn, N. Y.

Saturday, August 18

- 9:00 a. m.—Bible Hour and Devotion: Rev. Howard Christensen, Nysted, Nebraska.
- 9:45 a. m.—Business Session resumed.
- 8:00 p. m.—Women's Mission Society meeting in Danebod Lutheran Church in charge of Mrs. Ida Egede, Hampton, Iowa. Speakers: Rev. A. E. Frost, Waterloo, Iowa and Mrs. Elise Olsen, New York.
- 8:00 p. m.—D.A.Y.P.L. Rally at Folk School Auditorium in charge of Rev. Clayton Nielsen, Withee, Wis.

Speaker: Dr. C. Arild Olsen, New York. Topic: "Have we let Youth down."

Sunday, August 19

- 9:00 a. m.—Ordination Service in Danebod Lutheran Church Candidate for Ordination: Walter Brown. Ordainer: To be elected on the second day of convention.
- 10:00 a. m.—English Service and Communion at Danebod Lutheran Church. Rev. Erik K. Moller, Hay Springs, Nebraska and Rev. Ove R. Nielsen, Dagmar, Montana.
- 10:00 a. m.—Danish Service at Folk School Auditorium. Rev. Alfred Jensen, Des Moines, Iowa.
- 2:30 p. m.—Meeting at the Danebod Lutheran Church. Speakers are the Rev. Dr. Henry H. Bagger, Trinity Lutheran Church, Lancaster, Pa. Topic: "Lutheranism's Slighted Doctrine," and Dr. C. Arild Olsen, Associate Executive Secretary, National Council of Churches, New York, N. Y. Topic: "Christian Witness in Germany."
- 8:00 p. m.—Closing Meeting of the Convention in Danebod Lutheran Church. Speakers: Rev. Holger O. Nielsen, Cedar Falls, Iowa and Rev. Halvdan V. Knudsen, Los Angeles, Calif.

**Enok Mortensen,
Alfred Jensen.**

The Joyous Life

"For you did not receive the spirit of slavery to fall back into fear, but you received the Spirit of sonship. When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God." Rom.8:15-16.

Sonship means childship for male and female. God is our Father, we Christians are his children. Not as all human beings are his children because he is the Creator of all, but in a special way; in the only way that anyone can be a real father, and that is by giving life.

This is the story: God made man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. God said to Adam: Of all the trees of the garden you may freely eat; but of the tree of the knowledge of good and evil, eat not of it, for on the day that you eat of it you shall die the death.

But man did not hold fast God's Word, he listened to the word of God's enemy and he did eat of the tree. Then the life which God had breathed into him died out of him, and he could no longer live the joyous life together with God, for he had been disobedient. Moreover, he was dead as to eternal life. He no longer had it. And what he no longer had in himself, he could not transmit to his children by natural birth. Therefore Cain, Abel, Seth, Enoch, all of us were born without God's eternal life.

And we all know that our relationship to the Father in heaven is not right. If there is any innate knowledge whatsoever in man, it is that something is wrong, that all is not as it should be. The innate feeling that there is a higher One who may be called God (the Good) may be very dim; but the consciousness that something is wrong, that we are not rightly attained, is in every human being. That is the reason for the self-tortures in India. That is the reason for the peoples of India wandering from shrine to shrine. They know with innate knowledge that they are not in harmony with the higher power, and they are seeking reconciliation. That is the reason for the sudden

weeping of a little boy or girl among us. Father and mother may ask them why they weep; they cannot answer. The reason why they cannot answer is that they cannot explain the innate knowledge of guilt which, although it at most times is forgotten, is always there.

This knowledge of being out of harmony spoils the joy of life. Our maker has in his great mercy created the child so that he only now and then becomes conscious of this lack of being in harmony. We say that the child can forget. If God had not cast the veil of forgetfulness over our consciousness, we could not bear to live. Witness the men and women who really have awakened to this consciousness of guilt.

But God is good; he has not cast the veil of forgetfulness over the consciousness that the joyous life has been lost, for the purpose that we should always forget and thus give up what has been lost. He has done it merely so that we might be able to carry on until he could make provision so that we might get back into Paradise, and again be with him, again talk with the Lord in the cool of the day.

And when the fullness of time had come, God sent his Son, born of a woman, born under the law to redeem those who were under the law so that we might receive sonship with God (Gal.4:4). And the Son of God lived, died and rose from the dead; and in doing this he brought life and immortality to light

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74th Annual Convention Of The Danish Evangelical Lutheran Church Of America

The Danish Evangelical Lutheran Church of America will hold its 74th annual convention at Tyler, Minn., August 14 to 19th, 1951, upon invitation of the Danebod Lutheran Church, Tyler, Minn.

The opening service will be held at the Danebod Lutheran Church Tuesday evening, August 14 at 8 p. m. The opening business session will take place also at the Danebod Lutheran Church. All business sessions will be held in the church auditorium.

It is the privilege as well as the duty of all the congrega-

in such a way that man may again lay hold of it. Man does this by saying: Yes, I will be born again. I will be born of the water and the Spirit. We call it baptism.

In baptism man receives many good gifts from God. I shall mention three of them: Forgiveness of sins, resurrection of the body, life eternal. Of these three the one which so far has become most real to me is the forgiveness of sins. For in the forgiveness of sins the joyous life began again.

Notice the little child. As long as its relationship to father and mother is as it should be, the child is joyous and glad. If that relationship is marred by disobedience or otherwise, the child is wretched—cannot again be glad until the right relationship with father and mother has been reestablished.

That is the way it is with all of us as to our Father in heaven. That is why they suffer, those people of India who have awakened to the consciousness of guilt. They know not how they again may come into the right relationship to that God whom they but dimly recognize as some higher being. But we know, for we have experienced how God made it possible for us to come into that relationship to him which is true childship. For he has born us anew and given us back that life out of God which was lost by Adam. And in making us children of God by giving us life out of God he, of course, gave us forgiveness of sins. You would not expect the good God to give us his life and then let us live eternally with the consciousness of guilt, would you? No! So God made provision for the forgiveness of all our sins by putting forward Jesus Christ as an expiation by his blood to be received in faith. (Rom.3:25).

And as many as received him by being born again of water and the Spirit, then gave he the power to be children of God (John 1:12). That is, to live a joyous life here on earth in the consciousness that all our sins are forgiven, and that we have peace with God. Our relationship to him is made right by our Saviour, Jesus Christ; we are on our way back into Paradise. Already here and now we can talk with our Lord in the cool of the day. And when we do this then the Spirit of God bears witness with our spirit that we are true born children of God.

Then we live the joyous life.

V. S. Jensen.

tions belonging to the Danish Evangelical Lutheran Church of America to share in the responsibilities of the convention by having their chosen delegates attend the convention. All the pastors belonging to the Danish Lutheran Church should also be in attendance. Congregations are entitled to be represented by one delegate for each 50 voting members or fraction thereof. The congregations in districts 1, 8 and 9 as well as the congregations at Dalum and Canwood, Canada, and Danevang, Texas, and Granly, Miss., should send delegates according to the rules found in the Annual Report 1946, pages 104-05.

All friends and members of the Danish Lutheran Church are invited to attend the services and meetings of the convention. A Bible hour opens the business sessions each day. The activities, institutions, missions and benevolences of the Danish Lutheran Church will be the subject of the business sessions and the programs of the evening sessions will further enlighten the convention about these. Addresses and lectures will be heard on subjects relative to the affairs of the Danish Lutheran Church. It is expected that there will be ordination of a candidate to the ministry on Sunday. Complete program will be published in Lutheran Tidings at a later date.

Attention is called to the following provisions of the Church's constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." July 1st is the time limit for me to receive such.

All reports from the institutions, activities, missions and committees to come before the convention will be published early in June and distributed by the pastors and presidents of the congregations.

May God in His goodness and mercy prepare our hearts and minds so that He will be able to accomplish His good will and purpose with and through our Church's convention this summer. May He give us the devotion and faithfulness to serve Him and His kingdom in all things.

Alfred Jensen.

Des Moines, Iowa.

May 12, 1951.

Danebod Lutheran Church, Tyler, Minnesota, hereby extends a hearty welcome to all convention guests. Please send all registrations to the chairman of the registration and housing committee, Mr. Harald A. Petersen, Tyler, Minn. Pastors and delegates should register prior to July 20. We will appreciate if other guests will register by August 1 so that we can accommodate all guests. Please let us know how and when you plan to arrive.

Carl G. Christiansen, President

Enok Mortensen, Pastor.

Convention Information

Through pastors or secretaries all congregations now should have received registration cards. To facilitate the work, we ask that each adult who plans to attend the convention fill out the blanks and **return to us as soon as possible**. Please notice that delegates must have their cards signed by an officer of the congregation. Those who for some reason have received no registration blanks may register by ordinary letter and the local committee will do the rest.

Tyler is situated in the southwest corner of Minnesota. Highway No. 14, east and west, runs through Tyler, and Highway No. 75, north and south, runs through Lake Benton seven miles west of Tyler.

The Northwestern has an excellent train arriving here from the east every night at 9:46. It is the Dakota 400 and doesn't stop here normally. By special arrangement, however,

this train will stop at Tyler Monday through Saturday, so guests planning to come by train are asked to keep this in mind. Leaving the convention, the same train, eastbound, will stop in Tyler Sunday and Monday mornings. There is also a slower train arriving from the east about 6:21 p. m.

Great Northern has trains arriving at Florence, five miles east of Tyler, (North and South). The Greyhound Bus comes through Tyler several times a day.

We shall meet trains and busses with automobiles, since Danebod is about a mile from the depots. We shall also meet trains or busses at Florence or Lake Benton **provided we are told when and where you arrive.**

Please have all your mail addressed to you, c/o Convention, Tyler, Minnesota.

All guests register at Danebod Folk School one half block East of the church.

Supper will be served Tuesday night 5-7 o'clock.

All meals, including breakfast, will be served in the buildings by Danebod.

Send all registrations to Mr. Harald A. Petersen, Tyler, Minnesota.

ENOK MORTENSEN.

To Merge Or Not To Merge

The small pamphlet, "An Analysis of The United Lutheran Church in America," which deals with the merger with U. L. C. A. is really interesting to read, and gives information about ever so many things. My purpose in writing this article is to mention some of the more important points to consider . . .

Re: Page 5 of the pamphlet:

We arrived at our constitution through many years of living and it suits us well. What if the U.L.C.A. does **not** approve of it? Will we be able to keep the democratic structure of our Synod with its freedom and responsibility for the lay people; or will U.L.C.A. demand a change in our constitution, resulting in more ministerial control of the Church, and less voice for the lay people?

In the Christian churches we find so many different forms of worship, that we may well hesitate which one to choose. Some of them are based on the old Jewish rituals. Now that is out of the question. When the woman of Samaria was bewildered, Jesus told her that the time had come that we shall not worship according to traditions, but we must worship God in Spirit and in Truth, for that is what God wants. And Jesus has told us that we must not pour the "new wine" in old leather flasks, for it will not work out. The Christian approach to God is different from the Jewish, and our worship service must, therefore, be in an entirely different spirit.

Jesus came to free us from fear and trembling and restore the original unrestricted companionship with God. The purpose of the Christian church is to bring God and men together, as Father and child. We must bring God to the world and bring the world to God. But many churches defy this purpose—instead, they over-emphasize the distance.

Our baptismal covenant is not a promissory note on eternal life after death, but **it is** eternal life right here and now, to have and to hold on to. Unless we come to God as little children come to their father,

we cannot grasp the true meaning of Christianity.

Our order of service is a fine expression of this approach to God, from the opening prayer right through to the last Amen. It is truly inspired and God-given, developed through many years of Christian living in simplicity, sincerity and honesty. We need not be ashamed of it or surrender it.

What would it benefit us to gain some big numbers in membership and financially, if we should lose that which is the very heart and soul of our church life? We must not sign away our birthright—our ritual and our hymns—that we love so well and use so much even in their translated forms! Jesus prayed, "that they may be one." Yes, but He said more, "As the Father and I are one."

Re: Page 7.

U.L.C.A. favors the discontinuation of Linguistic Synods and favors their absorption by the territorial synods. That is very clear—possibly, soon after a merger, we shall be swallowed up.

Our theological, cultural and folk traditions are of minor importance to U.L.C.A. Naturally, it is hard for them to realize the value we have placed on these things, and if they do not accept us with our traditions, heritages, etc., are we to be forced to abolish them completely, and thus not be accepted as equals to them? I hope not, but I shall say more on this subject later on.

Re: Page 10.

It appears that we shall keep all the synodical expenses we now have, and in addition, whatever U.L.C.A. will assess us on top of that. Is that correct?

Re: Page 13.

In case of a merger, our Pension Fund of \$50,000 will be transferred to U.L.C.A.'s Pension Fund. What would happen if after a few years, we decided that we want to be free and independent again? Would the \$50,000 be lost forever? Or is a merger irrevocable?

Re: Page 16.

"It is probable, however, that we would be advised to merge our seminary with some other seminary . . .". That must not happen! We must go on educating our young pastors in our way of approaching God. The latest reports from Grand View College sound so encouraging—with expansions all around, also in the seminary. This is definitely not the time to throw the G.V.C. seminary overboard. We should soon lose that which is the very soul and life of our church.

Re: Pages 20-21.

The Lord's Supper is a Sacrament. Therefore, we do not want it degraded to a technicality with book-keeping, used as a means of counting membership or apportioning dues.

It would be a sacrilege to link the financial to the Sacrament. We want to keep the Lord's Supper on the high spiritual level where it belongs. As Christians we should invite people to come to the Lord's Supper and there receive the highest blessing. Yes, we should urge them to come freely, but if each one is counted

as an extra expense—Oh no, no, let us not get the Finance Committee mixed up in this!

The question is asked if we could expect increased generous giving. It is my opinion that our people are, on the average, giving most generously to the church as it is. We could not ask them to accept the added dues to U.L.C.A. and still more solicitations on top of that. Some people are struggling for economic survival. We have many older people who are waging an almost hopeless struggle in the inflation. We cannot ask our old people to assume the added U.L.C.A. dues and solicitations. It would be hard on the adolescents and married young folk too. The in-between group cannot carry a triple burden.
Re: Page 23.

Will U.L.C.A. demand that we sit in judgment and condemn those who think otherwise? Not even Jesus would condemn people, why should we? He did not come to condemn, but to save, and His church was established for the same purpose.

In conclusion, such a merger would force us to lose so much that is of spiritual value to us. Personally, I cannot see how we can even consider it.

Let us go on working together in Lutheran World Action and such projects, but let us keep our spiritual freedom and independence and not submit to people who have no understanding of our great values. We must not fail in this which God has entrusted to our care. We still have a mission to fulfill as we are. There is a great need for a place where we can gather without much "pomp and circumstance," but just sit quietly at the feet of Our Saviour and listen to His voice so that we again can go out in the turmoil of the world with fortitude and peace of mind; that we may be "the salt of the earth and the light of the world."

"Mary has chosen the good portion, which shall not be taken away from her." Luke 10:42.

Kamma M. Kristensen,
Stratford, Connecticut.

Arius Vs. Athanasius

Dear Editor,

What scriptures are given to support or prove the Athanasian Creed? In view of 1 Corinthians 14:33 which says: "God is not the author of confusion" can there possibly be any?

Doesn't Rev. 3:14 refer to Jesus as being the beginning of the creation of God? Arius evidently used God's true word, the Bible, to prove his point. Shouldn't we believe the scripture at Romans 3:24?

Yours, attempting to learn the Truth of the Bible,

Mrs. Elizabeth Elbek
Junction City, Oregon.

The New Testament supports Athanasius in his answer to the false teachings of Arius. The Athanasian Creed is recognized by our synod as one of several "historical expressions of the paths our church has trod, without, however, demanding acceptance of all their specific terms," as expressed in our synodical constitution. **Editor.**

The Athanasian Creed

This is not the creed of faith into which I was baptized.

This is not the creed of faith taught me by the ones most concerned about my eternal welfare.

This is not the creed of faith to which I said "Yes" at confirmation.

This is not the creed of faith we humbly confessed in church on Sundays.

This is not the creed of faith of my father and mother and of theirs again.

No, it is a foreign, strange, unfamiliar thing to me.

It contains things I don't comprehend, perhaps because I have not lived with them, don't hold them dear.

No effort has been made to teach me this creed of faith. Why did not the church and my parents endow me with it?

For "This is the true Christian faith, which, except a man believe faithfully, he cannot be saved."

* * * * *

Now, the learned Erasmus long ago ridiculed those that mistook form for content. We must distinguish or be guilty of error.

A creed is not a faith but an attempt to formulate in words that faith.

"Words fail me" is a common experience. No creed as yet formulated, gives full and adequate expression for the Christian faith in a triune God.

The creed of faith which is truly ours, the Apostles Creed, overwhelms without condemning. It warms the humble heart. It exceeds our intellectual power to grasp, but in our hearts we comprehend it. It is belief IN, rather than belief THAT. It makes no claim of infallibility.

But the Athanasian Creed of faith has an air of intellectuality about it. One must follow a reasoning, much as in Geometry. The concepts used are in themselves at times incomprehendables. Yet the right conclusions must be derived at, or there can be no salvation. It stresses belief THAT rather than belief IN. It claims infallibility for itself. It is too big for the brain and too small for the human heart.

The Athanasian creed offends our sense of tolerance. It had best be regarded as an historical expression of "the paths our church has trod."

P. Jorgensen.
Des Moines, Iowa.



By BUNDY

A Future. It may be impossible to have a world where the leaders of nations will acknowledge and tell their people that we are all made of one blood by the same creator, that we are children of one God, that the world is not ours, that responsibility is something more than a prescription by civil authority, that national boundaries should not be too important, that we should recognize variation in culture and civilization, but be intensely concerned about a faith in ONE to whom we are all responsible. We should cease making alliances with people who do not have a sense of responsibility toward "one Lord" of the universe. —Show good will to all people!—Certainly, but tell them that there is no basis for a lasting understanding when they and I cannot agree on a supreme ruler of the universe. It may be that there will be no faith on earth when the trumpet blows for the last time. It may be that the few who hear it and understand it will be so far apart that no one will pay any attention to them.

Eating at the Roots: What about you, are you ever stirred about anything you read or hear? I note that many people are loud in their praise of luncheon speeches where the invited speaker has used his whole time patting everyone on the back, and spoken the same stuff that has made us go to sleep on the same conventionalities that have put the ages to sleep.

We are too big a country, with too many newspapers and periodicals for every shallow taste to really hear the voices of those who are speaking about the things that actually are gnawing away at the root of things.

The Roman Catholic Church knows the answers for its own benefits, it wants to conquer America spiritually, to annihilate Russia and ultimately catholicize the whole world.

Though I have this from authoritative sources, I am quite sure that none of our Protestant church members read about it or are giving their will to change the tendencies. Look and see where your church members were last Sunday morning. Loyal to whom? Seemingly they are under no compulsion and they loudly proclaim that they don't fear staying away from a church service. Sometimes we wonder if our blend of Protestantism knows what it should be guided by, if anything. Our excuses run along this line: we don't like this and we like that! But most of our excuses are plain hokum, and the sooner we wake up to it the better. Brother, do you ever get stirred up?

The United Nations. Here is something utterly inconsistent:

1—We spend much time framing and finally agreeing on a United Nations charter.

2—Then in accordance with that charter we organize and assemble the various units of the organization.

3—They begin to hold meetings in various parts of the world.

4—The various organization units spend most of their time discussing how the member nations may avoid the implications of the charter.

Example: Clearly the charter implies that force may be necessary to keep order in the world; but how is this to be done without an organized police force supported and directed by the United Nations. Charles A. Wells writes: "In this turn of affairs we were betrayed, for the large majority of the American people also looked with wistful hopefulness to the speedy development of the United Nations international armed police power. In a Gallup poll finding last fall, 83% of the American people expressed the earnest hope that a United Nations police power be created with full American cooperation. (Among educated groups the vote was almost 95%.)

If the action in Korea signified such a hopeful beginning, we would not be merely hurling our American boys into Korea in some indefinable quarrel between the U. S. and the Oriental people of whom we know little—rather they would become a part of the first great body of world law enforcement, the cause worthy of sacrifice. But that hope has been scuttled."

Let the people in our churches use their intelligent fervor in bringing pressure upon men in high places who are elected to uphold an ethical world order. Resolutions in "behalf of" carry little weight, but if the leaders can feel that enough people are concerned, then they will either act or face defeat at the mandate of the people.

Can the Church Reform Itself? There have always been incessant voices maintaining that the church was sterile and unaware of the voices of its own generation. It has always been my contention that we must listen to the pulse of time, but I have found that the church is not too concerned. In other words, the people who sit in our pews have been the poorest students of their own needs. On the other hand, the most persevering students of society cannot say that there have been no voices in the church that have been concerned about our inability to meet people in the kind of thinking that the round of activity of their time has forced upon them. One of them is Dean Inge, in England, sometimes called "The Gloomy Dean"; he recently let off a blast that is characteristic of his own people, who certainly at present are among the most candid critics of the needs of humanity. Said the Dean: "Our church services need to be purged—they are too clogged with Judaism. Is the workman really expected to come to church and sing, 'I will think upon Rahab and Babylon,' or such gibberish as the verse of the 68th Psalm beginning, 'Rebuke the company of spearmen'? I am told that the correct translation of those words is 'Rebuke the hippopotamus.' Our church goes would sing that with equal unction if they had it before them, as fashionable ladies cheerfully sing the Magnificat, which is more violent than 'The Red Flag.'" Dr. Inge, however, found

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Muskegon, Mich.

I was asked to write something about our work for the Women's Page in "Lutheran Tidings."

We are twenty members at present, in our W.M.S. group, having lost two members by death recently. We meet the second Thursday of each month, sometimes at the church and sometimes at the homes, we have a short business meeting, then a program where the various members take part, having been asked by the program chairman to give the scripture reading, or The Thought for the day, or reading an article on mission work. Our pastor also reads to us, having just finished reviewing the book by Mary Slesser, "The Missionary Heroine of Calabar."

Of course our hostess sees to it that we get our cup of coffee. Our funds are derived from free will offerings at the meetings; we leave the money-making projects to the Ladies' Aid of which we are all members.

In November of each year we have a special collection for the Santal Mission, sending \$35 last year. In the Ladies' Aid we have a birthday bank which is emptied once a year and sent to W.M.S. At Thanksgiving time we send baskets to sick or needy members of the congregation. Our Society pays for tracts and devotionals used in the church work. We have supported the annual projects of our District W.M.S. This last year we have resumed our Quilt Making after discontinuing the work about four years ago when we sent four quilts as part of our share in furnishing the girl's dormitory at Grand View. Several quilt tops, and both wool and cotton pieces and other materials have been given to us by members or friends. The members make quilt blocks at home by sewing pieces on one page of newspaper. When we decide to make quilts we meet in the morning, have potluck lunch at noon and have our meeting in the afternoon.

In the last year we have sent seven quilts to the Old Peoples Home in Des Moines, four to the Danish Children's Home in Chicago, several large and two baby quilts to the Bethphage Mission in Nebraska, where a young woman from our congregation went to help in the work there. Two were given to a needy family in our congregation, and some layettes and baby quilts have been given to our local Reserve Mission. We enjoy doing this work and as long as the material is given to us, we will continue to make them.

July 12 we had a wonderful outing when one of our members invited us to meet at her cottage overlooking Lake Michigan. We enjoyed a potluck din-

one cause for satisfaction in today's scene; he rejoiced that "hideous hellfire theology" is no longer heard in the churches. We may not agree with the Dean, but we still need the jolt, and history proves that what was once "radicalism" is in our time an answer to a "must."

ner after which we had our meeting and Rev. Edwin Hansen showed slides from the Santal Mission Field.

In behalf of our group, Greetings and Best Wishes for the work in W.M.S.

Carrie Nielsen, Sec.

Greetings From The Santal Mission

Cozy Nook
Mussoorie,
July 1, 1951

Dear Friends,

Just a little greeting from us while on vacation. As I sit here 7000 ft. up in the breathtaking Himalaya Mts., I should be inspired to tell you so much. Some of you might have noticed where Mussoorie is located and think we are quite a distance from our home in Bihar and it is true. To get to this hill station from Kaerabani, we had first of all 40 miles by jeep to the railway station, then two nights and one day by train to a place called Dehra Doon, and then by bus up, up, and up about 20 miles. From there on up no type of vehicles are able to get any further. But there is still another 5 miles up to the house we are renting for 2 months, and how do we get there? Well, the men usually walk, but mothers and babies and children are carried up in a chair like affair called a "dandy," with four men doing the work, two on each side. Mussoorie, or Landour where we are staying, is at a height of 7,000 ft. and the weather is wonderful. I always feel a bit homesick when we first arrive here, for the weather reminds me not a little of a mixture of our Fall and Spring back home.

Here we find a wonderful fellowship together with missionaries from all over North India, and often from Central and South India too. There are church services, prayer meetings, conventions, Teas, and all sorts of activities to keep one busy meeting new folks. Just recently there was an Audio Visual Conference here which attracted many folks and gave us not only all sorts of materials as aids for our work on the plains, but spiritual aid as well.

One of the highlights of the season up here was the Christmas Concert in June! Someone had this bright idea since we are always on the plains at Christmas time and don't have an opportunity for such a concert. Those of us who attended the practices found it was a wonderful idea, and enjoyed ourselves immensely.

Every Wednesday afternoon there is a Community Tea which is sponsored by a different mission group. Here is an ideal opportunity to meet so many folks and join in a fellowship together.

At this hill station there is located Woodstock School, an American school for missionaries' and business peoples' children from all over India. I believe there are 400 students, 65% of whom are missionary children. This school offers many activities which

(Continued on Page 12)

Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Ronald Jespersen, Newell, Iowa

Let's Get Together

The more we get together, together, together
The more we get together
The happier are we.

For your friends are my friends,
And my friends are your friends,
The more we get together
The happier are we.

These words illustrate what may happen if we get together a little bit more with our fellow Christian youth of other churches in our own communities. This is translating into four-letter words and local action that longer word used by our seniors in cooperative church work, namely, ECUMENICITY. I should like to discuss ecumenicity as it applies to our local work in the Danish-American Young People's League.

While I have not made a detailed study, I would estimate that the average distance between Leagues within D. A. Y. P. L. is over one hundred miles, a little too distant to make for convenient and regular getting together. Our camps and conventions do provide some opportunity for getting together as members of a district; but usually only a limited proportion of the members can take part. There is, however, an opportunity to share the better things of Christian life in a larger group right at home.

Have you in your league gotten together with another league from another church in your neighborhood? Not so long ago the league here at Withee spent an evening as hosts to the Youth Fellowship of the Congregational Church in Owen, our neighboring village. We provided the recreation and the lunch. They provided a very fine worship service. We are now waiting for their invitation, so that the tables may be turned and we may provide the inspiration and they, the recreation. Through this fellowship evening we found that, after all, we are not too different. We like to do the same things; we worship the same Lord and Savior. We have also gotten together with Leaguers from the Evangelical Lutheran Church, who one evening put on a program for us.

Down in Kansas the Denmark League belongs to a County Youth Fellowship, which meets at eight different places in the county in as many months, each group—Methodist, Presbyterian, Congregational, Lutheran, etc.—taking its turn for recreation, worship, hospitality, singing, or program. There is a great variety in the program, and an opportunity is provided for Christian youth to get together to share what cannot be shared in school or other community projects. A similar sharing by Christian youth takes place at Newell, Cozad, and at other centers of DAYPLand.

Here is an opportunity for you to take the initiative in sharing the finer things of life with your fellow-Christians who may not happen to have exactly the same name as you do. You'll sing the same songs, play the same games, eat at the same table, and worship the same Lord and Master. The more we get together, the happier we'll be.

W. Clayton Nielsen.

DAYPLand Doin's

The Iowa District meets in convention and camp at Freds-ville during the days of August 4-10. The Lake Michigan District holds its convention at Muskegon, August 31-September 2. See their program in the July 20th *Paging Youth*, and send your registrations to Miss Ardythe Hansen, 25 Merrill, Muskegon, Michigan before August 22.

Walter Brown serves both Diamond Lake and Ruthton churches and young people. Therefore when he reported a recent young people's meeting which featured a night baseball game, he was careful to state simply that "Ruthton won the game."

Bob Hermansen, editor of the late UT, is marrying Elsie Marie Moller, daughter of Rev. and Mrs. Erik Moller, on August 5th. Congrats to a pair of fine young people.

Virginia Christensen of Cedar Falls has sent an outline of some of their young people's activities, which will appear later. Ruth Jacobsen is preparing material that will inform us of the work of the United Christian Youth Movement (UCYM). Other articles are in preparation on "My Ideal Young People's Society."

Are Junior Leagues Necessary?

"But you seek first his kingdom and his righteousness and all things be added on for you." (Matt.: 6-33)

The church organizations within the congregation are part of one greater body, namely, the church. Like the human body, if we cared for only the greater part and neglected the smaller part, we would soon find our purpose defeated.

To some adults it seems needless to bother with Junior League and parents keep the young people at home and later place them into the senior society. Here they feel immature, uncertain and misunderstood. Their chances of success are slender beside those who have been active in church service. Finally, they drop out; once outside they are easily led in other directions and are no longer hungering for what the church may offer.

Young folks need an outlet for their energies. Can you picture the boy or girl today who has wholesome acquaintance, prays, sings and serves with them, becoming tomorrow's problem youth? I can not.

Participation in group activities develops individual characteristics and they learn that by cooperating they achieve definite aims, small though they may be.

The young people learn to take part in discussions. The days of lecturing to our young people are past, but often discussions come from informal conversation. Discussion can bring out the influences which are opposed to clean living, and by knowing what these influences are, we can then start to fight them.

As our youth enter into the junior organizations, they are largely what their environment has made them. Now we, as leaders have a chance in further

molding a christian character as well as teaching them how to be of service in their church.

With guidance, the juniors can become one of the strongest groups within the church! It might be said the junior organizations are but a bridge to the older society, though one bridge may differ from another. We can determine the quality of the senior groups in the future!

Parents, will you send your young people to our Junior Leagues in the fall? Then we can pass them on, and pray that they will be just a little better than what they were when first we knew them.

R.M.N.

The Serpents and Doves

"Here I am sending you out like sheep among wolves. So you must be wise like serpents and guileless like doves." The quotation is taken from an address by Jesus to his disciples on sending them out as missionaries. They must have shivered when he compared them with sheep among wolves, for their forbears were sheep farmers, and he did not allay their shivers by saying that the wolves were established institutions. "You will be flogged in the synagogues and drawn into courts of governors and kings." He sent them out with a message so provocative that rulers would apprehend them.

Because of their position they were not to be dumb defenseless sheep, but canny, stealthy, ignominious serpents. They were to avoid peripheral friction. They were not to flaunt but to make as little noise as possible and to keep on preaching even when people were frightened at the sight of them.

"Be innocent as doves." We who have had too many pigeons in barns and belfry towers are not over-romantic about the birds but they will coo on one's shoulder. They are credulous. You disciples must be as trustful as God, who can see more than angels in the human morons.

At times I have had the feeling that the Catholic church acted as the serpent and dove in announcing the immaculate conception and assumptive dogmas. Was it not a wise and guileless way of speaking to the survival of the fittest civilization? Was it not a subtle and yet provocative way of saying to a generation of brain trust education that man is related to spirit and that he can be set free from himself and ascend to heaven?

It is the message itself which requires serpent wisdom and dove credulity, for it does offend "the best that is in man." If the new Covenant Word was only an attack on the tyrants, the gangsters, the sly warmongers, and the religious pharisees there would be no insurmountable difficulty. The Word would not be the stumbling block if it was only an instigator of social reform and moral improvement. The benign priest who supplements the police headquarters and gives good advice to the Congress will never be flogged. As a department that specializes in moral rehabilitation the Christian religion is quite welcome.

The reason why it is provocative is that it does indiscriminately say to the human being: You must lose

your self. The self is the center of all culture. The self is the strongest factor we know of. It is the exertion of the self which makes the peasant uprising in China such a marvelous thing. It was self exertion which made the Jewish pharisees the most capable, intelligent and brave people of their day and age. It was the self of Carver which transcended the system, habit and psychology of slavery and made him a shining light. It was the dynamic power of a girl-self and a boy-self here and there that started a metamorphosis in old cultures which had colonized in the United States. In art, in literature, in war and in reform one always finds a self that is stronger than an adversary. That self is found in the strong denominational and national prides. It is the give and take battle between two selves which make the marriage.

The Word is realistic. It goes to the center, to the self. God never uses the organizational method. He relates himself to the self and he says bluntly that the self is sundered from him. It is self-contained and self-dependent and for that reason it destroys itself. The self is its own killer. Men like Herod and Hitler are but examples of ordinary human tragedy. The famous opera singing ending in lonely misery is another example. The self broke away from connotation and became subject to death.

The Word does not condemn the self but it releases it from itself. It transfers the self from itself to God. It anchors the self in the Word which is God. The self now eats the Word. It gets its food from the Word. And the self is then given a freedom to see, to understand and to love another person. It is now on the way home to the original organic unity with God and all creatures. Where there are two, three or a hundred selves in the sacramental process of liberation there is the new community, which does not atrophy.

It is the propagation of the Word which calls for wisdom and trust, for the self is more clever than any lawyer in strategic defense. It tries to use all old means and it invents new means in an attempt to put itself in God's place. It is amazing to what extent man can mesmerize his sex energy, his emotional attachments, his will power, his search for the unknown, his capacity for dilection, etc. in such a way that he looks like God. He is very keen in defying the written word for that gives him a chance to make his own God through interpretation. He is keen in giving priority to a specialty, such as priesthood, government, religious art, emotionalism, intelligence, etc., and thereby form an absolute.

The self is after the preacher. He must either be won over or banished. And the self knows where the weak point in the preacher is to be found (by "the preacher" I refer to anyone who is living in the New Covenant sacramental Word). If the preacher cannot be won over to pro-Americanism, pro-communism, pro-moralism, pro-denominationalism, pro-provincialism, he shall be branded as a venomous asp.

The preachers who live in, by and out of the Word, trusting the universal spirit which achieves sublimation and conversion will be serpents and doves.

Aage Moller.

Lutherans Lead In Aid To Arabs

By Dr. Stewart W. Herman, Director

Lutheran World Federation Service to Refugees

It has been three years since approximately 750,000 refugees lost their homes in Palestine and fled to the surrounding Arab states. Since then they have huddled together in camps or lived precariously on the edge of scores of towns and villages in Lebanon, Syria, Jordan and—under Egyptian protection—in the Gaza area. Recently (May 1951) there was a Christian conference in Beirut—called by the World Council of Churches and the International Missionary Council—to decide what the churches should do about the misery of these predominantly Moslem people, as only 10 per cent of the refugees are Christian, mostly belonging to the ancient Orthodox Churches.

Present at the meeting were representatives of the Patriarchates of Jerusalem, Alexandria and Antioch as well as the Orthodox Church of Syria, the Anglican Bishops of Cairo and Jerusalem, the leaders of Near East Christian Council, the various mission societies, the YMCA, YWCA, and the Universities of Beirut, Aleppo and Syria. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, presided at the opening session.

Lutherans were represented at the conference by Dr. Edwin Moll and Propst John Doering from Jerusalem, Dr. O. Frederick Nolde from the U. S. and myself from the Geneva headquarters of the Lutheran World Federation. To the average Lutheran in America it may at first seem strange that our church was represented by such a large delegation in a part of the world where the number of fellow-Lutherans is so small (not more than 1,500) and where the care of hundreds of thousands of homeless Arabs has been officially recognized as an obligation of the United Nations. To others who are fully familiar with the world-wide post-war scope of Lutheran World Action it will seem by no means unusual.

Indeed, a major place in the conference went to Dr. Moll for the role which the Lutherans have played in relief work among the refugees in Jordan. Since September 1948, for example, the Near East Branch of the Lutheran World Federation has distributed nearly \$600,000 worth of clothing, bedding, foodstuffs and medicines. Additional supplies with an estimated value of nearly \$300,000, including 10,750 pairs of shoes, were due to arrive in April from Lutheran World Relief stores in the U. S. For educational work among orphans, blind children and apprentices, and for the maintenance of polyclinics, sanitary campaigns and hospital work, approximately \$160,000 has been spent. The grand total amounts to \$1,024,571.31.

In his address to the assembled delegates Major General Kennedy, head of the United Nations Relief and Works Agency, singled out only two agencies for special mention. "The Lutheran World Federation and the Pontifical Mission," he said, "have done wonderful service; I do not know what we should have done without them."

Once or twice it has been intimated that the chief reason why we Lutherans were able to organize such effective help for Europe after the war lay in

the fact that our own "family" had suffered. There may be some truth in this. If the devastated regions of Germany, Austria, Norway, Finland, Czechoslovakia had been 99 per cent Baptist, Episcopalian or Quakers, we might have had considerable difficulty raising nearly \$30 million for Lutheran World Action.

Sometimes we accept this argument at its face value and feel rather self-conscious, even embarrassed, on account of it. As a matter of fact, the Lutheran record in helping non-Lutherans is nothing to be ashamed of. Large grants of money have been given to the World Council of Churches, to Church World Service, the World's YMCA and other interdenominational Christian agencies for relief and reconstruction programs. Lutheran World Relief supplies have been distributed on the basis of "need not creed" and our LWF refugee service has **not** confined itself to Lutherans despite the fact that no other Protestant group has suffered as severely as our own. Moreover, the helping hand of LWA is reaching into Greece and Korea where Lutheran "interests" are negligible or non-existent.

The Middle East provides the most brilliant example of extensive Lutheran aid to non-Lutherans, indeed to non-Christians. Of the total Christian aid which has flowed to the Palestinian refugees since 1948, Protestants have supplied approximately 50 per cent, and of this amount we Lutherans contributed nearly one-half. Of the total in a region of the world where American Lutherans have no permanent mission interests at all, U. S. Lutherans constituted at least 20 per cent of the total.

In a recent report (March 1951) of the UNRWA there is an interesting statistical table of gifts contributed to meet the refugee needs from June 1, 1950 to April 1, 1951. Sixteen religious and philanthropic agencies turned over to UNRWA a total of more than one million pounds of clothing of which more than half, or 500,000 pounds, came from the Pontifical Mission. Next came the British Red Cross Society with about 200,000 pounds and then LWF with about 170,000 pounds. Next came the Mennonites with about 36,000 pounds and then Church World Service (combined U. S. church relief agency) with about 31,000 pounds.

Some churches have used times of trouble to insert an entering wedge of mission activity into a new area. This happened frequently after World War I but only rarely after World War II. One of the reasons for the recent restraint undoubtedly is the greater sense of solidarity motivating all Christian bodies following the second world catastrophe, as well as the conviction that only a united Christian front can cope with the misery and need which afflict our world. So far as LWF is concerned, it is opposed to using relief funds or supplies for the establishment or support of permanent mission work. This does not mean that our works of mercy do not bear a distinctively Christian, perhaps even Lutheran, stamp. Indeed, this is something that the Moslems understand and appreciate.

The present low esteem in which most Arabs hold the so-called "Christian" world cannot be changed by preaching or even teaching, but only by practical, persistent and non-political demonstration of brotherly love. The Lutheran church shares a part of this responsibility and is trying to fulfill it.

State Of The Church

Christian Herald's Annual Report on Church
Membership in the U. S. A.

An army that in these parlous times picks up enough recruits during the space of a year to give it a net gain of nearly 3 million is doing decidedly all right for itself. In these United States, the mighty army that is the church of God has done exactly that, as of the close of 1950.

During 1950 churches of all faiths in continental United States (to which this statistical study is limited) reported a total net gain of 2,950,987, bringing the membership grand total to 85,705,280—an unparalleled 55.9 per cent of the entire stateside U. S. population.

While church rolls were bulging at the seams, the population of the country was also climbing. A comparison of the two is the acid test. In the face of an expanding population, did the churches hold their ground? The answer is a decided Yes! While the population was increasing by 1.67 per cent, church membership chalked up a 3.56 per cent growth. (U.S. Census Bureau estimates give January 1, 1950 population as 150,563,000; January 1, 1951 figure as 153,085,000.)

Since the U.S. death rate amounts to nearly 1 per cent, churches during 1950 had to win more than 800,000 new members merely to keep up with the year before. To achieve this year's reported net gain, religion actually had to win almost 4 million recruits.

While the number of members was increasing, so was the number of congregations to accommodate them. There were in 1950 an all-time high of 278,479 congregations of worshippers. This represented a net increase of 3,214, a little better than half of the figure for the previous year. This would seem to indicate that 1950's religious gain in numerical health comes not so much from new congregations as from the strengthening of existing congregations.

Such is the overall picture—one that churches may contemplate with quiet satisfaction while not letting it go to their heads. There was no spectacular turning to religion, no spiritual upheaval. Religion fought for every foot of gain; there were no easy, sweeping advances. But there was a continuation of the even growth that has marked religion in America for the last 50 years. It was the individual church pastor and layworker doing a faithful job who would seem to deserve the credit. That is the story from this half-century vantage point.

In 1900 organized religious bodies in America claimed the allegiance of only 34.7 per cent of the population. Today 55.9 per cent of our people are on church rolls.

Religion's 50-year proportionate gain (more than 20 percentage points) is hardly the record of a land peopled by crass materialists! However nostalgically some church patriarchs long for the good old days when people "went to church" and knew the difference between Jeroboam and Rehoboam, the statistics prove that we as a nation are more interested in religion now than we were in 1900. Furthermore, if we keep on at the steadily increasing pace we have set these

first 50 memorable years, by the time the century ends three-fourths of the population will be in the religious camp.

Such are the conclusions pointed up by the Christian Herald's annual report on the state of the Church for 1950, based on a poll of 221 Protestant and 32 non-Protestant religious bodies. Every year we spend months at the job of assembling figures—furnished by official statisticians of the churches themselves—checking and re-checking, comparing them with figures of other years, analyzing them for the significance. It is the only comprehensive survey regularly made of church strength in the United States.

A breakdown of the 85,705,280 persons who are members of America's churches shows that 50,083,868 are Protestants, giving them a net gain of 1,409,045 or 2.89 per cent over the year before.

Roman Catholics make up for 28,470,092 of the total, for a gain of 859,784 over their figure "as of the end of 1949," taken from the 1950 Official Catholic Guide. Although numerically the Roman Catholic gain was not as large as that of the Protestants Roman Catholics made a slightly more substantial advance percentagewise, 3.1 per cent during the year.

Jewish congregations have prepared no new statistics and their figure stands at an unchanged 5,000,000. The Greek Orthodox faith has brought in its first report since 1947, boosting its current membership to a round 1,000,000. Other non-Protestant bodies make up the balance of America's religious strength.

The major faiths continue in about the same proportion to each other. Protestants are still well in the lead, with 58.5 per cent of all church members. Roman Catholics claim 33.2 per cent of the total, while Jewish congregations account for 5.8 per cent. Other groups make up the remaining 2.5.

Comparing the membership of the major faiths with the country's population as a whole, it is roughly accurate to say that in 1950, 1 out of 3 persons (actually 32.7 per cent) in the United States was a Protestant; 1 out of 5 (18.6 per cent) was a Catholic; and 1 out of 20 (4.6 per cent) was Jewish or a member of some other non-Protestant fellowship.

We would, however, have a truer picture of comparative strengths if all faiths used one statistical yardstick. Roman Catholics, for example, count as members of their church all baptized persons from infants up. Most Protestant churches count only those who have come into full membership—that is, adults only, or from the age of around 13 (with the exception of most Lutheran denominations: i.e., the Missouri Synod includes in its current statistics 543,726 children for a total membership figure of 1,674,901; the Latter Day Saints; and certain other religious fellowships such as the Hutterites and the General Conference of the Mennonite Church of N. A.)

If a more accurate comparison were to be made, therefore, either approximately 25 per cent should

be deducted from the Catholic figure, or at least 20 per cent added to the Protestant figure.

Also weighing a true comparison is the custom of the Roman Catholic Church of never dropping anyone from its membership rolls, except in rare instances. "Once a Catholic, always a Catholic." Many Protestant churches make at least a gesture toward periodically bringing church rolls up to date, but most of them would also have to plead guilty in some degree to carrying "non-resident members" who either are active in same other community or have given up church interest altogether.

Of the 3,214 gain in congregations, the overwhelming majority were in the Protestant column. Roman Catholics ended the year with a reported 319 more parishes than they had the previous year, an increase from 15,112 to 15,431.

A favorite whipping boy of editorialists is the out-size quantity of Protestant denominations. But 1950's figures again prove that Protestantism's main strength lies in a baker's dozen of major religious bodies. The top 13 denominations, each having more than a million members, comprise 76 per cent of the total. There are 38 Protestant denominations with more than 100,000 members each, and these account for 95 per cent of the membership of the entire 221 denominations.

The 11 top Protestant denominations alone—with a total membership of 36,000,256 are better than equal to the 32 non-Protestant denominations polled, which, including the Roman Catholic Church and Jewish congregations, have a total membership of 35,621,412. The 7 largest Protestant denominations by themselves (29,806,187 members) have a combined strength greater than that of the entire Roman Catholic Church (28,470,092).

As to be expected, most of the large Protestant numerical gains came from the bigger denominations. Again the Southern Baptists led, by an increase of 318,624. With their emphasis on evangelism through simultaneous sectional crusades, the Southern Baptists are not only the fastest growing denomination in the United States, but within ten years may well be our largest religious fellowship.

The Methodist Church, America's largest denomination, came up with a net gain of 143,078. Third largest increase was made by the African Methodist Episcopal Church, which grew by 100,000, almost 10 per cent. Churches of Christ made a sizable gain of 88,800. The National Baptist Convention, U.S.A. increased by 60,399. The Protestant Episcopal Church was 48,330 ahead of last year, and the Presbyterian Church, U.S.A., 46,747. Several of the Lutheran denominations made generous strides, but their figures cover a 2-year period.

Although the larger churches accounted for a lion's share of the increase numerically, churches with memberships of under 10,000 were growing proportionately faster, 1950's statistics show. Churches with memberships of 50,000 and above gained 2.8 per cent; those with 10,000 to 50,000 gained 1 per cent; those with under 10,000, 8 per cent. For this year, at least, it

would seem that the smallest churches were doing the best job of evangelism.

Deadline for the survey was June 1. This year in an attempt to include the very latest figures, we delayed publication of the report by one month, even at the risk of losing our "scoop." Still some churches have been tardy in submitting their statistics. Where new figures were not available, we have had to use those of 1949 or earlier.

But all in all, it has been a good year! Religion is on its way. Now that church members have had an opportunity to stand back and gauge their progress—a privilege that rarely comes to the average army—they can go back into the fray with new assurance and zeal.

There is a lot for organized religion to do. Having looked at the statistical story, we'd say the churches are equal to their task!

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Greetings From The Santal Mission

(Continued from Page 7)

we are interested in too. For example, just the other day we all attended what they call "The Woodstock Sale" where we found all sorts of enticing things we wanted to buy. Toys, sent out from America, (always a special attraction) hot-dogs, ice cream made right there by a group of the staff and students, hamburgers, and all sorts of lovely things made by the ladies or by Indian women in mission institutions.

The Hindi language school is located here also and that of course attracts many new missionaries every year. We know from our experiences there last year that it is an excellent school. The students learn the language from expert Indian teachers and the whole course of study is set up very well. We have often wished we had had such a school to attend when we were struggling with Santali.

The actual shopping area is quite a distance from our house, (about four miles) and a long walk down. But on Saturday mornings one often feels energetic enough to take the walk and it is always worth-while. I think you ladies might be very surprised to see all the things that are available out here. I know my idea of what I would be able to buy in India, before I came out, proved to be very wrong. I am told that some of the shops were even nicer when the English were here.

We will soon be returning to Kaerabani to the rice planting season. This is a gay, happy time for the Santals, for they enjoy being busy in the fields. The whole family works together as they plant the precious seedlings which in the Fall, if all goes well, can be harvested and bring food for the coming year. Please remember the Santals as you go about your tasks there at home, and pray that the little words of God's great love may grow in their hearts and prepare them for this life and the time of His great harvest.

Sincerely yours,

Mary Riber.

About Grundtvig

What I wanted with my piece in Lutheran Tidings was not to start a discussion of why we still do not have a good book on Grundtvig in English. My main point was that while we wait others are publishing books about Grundtvig, whether we like it or not.

As Rev. Enok Mortensen may know I was present at the Annual Convention. There Rev. Svend Jorgensen did suggest that someone translate and our synod publish Hal Kock's book on Grundtvig. And when the Publication Committee also told us that the publication of a symposium on Grundtvig had to be given up, it was no wonder that I left with the impression that no translation from Danish and no original work could be expected from our synod in the near future.

May be my choice of words in daring the committee to publish a book about Grundtvig, was not so good; but they were not meant to be malicious. If you read the whole paragraph you will see that what I meant by daring to publish, was to take the financial risk involved, and larger Lutheran Publishing Houses might be willing to take.

None of us expect the committee to publish anything as long as they do not have any manuscript. So all I dared the committee to do was rather than remain inactive, to choose some good Danish book about Grundtvig, get it translated into English and publish it, hoping that we might make a little money on it.

So far the committee has rejected for publication here all Danish books they have read on Grundtvig, because these books do not take into account our situation and background in the United States. But why could not someone add this in a concluding chapter.

John Enslemann.



Organized Crime in the United States—Third Interim Report of the Special Committee to Investigate Organized Crime in Interstate Commerce; 195 pages; price 40c—Superintendent of Documents, Washington, D. C.

Years ago, after we had finished with Prohibition, and the bootlegging of moonshine whisky, I blithely assumed that Americans had learned a lesson which need not be learned over again; and, when I read of large-scale gambling and racketeering, it was with the thought that only the big cities were involved and that folks in small towns and rural areas could not be affected.

Was I wrong?

Not long ago someone printed an estimate that now in one year Americans "invest" \$20,000,000,000 in gambling of one kind or another. We could say Twenty Billions, more or less, because the chances are that no one knows for certain how much money is involved annually. However, an investment of this nature would be too large, no matter how small the sum total. Gambling takes money and time and gives little in return except human misery of many kinds.

So much for my thoughts.

The Senate report (Estes Kefauver, committee chairman) appears to be a very carefully substantiated summary of the findings of men determined to expose criminal activity in our land, to the end that the citizenry (you and I) may go to work and help destroy the cancer.

The committee reports, for example, that it "has had before it evidence of hoodlum infiltration in approximately 50 areas of business enterprise. These include: Advertising; Amusement industry; Appliances; Automobile industry; Baking; Ball rooms, bowling alleys, etc.; Banking; Basketball; Boxing; Cigarette distribution; Coal; Communications facilities; Construction; Drug stores and drug companies; Electrical Equipment; Florists; Food (meat, sea food, dairy products, groceries, cheese, olive oil, fruit) Football; Garment industry; Gas stations and garages; Hotels; Import-export business; Insurance; Juke box and coin-machine distribution; Laundry

and dry-cleaning; Liquor industry; Loan and bonding business; Manufacturing (gambling equipment, broilers, etc.) Nevada gambling houses; News services; Newspapers; Oil industry; Paper products; Racing and race tracks; Radio stations; Ranching; Real estate; Restaurants (taverns, bars, night clubs) Scrap business; Shipping; Steel; Surplus sales; Tailoring (haberdashery) Television; Theaters; Transportation."

Please note that the committee report does not say that all business is affected. An explanatory paragraph follows the list: "While the committee has not been able in the time available to explore fully the situation in these fields, it has developed enough information to clearly indicate the problems and dangers involved in hoodlum penetration of legitimate industry."

Elsewhere in the report this sentence appears: "Crime is largely a local problem."

(The public should) "not be deceived by the aura of romanticism and respectability deliberately cultivated by the communities' top mobsters."

"The committee has emphasized time and again that organized crime cannot exist without political protection. It is the responsibility of the voting public to insure that their representative governments at all levels are made up of men who are not open to corruption or persuasion by criminals and racketeers."

"Nearly every section of the country is experiencing a wave of grand jury activity with ensuing disclosures and indictments which are a testimonial to the American system of justice and the ability of the people to rid themselves of the scourge of the underworld by judicial process. It is reasonable to forecast that venal politicians whose corruption has permitted the racketeers to become so firmly entrenched will in a large measure be eliminated as aroused and awakened citizens go to the polls"

Grand Juries. Crime Commissions. Office holders who can't be corrupted. Aroused citizens. New laws. Endless vigilance—perhaps for many years—before the evil is corrected.

Are church people interested?

V. Ostergaard.

U S Highway 30, Nebraska

Churches of the North Platte-Ogallala, Nebraska area have taken to the road for the summer. With the cooperation of the management of the Pawnee Drive-In Theatre, Lutheran ministers are staging outdoor Sunday morning worship services for traveling tourists on the transcontinental Lincoln Highway, US route 30.

Invitation cards at tourist camps and gas stations as well as spot radio announcements and newspaper notices invite vacationing families as well as local residents to attend.

The "Churches of the Lutheran Hour" announce three services each Sunday morning, at 9, 10, and 11 a. m. (CST)

The Pawnee Drive-In Theatre is just west of North Platte, Nebraska, on highway 30.

DP Youth Wins Scholarship

New York—(NLC)—Kristaps Keggi, a 17-year-old Lutheran former displaced person, has been awarded a \$600 scholarship by Yale University and received a gold medal upon graduating from the Brunswick School in Greenwich, Conn.

The boy was resettled in this country by the Lutheran Resettlement Service, coming here with his parents a year and a half ago. His father, J. Keggi, is a doctor of medicine, and his grandfather, Dr. Ludis Berzins, was a professor of theology.

Before coming to the U. S., Kristaps studied at a French high school in the French zone of Germany. After coming here, he spent a half year at the Brunswick High School and then a year at the Brunswick Preparatory School.

Another member of the family, Ansis Berzins, a brother of Kristaps' mother, has achieved remarkable success in the brief period he has been in this country. Resettled in Colorado Springs, Colo., he is working as an artist for a movie advertisement company and has also won approval for his illustrations of the scriptures.

Grand View College And Our Youth

Who Should Decide?

On my trips for the college I have met many young people who should have gone to Grand View and who now wish they had. In some cases they did not come, because they were ignorant of the character and quality of the college, but in a majority of cases they did not choose to come and their parents yielded to their wishes—to the later regret of young people as well as parents.

This brings up the very pertinent question: Who is to decide where a young man or woman is to go to college?

A great number of parents let the young people decide. This means that they have given up their authority and their guidance in one of the most important issues their children are to face. Many of them do so from ideal reasons. They believe that a young person should be taught to be independent and responsible and they make the choice of a college a part of this independence and responsibility.

Now far be it from me to discredit the idea that a young person should be taught to be independent and responsible. To the contrary! Our whole way of living at Grand View is based upon the assumption that college students are mature enough to live in a responsible manner in a community of students and faculty. But I do not believe that a boy or girl who has just graduated from high school is mature enough sufficiently to evaluate all the factors involved in the choice of a College. I believe that it is a mistake for parents to abdicate their authority and release their guidance at this point, and I am afraid that they do themselves and their children a disservice.

The result is often tragic. It is tragic for the educational institutions of the church, but it is also, and this is far more important, tragic as far as the young people are concerned. In an age and in a situation, where the guidance of the church in higher education is not only just as important but even far more important than any practical emphasis, the young people are left to their own decision on the assumption that they have the ability to be independent and responsible in their choice.

In my opinion this is wrong. I do not believe that young people of that age have reached the emotional stability nor that they have had the experience necessary to guide them in such an important choice. I am not contending that all our young people necessarily should go to Grand View,

although I sincerely believe that the great majority of them would profit greatly by going, but I will contend that young people should not be left alone in their choice of college.

J. Knudsen.

To Teach This Fall

The following Grand View College students who received a teaching certificate in the Spring of 1951 will be teaching this fall:

Ellen Thomsen, at Newbury, Iowa—3rd grade.

Armond Miller, at Kimballton, Iowa—Departmentalized 6th-7th & 8th grades.

Kathryn Nielsen, at Kimballton, Iowa—Kindergarten, 1st and 2nd grades.

Ruth Swanson, at Oakland, Iowa—3rd grade.

Jean Gantriis, at Pleasantville, Iowa—1st grade.

Karla Madsen, at Mitchellville, Iowa—3rd grade.

Else Nielsen, at Hutchinson, Minn.—a rural school.

Two other holders of certificates are continuing their education.

OUR CHURCH

Rev. Richard Sorensen has accepted a call from St. Ansgars Lutheran Church, Waterloo, Iowa, and will according to present plans begin his work in the new parish on November 1st.

Waterloo, Iowa—The Hope Lutheran congregation held a combined Sunday school and congregational picnic in Camden State Park on Sunday, July 15th. A worship service was held first, followed by the picnic dinner. Later Miss Carla Madsen who attended Grand View College this past year led the children in games and recreation.

Paul Nussle, pre-seminary student from G. V. C. has assisted Rev. Ove R. Nielsen in Dagmar, Montana, with the annual parochial camp and summer school. On Sunday, June 24th, Paul Nussle conducted the worship services in the Volmer and Dagmar churches. Rev. Ove Nielsen served the Flaxton, North Dakota, church on that day.

The District VII annual convention will be held in the Cozad, Nebr., church, during the week-end, Sept. 28-30.

Granly, Miss.—Rev. John Petersen of Granly, Miss., served the Granly congregation on Sunday, July 29th.

Rev. Alfred Jensen, synodical president, was the guest speaker in the Bethania congregation in Racine, Wis., on Sunday, July 29th.

Danevang, Texas—Rev. John Petersen and family are taking a month's vacation from the work in the Danevang Lutheran Church during the month of August.

St. Stephen's Lutheran congregation observed the annual church picnic at

the Hans Nielsen Estate on Sunday, July 22nd.

Rev. and Mrs. Alfred Sorensen have again this year conducted a church camp and school for children, having the children staying at the church basement parlors through the week, Monday through Friday. A number of the young people and Sunday school teachers in the congregation assisted them in part time service. Thirty-five attended the camp this year.

Clinton, Iowa—The annual congregational picnic of the St. Stephen's Lutheran Church was held on Sunday, July 22nd at the Oak Park, more than 250 members participating. The outing opened with a worship service and special music by the choir; then the picnic dinner and the usual recreation during the afternoon.

Rev. and Mrs. Eilert C. Nielsen are on their vacation at this writing. Seminary student, N. M. Inbody, from the Augustana Seminary in Rock Island conducted services on Sundays, July 29th and August 5th.

Brooklyn, N. Y.—Rev. Viggo M. Hansen, District president, was the guest speaker in Our Savior's Lutheran Church recently.

The annual Sunday school and congregational picnic was held on Sunday, June 17th at Sailor's Snug Harbor, Staten Island. A worship service was held in a Protestant chapel located in this park.

Tyler, Minnesota—The Recreation Institute held at the Danebod Folk School during the week, July 22-28 reported "full House." Many recreational leaders and young people from Iowa, Nebraska, South and North Dakota, and from Minnesota shared in the activities through the week.

All convention committees in the Danebod congregation are busy getting ready for the church convention, and all convention guests can be assured of the very best accommodations and service throughout the meeting.

Wanted: Slides

Wanted: Some slides, colored kodachrome (35 mm.), of your church, parsonage, parish hall, exterior, interior, as many good ones as you wish to donate to the slide library of the synod. But send at least one.

We are anxious to collect a slide library to be used as a visual aid in the stewardship program of our synod. If you are coming to the convention in Tyler, take the slides with you, or send with your delegate. Otherwise send to Mrs. H. Strandskov, Kimballton, Iowa.

The congregational stewardship committees could very well take care of this photographic project and with the slides send pertinent information concerning each picture.

Marietta Strandskov.

District IV Convention

St. Ansgars Evangelical Lutheran congregation in Waterloo, Iowa, hereby extends an invitation to members and friends of District IV to the annual convention of the district to be held here, September 14-16.

Pastors, delegates and friends will kindly send in their reservations by Sept. 9th to Convention Committee, 1456 Hawthorne Ave., Waterloo, Ia. Registration at the church, 1122 West 11th Street.

David Christensen, President.
Arthur E. Frost, Pastor.

I hope that pastors, delegates and friends in District IV will accept the above invitation in goodly numbers so that we will have a blessed convention.

Proposals should be sent in so that they may be published six (6) weeks before the convention. Program for the meeting is about completed and will be published soon.

Greetings,
Holger P. Jorgensen, Dist. Pres.

Solvang Lutheran Home

SOLVANG LUTHERAN HOME is now incorporated as a home for the aged. The building committee will soon have architectural plans completed for the home, as well as a plan for beginning construction of the home in part. A preliminary survey has been made in the supporting congregations of District VIII, although an overall canvass has not been made. The interest and response has been heartening. We too appreciate the interest shown from other areas of our synod and sincerely hope Ladies' Aids and congregations as well as individuals will continue to respond with financial aid.

Gifts Received For Solvang Lutheran Home

M. J. Kergaard, Los Angeles, Calif.	500.00
Anonymous, Pasadena, Calif.	100.00
Our Synod D. E. L. C., Des Moines, Iowa	1,000.00
Rev. Marius Krog, Lake Norden, S. D.	25.00
Gertrude Guild (St. Stephens Church) Clinton, Iowa	10.00
Trinity Ladies' Aid (Beth. Luth. Church), Victory, Mich.	10.00
Mrs. Paul Petersen, Scottville, Mich.	5.00
Miss Signa Henriksen, Pasadena, Calif.	10.00
H. E. Rosedale, Monrovia, Calif.	100.00
Julius Reis, Monrovia, Calif.	5.00
Mr. and Mrs. Wagne Ahl, South Gate, Calif.	10.00
J. C. Hansen, South Gate, Calif.	50.00
Mrs. Marie Jepsen, Sherman Oaks, Calif.	50.00
Dave Petersen, Los Angeles, Calif.	100.00
Anton Nielsen, Sherman Oaks, Calif.	50.00

Mr. and Mrs. Wm. Jensen, Los Angeles, Calif.	200.00
Magnus L. Jensen, Pasadena, Calif.	25.00
Miss Mathilda Jensen, Los Angeles, Calif.	100.00
Mr. and Mrs. William Nielsen, Los Angeles, Calif.	100.00
Mr. K. Sorensen, Los Angeles, Calif.	10.00
Miss Esther C. Folst, Los Angeles, Calif.	25.00
Mr. and Mrs. Edvard Shafer, Los Angeles, Calif.	100.00
Miss Stine Andersen, Los Angeles, Calif.	100.00
Mrs. Kristine Jensen, Los Angeles, Calif.	100.00
Mr. and Mrs. Chris Sorensen, Los Angeles, Calif.	100.00
Mr. and Mrs. John Larsen (In Memory of N. V. Bruhn,) Solvang, Calif.	3.00
N. Peter Duus, Solvang, Calif.	25.00
Mr. and Mrs. W. Vett, Solvang, Calif.	50.00
Alfred W. Petersen, Solvang, Calif.	75.00
Mrs. Nora Wosgaard, Solvang, Calif.	300.00
Mr. and Mrs. Glen Cornelius, Solvang, Calif.	100.00
Mr. and Mrs. A. R. Borg, Alameda, Calif.	25.00
A Friend, Hartford, Conn.	1.00
Mrs. M. Ransom, Los Angeles, Calif.	10.00
Mr. and Mrs. Geo. Johnson, Burbank, Calif.	50.00
Mr. and Mrs. Jens Bennedsen, San Luis Obispo, Calif.	250.00
Women's Mission Society, Des Moines, Iowa, (In Memory of Mrs. Annie Larsen of Olean, Calif.)	100.00
Mrs. A. H. Christensen, Salinas, Calif.	500.00

\$4,374.00

Pledges received up to July 1, 1951, \$18,241.00.

Acknowledged with sincere thanks.

SOLVANG LUTHERAN HOME

Nis P. Pors, Treas.

320 West Alisal St. Salinas, Calif.

District I Convention

The annual convention of District I of The Danish Evangelical Lutheran Church in America will be held at Our Savior's Evangelical Lutheran Church, 512 E. Washington Ave., Bridgeport, Conn., October 5-7, 1951. The convention opens with a service in the church Friday, October 5th at 8 p. m.

All congregations are requested to send delegates, and each is entitled to 1 representative for each 35 voting members or major fraction thereof as stated in Article V, No. 1 in the constitution.

Each congregation is also asked to present a written report on the work and activities during the past year.

Viggo M. Hansen, District Pres.

In accordance with the announce-

ment of our District President of the Annual Convention of District I, Our Savior's Ev. Luth. Church extends a sincere invitation to members and friends to be our guests and attend the Convention.

Registrations are to be sent to Our Savior's Ev. Luth. Church, 512 East Washington Ave., Bridgeport 8, Conn., on or before Friday September 28th.

James Jorgensen, President.
Viggo M. Hansen, Pastor.

Santal Mission

June and July

St. John's S. S., Hampton, Iowa \$	15.41
Mrs. Eliz. Aagaard, Marinette, Wis.	1.00
Mrs. Alfred Uglum, Mpls.	1.00
Diamond Lake Church, Lake Benton, Minn.	27.00
Mrs. M. Mathisen, Mpls., Minn.	5.00
St. John's S. S., Cozad, Neb.	20.60
St. Ansgar's L. Aid and Luth. Guild, Salinas, Calif.	52.00
W. P. Schmidt, Marinette, Wis.	1.00
Immanuel Church, Kimballton, Iowa	33.04
St. Stephen's W. M. S., Chicago	26.00
Mrs. Edel Hansen, Norwood Park, Ill.	1.00
Bethania Church, Racine,	28.75
J. Holm, Racine,	2.00
Luther Memorial Church, Des Moines, Iowa	118.84
Mrs. Anna White, Ludington, Mich.	20.00
Rev. John Christensen, Ludington, Mich.	20.00
Juhl-Germania Mission Society, Marlette, Mich.	25.00
Nazareth Jun. in Summer School, Withee, Wis.	4.56
Our Savior's S. S., Hartford, Conn.	40.00
Dalum S. S., Wayne, Canada ..	12.00
Danish Mission Group, Oak Hill, Iowa	5.00
Bethlehem Church, Cedar Falls, Iowa	18.00
Immanuel S. S., Kimballton, Iowa	8.60
Luther Mem. S. S., Des Moines, Iowa	15.00
Trinity Luth. Church, Chicago, Summer School, Fredsville, Iowa	37.84
Dan. Luth. S. S., Granly, Miss.	4.17
Danish L. Aid, Dannevang, Tex.	6.00
For Muriel Nielsen's work:	5.00
Harald, Joyce and Larry Nielsen, Tyler, Minn.	1.00
Mr. and Mrs. Walter O. Heitner, Chicago, Ill.	10.00
For Leper Work:	
Anonymous, Chicago, Ill.	10.00
For Children:	
St. Ansgar's S. S., Waterloo, Ia.	25.00
Badger-Lake Norden S. S., Lake Norden, S. D.	25.00
Danish L. Aid, Alden, Minn.	25.00
Memory Gifts Toward General Budget:	
In memory of Mrs. Alfred Jensen, Hartvig Jensens, Des Moines, Iowa	10.00

In memory of Mrs. Holger Pedersen, Los Angeles, By Emmanuel's Church, L. A. Calif. 5.00

In memory of S. D. Rodholm and Ansgar Rodholm, Mrs. Mads Nielsen, Askov, and Rev. and Mrs. Hans Juhl, Grayling, Mich. 3.00

In memory of Mrs. Michaelsen, Cedar Falls, Iowa, Richard Sells, Waterloo, Mrs. Dora Sorensen, Richard Sears, Godfrey Guldager, Agnes Nielsen, J. Henry Nielsens, and Einar Larsens, all of Cedar Falls, Iowa 7.00

Mrs. Charlotte Andersen, Lucille Andersen, Mary Andersen, of Cedar Falls and Andrew Jacobsens, Austin, Minn. 5.00

In memory of Louise Petersen, Bryant, S. D., Earl Koelhens 2.00

In memory of Mrs. Christine Hoffman, Cedar Falls, Iowa, Godfrey Guldagers, Peter Christensens, Karl Schmidts, B. T. Christiansens, Anton Andreasens, Hans Petersens, Winfred Schimmels, B. N. Hansens, Thorvald Jensens, James Boysens, Vernon Johnsen, J. T. Nielsens, Leonard Nielsens, Merle Schoemaker, C. P. Hansens, S. N. Hebers, Edw. Olesens, John Rocks and Mrs. Anna Patterson, all of Cedar Falls, Iowa 10.50

In memory of Mrs. Mary J. Olesen, Meckling, S. D., By Gayville Congregation 3.00

In memory of Mrs. Albert Hansen, Alden, Minn., Gilbert Nelsons, Gaylorf Nelsons, Ernest Olsens and Allen and Tolber Olson, all of Alden 2.00

In memory of Aage Andreasen, Dagmar, Mont., Mrs. Inge-

borg Duus, Tyler, Minn. 1.00

Rev. and Mrs. Edw. Hansen, Muskegon, Mich. 2.00

In memory of Harry H. Falck, Seattle, Wash., Rev. L. C. Bundgaards, Chris Millers, Leo Christensens, Ernie Olsens, James Paulsens, Thor Tollefsens, Ed. Sorensens, Fred Madsens, Marvin Petersens, Leon Leffleur, Geo. Hansens, G. S. Tunes, Chris Petersens, John Petersens, Robert Knapps, C. H. Ramsdads, Walter Knudsens, Dora Hoffman, C. Fred Christensen, Doris Paulsen, and Richard Petersens, all of Tacoma, Wash. 30.00

W. J. Nielsens, and P. J. Hansens, Seattle, Wash. 10.00

St. John's L. Aid, Seattle, Wash. 10.00

For the Riber's Work:

In memory of Walter Poulsen, Chicago, Clarence Petersens, Maywood, Ill. 3.00

In memory of Sigrid Grumsted, West Denmark, Wis., By friends in West Denmark 12.00

By Rasmus Jensens, Melvin Johnsons and Martin Petersens, Ruthton, Minn., and Hertha and Elmer Svendsen, Alta, Iowa, and from the following at Tyler, Minn.: Jorgen Christensens, Sigrid Ostergaard, Jens Bollesen, Johan Johansens, Ernest Madsens, Jens Jessens, Victor Jensens, Anton Buhls, Harold Madsens, Mrs. N. P. Madsen, Ingeborg Bollesen, Chris Utofts, Ralph Hansens, Aage Borresens, Svend Borresens, Axel Borresens, Mrs. Jacobine Jensen and Jens Borresens 17.00

West Denmark Ladies' Aid, Luck, Wis. 3.00

Total for June and July \$ 785.31

Total since January 1st. \$5,294.20

Every gift acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

NEWS BRIEFS

LWF SELECTS DP CHILDREN FOR SCANDINAVIAN VACATIONS

Luebeck, Germany—(NLC)—Norwegian and Danish YWCA and YMCA groups have invited children from refugee camps in Germany to spend the summer months in Scandinavian homes. The Lutheran World Federation Service to Refugees has selected the summer guests from refugee families in Germany's most crowded state, Schleswig-Holstein. The children are part of the so-called "hard core," that is, the group

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, 30 W. Minnehaha Parkway, Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen, 1104 Boyd Street, Des Moines 16, Iowa.

TRUSTEE: August Sorensen, Ringsted, Iowa.

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

with no hope for resettlement.

In both countries, the girls and boys are placed in homes of good Christian families and will receive spiritual care as well as splendid opportunities for physical rehabilitation. First reports from Norway indicate that the German girls placed there feel so much "at home" that they cut their traditional German tresses.

The Norwegians have given homes for the summer to eleven girls between the ages of nine and fourteen. In addition a hundred German and six DP boys between 14 and 16 have been placed in a summer camp in Norway.

The Danish invitation to 25 DP children came after Hans C. Christiansen of the LWF staff had spoken in Denmark on the "hard core" DP problem. Five girls now in Denmark are daughters of displaced widows with at least four other children, while ten other vacationers are from families with TB.

LRS RESETTLES 27,000 DP'S OF 250,000 NOW IN U. S.

New York—(NLC)—The United States has received its 250,000th displaced person. He was Volodymir Holubiwi, a Polish Ukrainian refugee, and his family, resettled under auspices of Church World Service. The family arrived in New York on July 10.

On the same boat, 58 displaced persons, sponsored by the Lutheran Resettlement Service, arrived in this country. They brought the total of displaced persons resettled under auspices of the National Lutheran Council to 27,052.

According to estimates by the International Refugee Organization, about 45 per cent of the displaced persons resettled in the United States are of Roman Catholic faith, 31 per cent are Protestants, 20 per cent Jewish. These figures indicate the Lutheran Resettlement Service has brought in around 11 per cent of the total, or more than one-third of all Protestants.

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.

August 5, 1951

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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