

Lutheran Tidings

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No. 2

Newness of Life

(Eph. 4:17-32)

"Newness of Life Extends Into Community Life"

(Editor's note: This message was delivered at the Annual Convention as one of a series of morning devotionals on the general theme of "Newness of Life." It is by Pastor Willard Garred, Hartford, Connecticut.)

The newness of life. . . . what a wonderful thought! Life fresh from the hands of God a puppy, a

colt or a baby; a flower bud or a sapling. We have many fine hymns and songs in our hymnal and in "A World of Song" which express this thought of the joy of life and the newness of life from our heavenly Father.

We may think of the newness of life that comes to us after a night of satisfying, rebuilding sleep. Truly, sleep is a gift of God, which brings newness of life. We may think of the newness of life which comes with the daily forgiveness of sins. Our text reminds us that we all sin daily, and therefore need the forgiveness of sins daily.

"Let the thief no longer steal. . ." We don't steal outright—that's vulgar; but we have subtle ways of stealing . . . other people's time and opportunities. Even churches steal from one another . . . members, opportunities, by taking unfair advantage of one another.

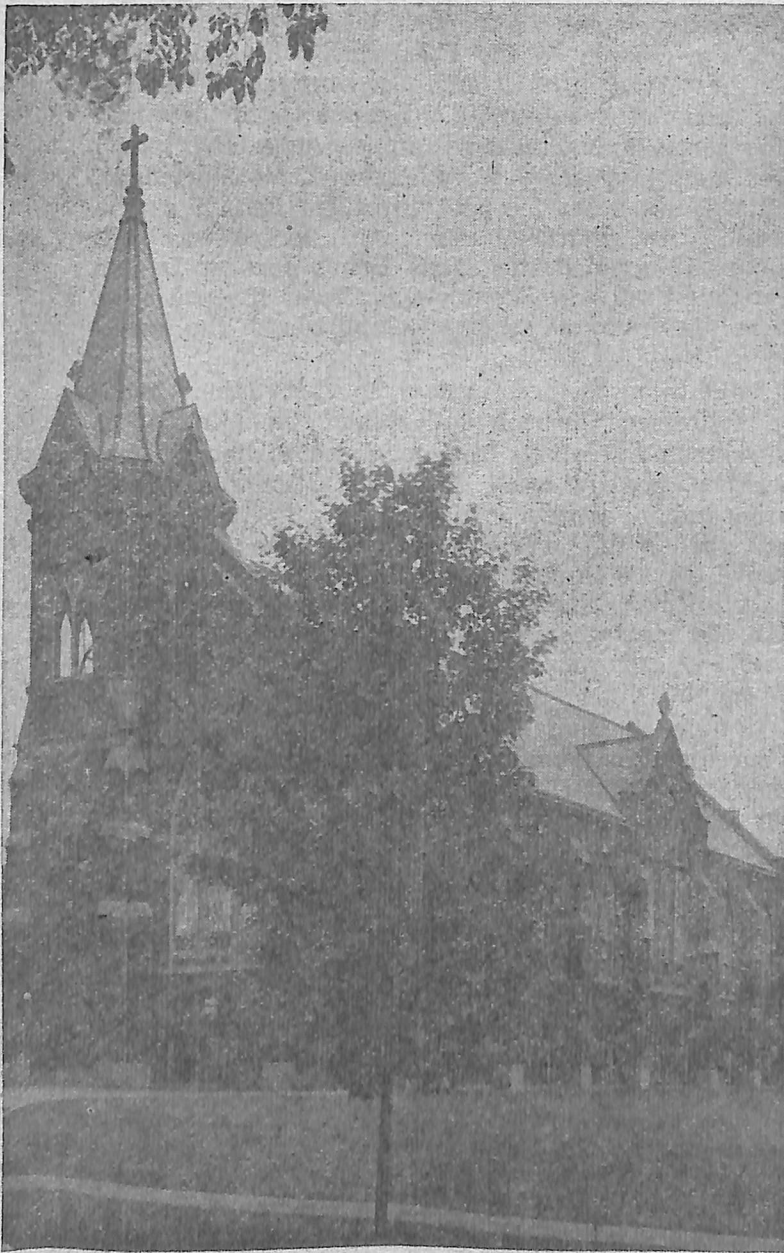
"We are members, one of another." What hurts one church hurts all. At the synodical level, all may look like peace and harmony, but at the local level relations between churches are not always good, even within the same denomination. Some congregations and their leaders seem more like wolves lying in wait for the other congregations to weaken and die so they may take over.

Such things are done, of course, in the name of God; for after all each church group believes it alone has the true gospel, and therefore if it took over, it would be doing God a favor, just as the inquisitors thought they were doing God's work when they tortured heretics. I wonder if the worst sin churches are guilty of is not this one of behaving as if their group alone has been entrusted with the whole truth of the gospel, and that therefore all others must conform to them.

"Give no opportunity to the devil." The devil is not operative alone on the east side of the Iron Curtain. He finds his opportunities on this side too, and not only in our neighbors, but in us, so that life for the Christian becomes a struggle for good against evil beginning in ourselves and extending through the local community to the world community.

What is war but an extension of the selfishness and greed we see in undisciplined men. Two small children are playing together. Each has his own toys, but it looks like more fun to grab a toy that belongs to the other and play with it. The other one discovers this, and then the fighting begins. War is nations behaving selfishly, grabbing opportunities, goods, land, from each other, quarreling, fighting, and above all, killing. . .

People continue to ask why God permits wars.



LUTHER MEMORIAL CHURCH
Des Moines, Iowa

We might as well ask why He permits sin, and the answer to that is that he has given us a free will. He has told us what is right, but does not make us do it. If we lived as God has taught us, our community life would be much improved. But, much as our community life leaves to be desired, the life of the world community is much farther behind than the life of the local communities.

We have a good deal of law and order in the local communities, but in the world community we have something more like anarchy, and whatever world community is being developed in the United Nations, the "super-patriots" of every nation are trying to wreck.

We men, individually and as nations, are being judged as we live our individual and national lives. Our country has never been invaded and conquered in war, but other forms of evil have taken their toll among us: crime, broken homes, immorality. It has been said that a community gets just exactly the amount of such evils which it deserves. The same is true for the nation. From the figures on crime, broken homes and immorality, it looks like we deserve quite a lot of it.

We are judged as we live . . . and yet there will also be a future judgment. I don't like the word "accounting" in this connection, for it sounds as if God's judgment is a matter of book-keeping, or casuistry, or lawyer's briefs. What will the judgment be like? Will it be like a weighing or measuring, so that if the scale tips slightly toward evil, we will be lost? No. Many passages in the New Testament, especially the parables, indicate that it is not the amount of good or evil a man may have done that decides the issue but it is his estimation of himself, his attitude toward God and his fellow men.

All of us are poor in righteousness. Before God we are all beggars, and the question is whether or not we realize in time our poverty, or continue to imagine ourselves to be rich in goodness. "The Pharisees trusted in themselves that they were righteous, and despised others . . ." Jesus judged them by their own claim and found them wanting. The publican acknowledged and judged his own sinfulness, and Jesus found him better than his claim.

Our attitude toward God, and our estimation of ourselves and our fellowmen fit together. When God forgives sins, and when he rewards us, he bestows gifts, and gifts are not earned, they are given; they cannot be claimed.

The old translation of this text speaks of "the old man" and "the new man." The old man was created by the world and the world is forever trying to make him over, improve his "behavior mechanism," trying to oil and grease us to see if we will not run better, giving us a pill or a shot in the arm to see if the machinery cannot be improved.

But man is neither an animal nor a machine, and the new man can be created only, or the old man made over only, with the power from above. We may be technical giants, but we are spiritual midgets. We think we have all the knowledge, but we too as Paul writes to the Ephesians, are alienated

"Highlights and Sidelights"

76th Annual Convention

Des Moines, Iowa, August 11-16, 1953

Two short blocks separate Luther Memorial Church from Grand View Lutheran Church. This short walk takes one across the campus of Grand View College, and the grouping made an excellent combination of buildings in which to hold the 76th Convention of the D. E. L. C. A. President Alfred Jensen called the attention of delegates, pastors, and visitors to the fact that the decisions to be made at this convention were as profound and serious as any that had faced previous conventions. Upon this setting, and in this serious tone the Convention opened, with worship on August 11 and business sessions beginning August 12.

Pastor Arthur Frost of Salinas, Calif., spoke at the opening worship, with Pastor Holger Jorgensen, minister of the Des Moines congregation, presiding. During the week, morning Bible Hour sessions were devoted to developing the theme "Newness of Life" taken from the Epistle to the Ephesians, with "Unity in Christ," "Worship," "Community Life" and "The Divine Armour" as sub-topics. (Summaries of these and other sermons and talks will appear in a later issue.) The Sunday speakers were Pastor Enok Mortensen, at the English service, and President Jensen at the Danish. An additional service in Danish was held August 12 with Pastor Hans Brink Jensen, Danish Seaman's Pastor in Brooklyn, N. Y. as the preacher. These inspirational moments highlighted the meeting.

In addition to these pastors, fourteen other speakers addressed the convention, not including short messages and greetings from occasional visitors. Three speakers recently came from India, another was a native Indian, another came not long ago from Korea, and still another very recently returned from extensive travels through Europe. Several speakers described Home Mission activities, and these together with the messages from far-away lands developed a sense and atmosphere of "mission," so needed in our fast moving era.

In other respects the Convention was not, perhaps, as successful as it might have been. Some of the most vital issues and decisions were left hanging. The important matter of the Seminary was still undecided as the Convention closed, with no-one knowing exactly

from the life of God because of ignorance, spiritual ignorance and hardness of heart.

However, we do not want to preach the glad tidings as if it were the sad tidings. It is the sad tidings for the old man, but as we become the new man through the grace of God, it becomes the glad tidings. A Christian is ultimately an optimist, both about this world and the next, and I share the view of Bjornstjerne Bjornson in "Fremtidens Land" which Pastor Rodholm has translated in "A World of Song" as "New World to Come," for I believe in the new world, and the new man through the grace of our heavenly Father. I believe in the newness of life from God.

how the session as a body felt about it. The urgency of this subject seemed to call for some kind of opinion from the whole, rather than a series of disjointed individual opinions based often on sentiment. The whole Synod waited expectantly for a decisive action, but the Convention seemed to shy away from making its opinion known. A small minority, by its much speaking, could have given a wholly false impression, since no kind of trial vote was taken.

The chair directed the deliberations with forthrightness and aplomb as usual, things getting out of hand only when discussion came up, as it did repeatedly, on the mysteriously migrating six thousand dollars. Again, the Convention was vacillating and indecisive, rejecting the proposal of its Finding Committee to correct an annoying situation, and instead only half-correcting it, with a hope that it will be fully corrected next year.

Another entirely new issue developed when the invitations for next year's convention became known. Time was allotted in two places on the Agenda and the discussion was spirited and interesting. Both Tacoma and Chicago, in their invitations, were offering something new in the way of convention procedure. Accommodations and meals in both cases were to be provided by the facilities and staffs of colleges, relieving the local congregations of most of the physical work of being host. The convention guests were expected to pay for this new service. Here, the Convention did not waver. Its rejection of this departure from the old practices was unmistakable, though it was surprising to note that the West Coast received double the votes received by the Midwest. The issue in this debate was, however, not so much the actual site as it was the prospect of eliminating from participation in the convention the many visitors and guests who might be frightened off by the proportionately higher cost of such deluxe service. The Convention probably decided wisely, although there were many who felt that the change might have been tried out for one year, and that it need not necessarily have been permanent.

The Committee on Resolutions offered a somewhat verbose report, but it dealt with intensely vital matters. It emphasized what many churches with constantly recurring revivals, or periodic, almost spasmodic evangelisms, need to know that "evangelism is not a matter of occasional special effort, but a permanent element . . ." And it led the Convention into a firm resolution on the matter of current threats to liberty here and elsewhere, in its paragraph endorsing and adopting the statement pertaining to the Committee on the Maintenance of American Freedom. (Pg. 8-9 in the Report). Likewise, its support of the National Council of Churches was gratifying.

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The vote to change the name of the Synod was not so overwhelming as at first glance it might seem to be. If only thirty-five people had voted differently, our name could not have been changed. The actual vote was 201 to 50. By such slim margins is history decided.

In weather, nature was co-operative as any organization which decides to meet in August could expect her to be. And she had prepared the grounds lavishly, (with some help from Carl Eriksen, campus grounds keeper, of course). Mosquitoes found the evening sessions fascinating—they attended them all—and joined in the singing. The Des Moines people worked faithfully, like Martha, so that we, like Mary, might listen. They, and Pastor Ruben Spong and his Grand View Lutheran congregation, were gracious hosts; we would be delighted to be invited back soon, and we are grateful.

Convention Decisions

The following items have been gleaned from the Minutes and are presented here in nutshell form. They include motions and resolutions not only from the business sessions of the Synod, but also of the Corporation of Grand View College and Seminary:

1. Over fifty pastors attended, and about two hundred and ten delegates. All Districts were represented by pastors and delegates.
2. The report of the committee appointed to study methods of streamlining convention procedure was accepted and adopted with a few minor changes, and the amendments to the By-laws listed on Page 123 of the Report were passed.
3. The Convention went on record as favoring the use of the Revised Standard Version of the Bible in the teaching, preaching and liturgical activities of the Synod.
4. The Convention resolved to endorse and adopt the statement pertaining to the Committee on the Maintenance of American Freedom. (See pages 8 and 9 in the Report.)
5. Accepted the Constitutions and Congregations in Greenville, South Sidney, Trufant, and Montcalm County, Michigan, (formerly one parish with one pastor.)
6. The Convention approved the use of capital funds of the Synod for Church Extension purposes.
7. Article XV of the By-laws was revised so as to separate into two offices the work formerly known as "statistician-auditor". (See Report, pages 20 and 21.)
8. The Convention approved (for the second consecutive year, as required by the Constitution) the new name of the Synod, which shall be officially "American Evangelical Lutheran Church" as soon as is legally possible and not later than Dec. 31, 1953.
9. The Convention instructed the Chairman to appoint a committee to study the implications of Topic I (See LUTHERAN TIDINGS, Aug. 5). It is to be assumed that this committee shall report next year, although it was not so instructed.
10. The Convention approved the Rules for the Board of Parish Education (note the new name) found on pages 94 and 95 of the Report.
11. Point 1 under Topic II was carried. It must now be passed by the next convention to become final. (See LUTHERAN TIDINGS, Aug. 5).
12. Approved a goal of \$13,000 for L. W. A. for this year.
13. Instructed the Board of Directors of G. V. C. and Seminary to study future plans for the Seminary, both as to possible expansion and as to possible affiliation, and to bring specific recommendations to the next convention.
14. Voted to increase the Synod Budget by \$2,500 to supply working capital needed by the College due to the fact that the fiscal years of the Synod and the College differ. A total sum of \$5,000 would entirely correct the awkward condition, but

this sum was felt to be too high to be absorbed in one year.

15. Defeated the proposal in Topic III (See LUTHERAN TIDINGS, Aug. 5).

16. The Convention voted to recognize the week of Sept. 27 to Oct. 4 as Religious Education Emphasis Week (along with other Protestant groups).

17. Adopted the four Recommendations on page 71 of the Report.

18. The Convention adopted a budget of almost \$65,000 as follows:

Home Missions	\$ 8,502
Publications	8,900
G. V. C. and Seminary	20,500
Pension Fund	10,000
Board of Welfare	2,900
Councils and Committees	5,107
Administration	8,891
Total	\$64,800

19. The Convention tabled Topic IV (See LUTHERAN TIDINGS, Aug. 5).

20. The Convention declined the invitations from Trinity Church, Chicago, and St. Paul Church, Tacoma, and instructed the Synod Board to find a suitable site for the 1954 Annual Convention.

Since it is assumed that each congregation will study the corrected minutes when they reach them from the printer, no further space will be taken in this publication to elaborate on the business sessions. During the coming issues we will include addresses and sermons which were delivered during the meeting, however.

The Danish Meeting at Danebod

Because of the Golden Wedding Anniversary of Rev. and Mrs. P. Rasmussen October 8 we have decided to change the dates for the annual folk meeting at Danebod. We shall begin Thursday evening, October 8 and close Tuesday night, October 13. People who wish to live at the school are asked to register soon.

Enok Mortensen.
Tyler, Minnesota.

Orphans of the Storm

In Korea, more than 10,000,000 men, women and children are homeless and destitute . . . a whole countryside has been devastated . . . fields have been laid waste . . . homes are in ashes . . . shops and factories are piles of rubble . . . roads are choked with endless processions of refugees with all of their worldly possessions in bundles on their backs . . . weary in mind and body, cold, hungry, footsore, these "Orphans of the Storm" follow as closely as they are permitted behind the allied forces, drawn irresistibly back to the ancestral plot of land they formerly called home . . . innocent victims of world forces beyond their control.

It is conservatively estimated that 3,000,000 Korean civilians have been killed, or have died from illness due to exposure, since the Republic of Korea was invaded. The prediction is that thousands more will die unless more is done than is now being done to alleviate their suffering.

—"Orphans of the Storm," folder, American Relief for Korea, Inc., 133 E. 39 Street, New York 16, N. Y.

Lutherans Face New Resettlement As Large As Last DP Program

New York—(NLC)—Passage by Congress of new emergency immigration legislation faces the National Lutheran Council and its cooperating church bodies with another resettlement program as large as the one carried out under the Displaced Persons Act of 1948, it was stated here by Dr. Clarence E. Krumbholz, executive secretary of the Council's Division of Welfare. It is possible, he said, that the new program may even be larger.

The new U. S. emergency immigration law was about to emerge at the end of July as both the House and Senate passed bills to permit non-quota immigrants to enter this country over a period of three years and eight months.

President Eisenhower's original request to open the U. S. immigration gates for 240,000 refugees and foreign nationals was cut considerably as the House voted to admit 217,000, the Senate to let in 209,000 non-quota immigrants.

A basic difference that must be ironed out by Senate and House conferees before the two bills can be made a law was that the Senate wrote an all-refugee bill barring the entry of foreign nationals of the so-called surplus population groups, while the House included a number of foreign nationals in the categories to be permitted under the emergency program.

Dr. Krumbholz warned that it was not possible to comment on details of the new resettlement program that will result from the new legislation before the conferees have finished their work and resettlement workers have had a better chance to study the final bill.

However, he added, a rough breakdown of the immigration categories contained in both bills permitted a guess that from 25,000 to 50,000 Lutherans will be eligible to enter the United States outside the regular quota immigration.

Under the Displaced Persons Act of 1948 Lutheran Resettlement Service helped 36,000 people to find new homes in the United States.

Even though Senate and House did not agree on the numbers, both bills provided for admission of prospective immigrants from the following categories: Germans and refugees of other national origins now in West zones of Germany and Austria; refugees from behind the Iron Curtain now in other free countries in Europe; Italians or refugees in Italy; Greek refugees or nationals; Dutch refugees or nationals; orphans under 10 who are adopted by Americans; and Chinese refugees now in Hong Kong.

The Senate bill added only one more category to the above, namely, 5,000 refugees now in the United States and afraid to return to their Communist-ruled home countries.

The House did not include that category in the bill, but added a number of others: European refugees from China now in Hong Kong; Arab refugees in Palestine; former members of the Polish army of World War II now in Great Britain; Portuguese nationals; and Japanese nationals.

It was understood here that the largest number of Lutherans could be expected among the potential immigrants from West zones of Germany and Austria, from where the Senate bill would admit 92,000 and the House bill 85,000, as well as among the refugees now in other free countries, from where the Senate bill would admit 10,000, but the House bill 15,000.

Both legislative bodies cut from the original administration bill a provision strongly defended by church agencies to grant entry to some 8,000 displaced persons who would have qualified under the 1948 Displaced Persons Act but did not make it in time.

The House bill gives some hope to these people, many of whom are divided from their resettled families, because it states that of the 85,000 "Germans and other refugees in the West zones of Germany and Austria" 60,000 shall be of German and 25,000 of other national origin, apparently permitting the inclusion of the DPs under the category of "others."

The Senate bill, too, permits refugees of other than German origin to come under the provisions of this category, but stipulates that all those of non-German origin must be people who fled from behind the Iron Curtain after May 8, 1945.

Dr. Krumbholz stressed that the costs of a new program could not be estimated before the two bills had been written into law and studied more carefully, but pointed out that "it may well be fully as much as for the previous resettlement program."

The executive who from 1949 through 1952 supervised the past program, emphasized that "we were able to carry the load then and I see no reason why we should not be able to do it again."

"I cannot conceive," he added, "that the Lutherans in America would back out on a new program when obviously a large number of the refugees for whom the legislation is meant are brethren in faith."

Explaining that the actual procedures under the new program will have to be decided by the participating church bodies and the NLC executive committee, Dr. Krumbholz said he wired for instructions to Trondheim, Norway, where the presidents of four participating church bodies and the Council's executive director, Dr. Paul C. Empie, are attending a meeting of the Lutheran World Federation's executive committee.

Among the four church body presidents at Trondheim is Dr. Oscar A. Benson, president of the Augustana Lutheran Church and also president of the National Lutheran Council. The others are: Dr. Franklin Clark Fry, ULCA; Dr. J. A. Aasgaard, ELC; and Dr. Henry F. Schuh, ALC.

According to Dr. Krumbholz, the alternatives for action are either to reactivate Lutheran Resettlement Service or to expand the scope of the permanent Lutheran Immigration Service created in principle by the last annual meeting of the Council but not yet actually established.

Lutheran Resettlement Service which assisted in the immigration of more than 36,000 persons under the 1948 DP Act, is still in existence but its staff in the national office has been cut from a one-time-high of 135 to 14.

District I Convention

District I will hold its annual convention at Our Savior's Evangelical Lutheran Church, Hartford, Conn., Friday, September 25-Sunday, September 27, 1953.

Congregations are asked to be represented by delegates in accordance with our constitution.

Viggo M. Hansen,
District President.

In accordance with the above announcement Our Savior's Congregation invites members and friends of our church work to be guests for the convention. Please send registrations at least one week in advance of the meeting to Rev. Willard Garred, 170 Russ St., Hartford 6, Conn.

Willard Garred, Pastor.

Arthur H. Jeppesen, President.

District IV Convention

In accordance with the accompanying invitation, District IV of our synod will meet in annual convention at Kimballton, Iowa, September 25-27. The meetings will begin Friday, 2:30 p. m., and close Sunday evening.

All congregations are urged to send as many delegates as they are entitled to send. All pastors in the District are urged to come; and we hope there will be many guests and friends of our church.

May I also remind all committees functioning in the District to be ready to report on their activity for the past year.

With sincere good wishes for a good convention.

C. A. Stub, District President.

The Immanuel Danish Evangelical Lutheran Church of Kimballton, Iowa, hereby extends a hearty invitation to all members, pastors and friends of our church to be our guests during the District convention to be held during the week-end, September 25-27.

Registrations should be in the hand of one of the undersigned by September 20th.

Respectfully,

Holger Strandskov, Pastor.
Kimballton, Iowa.

Herald Jensen, President.
Route 1, Exira, Iowa.

District VI Convention

The congregation at Viborg, South Dakota, invites friends of our work and members of our congregations to attend the annual District Meeting at Viborg, South Dakota, September the 18 to the 20th. All guests and delegates are asked to register with Niels Jespersen, Viborg, South Dakota. Supper will be served at 6 p. m., Friday evening. The opening meeting will begin at 8 o'clock.

Dwight Andersen,
President of Congregation.

Harold Ibsen, Pastor.

Enok Mortensen,
President of District VI.

Views From Our Readers

To Sigurd Pedersen:

In LUTHERAN TIDINGS, Aug. 5th, you call the attention of the readers to the last 5 lines of Pastor Alfred Jensen's "characterization of the Danish Evangelical Lutheran Church"—and you state that "of course, August Bang may lose some sleep after reading it." Here are the five lines:

"Dr. Jensen concluded by pointing out that if our church is to be characterized as a Danish church, that characterization is to be found in intellectual and spiritual insights rather than in 'external' Danish customs."

I fail to see any reason whatsoever why I should lose any sleep over these lines—they are as spoken from my own heart.

Where did you, Sigurd Pedersen, or Dr. Alfred Jensen, ever see me fight for external Danish customs against intellectual and spiritual insights?

In the Des Moines papers I read today that the convention with 400 votes against 100 decided to change the synod name from Danish to American. Excuse me, but what is this? Is this not changing the synod from one nationality to another?

I just wonder if this national change—from a little nation to a big nation—will cause anything else but a big headache instead of our little one?

President Alfred Jensen writes in LUTHERAN TIDINGS for Aug. 5th, page 5, "Characteristics of the Lutheran Church of America." He says among other things: "The nationalistic stranglehold on all these values is fast fading." Excuse me again, but our synod did not let this stranglehold fade—it only changed its name.

I suppose it is a typographical error, when he states "Our children are not looking forward. They are also conscious of their root." It evidently should be: "they are not **only** looking forward." (Ed.'s note: Obviously true!)

It does not help a person that he is conscious of his roots. He may feel this as a hindrance. If his roots shall benefit him they must not be a useless appendix—but a help to gather more nourishment.

It seems to me that, now that the change has been made, even Alfred Jensen must admit the new dangers that confront us. The Danish instrument is officially out of our synod's symphony. And I am losing no sleep over his five lines, nor when he closes his article with these words:

"It is true that the Church, and the Lutheran Churches as part of the Christian Church, today is big business. The constantly mounting figures in the statistical columns bear this out. America's boast is its capacity to produce. It is also its weakness, for often there is no good purpose back of all this productiveness. Let it not be said of the churches, least of all the Lutheran Church, that it has an insatiable thirst for bigness without purpose. The kingdom of God in the hearts of men is the only worthy goal."

Now, as the "external American customs" and "Big Business" are obtained for our synod, it is my hope and prayer that there will be room and time for more "intellectual and spiritual insight."

August L. Bang.
Cedar Falls Iowa.

District IX Convention

The Annual Meeting of District 9 will be held at The Hope Lutheran Church, Enumclaw, Washington, September 12th and 13th.

The meeting will be opened with Devotion Saturday morning at 9 a. m. All delegates and pastors are asked to be present at that time.

We extend a welcome to attend this convention to the membership of our churches, and, to friends. All delegates are requested to bring a written report from their respective congregations.

In order to accommodate you with lodging, and in order to plan the meals please register one week before the meeting with the president of the congregation or the pastor.

Martin Petersen, President.
R. F. D. 2, Enumclaw, Wash.
Svend Holm, Pastor.
Holger M. Andersen, Dist. Pres.

District IX Convention Program

at

Hope Lutheran Church, Enumclaw, Washington

Saturday, September 12, 1953

9:00-9:30 A. M.—Devotions—Rev. John Pedersen.
9:30-12:00—Business Meeting.
12:00 Noon—Dinner.
1:30 P. M.—Business Session continued.
2:30-4:30 P. M.—Excursion, Green River Gorge, with coffee recess.
6:00 P. M.—Supper.
8:00-9:00 P. M.—Women's Mission Society Meeting.
9:00-10:00 P. M.—Coffee, Singing Speakers.

Sunday, September 13, 1953

9:45-10:45 A. M.—Sunday School.
11:00 A. M.—Worship service with Communion. Message by Rev. Harold E. Olsen. Liturgy, Rev. Svend Holm. Communion, Rev. Holm and Rev. Olsen.
1:00 P. M.—Dinner.
2:30-3:30 P. M.—Lecture, Rev. Holger M. Andersen.
3:30-4:30 P. M.—Choir Singing and coffee recess.
4:30-5:30 P. M.—Laymen's Discussion Hour.
6:00 P. M.—Supper.
7:30 P. M.—Lecture, Dr. J. C. Kjaer.
Closing—Coffee at Parsonage.

Church Workers Conference

The Church Workers Conference voted by the convention will be held at Grand View College November 13 through November 15. Watch for further announcements about this conference or workshop.

Pastor Howard Christensen.

Paging Youth

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

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

Lake Michigan DAYPL Camp and Convention

The young people of the Lake Michigan District experienced a delightful week of camping on Saginaw Bay and Lake Huron at the Sleeper State Park, Caseville, Michigan, June 28th-July 5th. The Juhl and Germania Society served as host and Rev. Harry Anderson, our district advisor, was the camp director. Kitchen and dining room personnel were composed of ladies from the Juhl and Germania congregations. These ladies provided an abundance of good things for us to eat!

The camp was located one-half mile from Saginaw Bay. Nine cabins, each accommodating eight persons, besides the large dining hall (used also for meetings and recreation) were at our disposal. About 48 young people were in attendance most of whom came from the Michigan congregations. The camp, located in the thumb of Michigan, was perhaps too distant from the societies on the other side of Lake Michigan, though several did come from St. Stephens Society in Chicago.

Six pastors: Anderson, Thomsen, Lund, Hansen, Enselman, and Christensen as well as Mrs. Anderson, Mrs. Thomsen, and Mrs. Lund provided the camp leadership. The camp program consisted of morning and evening devotions, lectures and discussions, and group singing, daily. "Trails in Christian Living" was the camp theme. Topics such as: "Strengthening our Devotional Life," "Choosing your Vocation," "Boy-Girl Relationships," "You and Minority Groups," "You and Your Community" were presented by the pastors followed by group discussion. In connection with the topic "Boy-Girl Relationships" several short films were shown: namely, "Dating" and "How Do You Know It's Love?"

Class periods in craft under the leadership of the pastors' wives provided opportunity to exercise various skills and abilities.

Our time schedule included softball, volley ball, hiking, swimming, folk dancing, and dish washing. Of the last mentioned we all had at least two or three turns. The swimming period was one of the most enjoyable daily pleasures because the weather was hot, the beach excellent and the fellowship superb.

Special features at the camp included an "All Star Night" at which the occupants of each cabin made a group contribution to the recreation of the evening. This was very amusing. And one evening the devotions, usually held around the campfire, were conducted by the young people themselves. William Andersen and Kenneth Jensen of Greenville were the leaders.

The district business meeting began on Friday morning. The usual routine matters were brought

up and discussed. Special emphases were given to our common youth project, "Operations India" and the necessity of working unitedly together in sponsoring a year's study at Grand View College for a student from our Santal Mission field. The District Workshop for this fall also received special attention. Ruth Jacobsen presented a film showing how organizational groups together with the "American Friend's Service Agency" plan week-end work camps which endeavor to improve home conditions among the poor living in slum areas of large cities, by cleaning, repairing and painting, etc. This type of Workshop presented a challenge to us. It was decided that the District Board should make the necessary arrangements for it and that it be held during the Thanksgiving Day week-end, or before. All societies were also urged to observe and make the most of YOUTH SUNDAY.

The District officers elected for next year were as follows: John Johansen, Greenville, president; Ruth Jacobsen, Chicago, vice-president; Ardythe Hansen, Muskegon, secretary; Jim Woodring, Muskegon, treasurer; and Rev. Peter Thomsen, Greenville, District Advisor.

The stay at the camp at Sleeper State Park ended Saturday noon, but all campers, except some of the pastors who had to be home for Sunday, went along to the Juhl community, near Marlette, about sixty miles distant, for the continuation of the convention. A banquet was served at the Juhl Church in the evening, followed by group singing and short talks, etc. Later recreation was provided at the Juhl Hall.

Sunday morning all gathered at the Juhl Church for worship and communion. Rev. Richard Sorensen, vacationing in Marlette, preached the morning sermon, dealing with the subject of "Consecration."

A picnic dinner concluded a pleasant week of camp fellowship. For many, this was the first camp experience. All agreed the week had been both enjoyable and profitable. We all thank Rev. Andersen and his church people for arranging such a good camp program. Next year we hope campers from the other side of Lake Michigan may share our fellowship. We shall look forward to it.

Ardythe Hansen
Convention Secretary.

DAYPLand Doin's

All's full speed ahead on "Operations India." This is the word from the National Board Meeting held at Tyler on July 20th. A Boro student has been chosen and authorities are now working on visas, transportation, etc. It is hoped he will be at Grand View College this fall.

Solveig Egede, now married, has resigned as "Operations India" treasurer. Funds should now be sent to Ruth Jacobsen, 7006 South Park Avenue, Chicago 37, Illinois. Checks, etc., should be made payable to "Operations India."

The "Yule" staff has turned over \$250.00 to "Operations India."

National Workshop and Convention will be held at Danebod, Tyler (Minnesota) October 30th—November 1st. "Christ Calls to Unity and Service" is to be the theme. More details will be forthcoming later.

Elections at the 76th Convention

Des Moines, Iowa

Rev. Holger Nielsen, Cedar Falls, Iowa, Secretary of Synod.
 Charles Lauritzen, Dwight, Ill., Treasurer of Synod.
 Olaf Juhl, Minneapolis, Minn., Trustee of Synod Board.
 Holger Rasmussen, Marlette, Michigan, Trustee of Synod Board.
 Emil Jensen, Omaha, Neb., Auditor of Synod.
 Folmer Farstrup, Omaha, Neb., Committee on Publications.
 Mrs. Vagn Duus, Alden, Minn., Board of Parish Education.
 Rev. Willard Garred, Denmark, Kan., Board of Parish Education.
 Theodore Ellgaard, Des Moines, Iowa, Board of Directors, Des Moines Old People's Home.
 Rev. Enok Mortensen, Tyler, Minn., Tyler Old People's Home.
 Rev. Arthur Frost, Salinas, Calif., Solvang Old People's Home.
 Mr. Alfred Jacobsen, Solvang, Calif., Solvang Old People's Home.

Johannes Petersen, Omaha, Neb., Pension Fund Board.
 T. S. Hermansen, Marquette, Neb., Committee on Church Relations.

Rev. Erik Møller, Chicago, Ill., Committee on Church Relations.

Mrs. Aage Engelbreth, Racine, Wis., Santal Mission Committee.

Rev. Edwin Hansen, Muskegon, Mich., Santal Mission, American Board.

Rev. Holger Strandskov, Kimballton, Iowa, Board of Ministerial Training, Ordination and Jurisdiction.

Rev. Harald Petersen, Luck, Wis., Synod Advisor to DAYPL.

Dr. Erling Jensen, Ames, Iowa, Convention Chairman, 1954.

Rev. Eilert Nielsen, Clinton, Iowa, Ass't. Convention Chairman, 1954.

Rev. Holger Andersen, Wilbur, Wash., Convention Secretary, 1954.

Dorene Andersen, Aurora, Nebr., Ass't. Convention Secretary, 1954.

Grand View College

Offers the Youth of the Church the Opportunity of a Christian College Education. Excellent Faculty. Fine Student Body. Ideal Location.

Academic Year 1953-54

● Grand View Seminary, the graduate school of theology of the Church, begins **Monday, September 14, 1953** and ends **Friday, June 4, 1954**.

For full information about the Seminary, its purpose, requirements for admission and graduation, courses of instruction, and scholarships and loans write **The Office of the Dean**, Grand View Seminary, Des Moines 16, Iowa.

● Grand View College begins **Monday, September 14, 1953** and closes **Friday, June 4, 1954**.

Application for Admission should be sent to the **Admission Office**, Grand View College, Des Moines 16, Iowa. Write for information concerning courses of instruction, men's and women's residences, dining hall, student expenses, scholarships, grants-in-aid, and opportunities for student employment.

● Grand View College and Adult Education. Courses of instruction for adults will be offered this fall, **beginning the first week of October**. The weekly plan of one two-hour evening session a week is adopted to enable those whose time is limited to participate in a meaningful program of education for adults. Your inquiries are invited.

● A Summer Session of Education for Adults will be held during the early summer of 1954. People throughout our synod who are interested may help us in our planning by requesting to be placed in the mailing list for forthcoming announcements about the Summer School for Adult Education.

* * *

Tuition per semester \$150.00, Board \$165.00, Room \$60.00.

Enroll Today

Start This Fall

Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

Financial Report For The Women's Mission Society

July, 1, 1952 to July 1, 1953

DISTRICT I

	General Fund, etc.	Home Missions Project
Ladies' Aid, Bridgeport	\$ 22.00	
Our Saviour's Church	20.00	
District I Convention	50.00	
Men's Club, Portland	2.00	
Miscellaneous	5.00	
Total	\$ 99.00	\$ 99.00

DISTRICT II

District II Convention	\$	\$ 16.35
Ladies' Aid, Grant	12.00	
Ladies' Aid, Detroit	20.00	
Greenville Mission Group	35.00	25.00
Central Luth. L. A., Muskegon	18.80	
Manistee Mission Group	30.00	
Ludington L. A.	11.65	
Juhl-Germania Mission Society	25.00	25.00
Trufant-Settle't Mission Group		25.00
Sidney Mission Group		25.00
Totals	\$ 152.45	\$ 116.35
		\$ 268.80

DISTRICT III

Danish L. A., Marinette	\$ 5.00	\$
Danish L. A., Racine	10.00	
Bethania Guild, Racine	10.00	
Mission Group, Trinity, Chicago	15.00	
St. Stephen's L. A., Clinton	12.65	12.65
Congregation, Racine	25.00	
WMS, St. Stephen's, Chicago	35.00	50.00
Totals	\$ 112.65	\$ 62.65
		\$ 175.30

DISTRICT IV

Study Group, Cedar Falls	\$ 50.00	\$
District IV Convention	44.00	88.00
Betania L. A., Ringsted		24.50
Danish L. A., Kimballton		60.00
St. Ansgar's L. A., Waterloo	20.00	
Fredsville L. A.	15.00	
Nain L. A., Newell	20.00	
Luther Memorial L. A. D. Moines	46.11	41.75
Oak Hill L. A.		10.00
Danish L. A., Exira	5.00	
Women of Cedar Falls	123.50	
Mission Circle, Kimballton	30.75	
St. John's Danish L. A., Hampton	16.75	
St. John's L. A., Exira	6.00	
Women of St. John's, Ringsted	40.00	
Miscellaneous	32.00	7.00
Friendship Circle, Kimballton	5.00	
English L. A., Hampton	7.00	
Totals	\$ 461.11	\$ 231.25
		\$ 692.36

DISTRICT V

W. Den. & Bone Lake L. A.	\$ 46.49	\$
District V Convention		52.25
Eng. Guild, Danish, L. A., Withee	32.50	
Danish L. A., Canwood, Canada	5.00	
Danish L. A., Askov	60.00	

English L. A., Askov	25.00
Danish L. A., Alden	15.00
Joint meeting, Mpls. Groups	23.50
Miscellaneous	3.00

Totals \$ 210.49 \$ 52.25 \$ 262.74

DISTRICT VI

District VI Convention	\$	\$ 70.40
Rural Luth. L. A., Flaxton	2.00	
Hope L. A., Ruthfon	10.00	15.85
Gayville Danish L. A.	21.00	
Danebod English L. A., Tyler	45.00	
Miscellaneous		2.00
Totals	\$ 78.00	\$ 88.25
		\$ 166.25

DISTRICT VII

Ladies' Aid, Davey	\$ 20.00	\$ 20.00
Mission Group, Brush	40.00	10.00
District VII Convention	60.20	
Ladies' Aid, Cordova	24.60	
Kronborg, L. A.	50.00	
Danevang Danish L. A.	20.00	
St. Peter's Com. L. A., H. Springs	15.00	
Congregation, Omaha	15.00	
Nysted L. A.		25.00
Bethlehem L. A., Brush	15.00	
Rosenborg L. A.	32.70	
Granly L. A.	5.00	
Marquette Danish L. A.	25.00	
Danevang English L. A.	7.00	
Denmark, Kansas, L. A.	15.00	
St. John's L. A., Cozad	25.00	
Danish L. A., Omaha	15.00	
Women's Circle, Omaha	15.00	
Kronborg Junior Guild	15.00	
Totals	\$ 414.50	\$ 55.00
		\$ 469.50

DISTRICT VIII

Ladies' Aid, Solvang	\$ 61.00
Bethania Guild, Solvang	29.00
St. Ansgar's L. A., Salinas	10.00
Pasadena L. A.	21.00
Lutheran Guild, Salinas	50.00
Easton L. A.	24.00
Parlier L. A.	12.00
Women's group, Em., Los Angeles	37.75
District VIII Convention	20.57
Miscellaneous	5.00
Total	\$ 270.32
	\$ 270.32

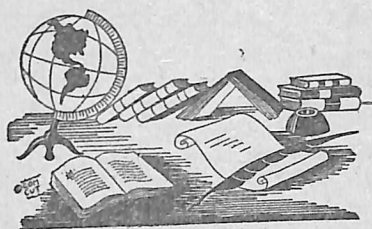
DISTRICT IX

District IX Convention	\$ 39.76	\$
Danish L. A., Enumclaw	16.41	
Trinity L. A., Wilbur	31.00	
St. John's L. A., Seattle	25.00	
Sunshine Circle, Enumclaw		5.00
Danish L. A., Tacoma	20.00	
Congregation, Seattle	15.00	
Totals	\$ 147.17	\$ 5.00
		\$ 152.17

TOTALS

General Fund, etc. \$2,250.78

(Continued on page 11)



OPINION AND COMMENT

One of the most rewarding sessions at the recent Des Moines convention, in our opinion, was a brief discussion of liturgies sandwiched in between other regularly scheduled events on Friday evening. The Committee on Liturgy has presented a new series of liturgies which it has painstakingly developed during the past years. The discussion was designed to explain and clarify and give meaning to often meaningless rituals and forms. Only sixty people attended this meeting, but it was a pleasure to note that most were lay people. The discussion was lively and pertinent, and Prof. Axel Kildegaard's exposition was both lucid and exceedingly interesting. What resulted was really an hour of theology made palatable by the illustrations and applications of the different parts of our formal worship services. Many of those present were enlightened, and a few were shocked, to learn that what they thought they were doing during certain specific portions of the worship, they were in actuality not doing at all. The new Orders of Service are an important contribution, and only a dead religion can escape continuously having to enlarge and improve its ideas and forms. Let the pastors re-inform themselves and then set out to educate the people!

Almost all the church papers that reach our desk have of late been filled with articles and editorials on what we have learned to call McCarthyism. That is a poor word, and someone ought to think up a better one. Such a word is not only too personalized, but is also too partisan. One can't discuss McCarthyism without becoming involved in politics, and the debate over what "McCarthyism" means should be on a level much more lofty than common politics. That certainly is why the various church bodies have been so overwhelmingly opposed to the tactics used by investigators believing in McCarthyism. An "ism" is a "belief"; it usually results in some kind of action. The action which results from the widespread application of these tactics is a tendency to conformity of opinion out of fear and frustration. Such conformity is unhealthy. In fact, we are just radical enough to be of the opinion that conformity is death. When there is unanimity of opinion on something, or when a motion is passed unanimously, we should not necessarily rejoice. Often the reason for unanimity is carelessness, apathy, and neglect; often people just don't care. And when conformity is the result of fear and frustration there is danger. The churches of America, who seldom enter openly into political debate, rightly fear the conformity which the practice of McCarthyism induces, and we add our voice to theirs in condemning intimidation of loyal government servants, "book-burning," inquisitorial investigations, character assassination, and the other activities usually designated by that term. Union is usually good, uniformity seldom.

On the other hand, among moderns and liberals, who seem increasingly numerous among us, there is often a parallel fear of being overly dogmatic. It is refreshing, then, to discover again how unswerving and unapologetic and undeflected a personality the apostle Paul was. Paging at random through our concordance the other day, we noticed with mounting excitement Paul's use of the word "Always". It may be one of the secrets of his power and one of the traits that most endear him to us, that such expressions as "always confident", "giving thanks always", "Always abounding in the work of the Lord", "rejoicing always" and "praying always", etc., are sprinkled through his letters. Surely those phrases meant something to the often bewildered people who received them when first they were written. In self-rejection and in self-accusation Paul could be unswervingly dogmatic. "Always exercising myself to have a conscience void of offense to God and man."

One of the delights of every annual convention is the sudden bursts of humour which come unexpectedly upon us even during the most solemn business discussions. Often unwelcome tensions are relieved by some whimsical or impertinent comment, either from the chair or from the floor. The laughter is full and genuine, and it restores good fellowship. It usually improves the general spirit, is seldom cheap, and is never, in our remembrance, derisive. The sincere and thought-provoking message of one minister, for example, was not lessened by his chuckle-provoking expression about much speaking: "It is like water off a goose—it goes in one ear and out the other." Whether this was said unwittingly or by design does not matter; it provides many of us with a lastingly amusing anecdote and we are indebted.

Some eight weeks ago, there was introduced into the Senate a resolution by Sen. Flanders of Vermont to correct what appears to be an omission. No mention is made in the Constitution of the United States of God or of Christ or of the Bible. The Mayflower Compact, the Declaration of Independence, the Articles of Confederation, and many other official documents of affairs of state are "undergirded with acknowledgments of God and the Christian faith." This is an interesting resolution, and we are anxious to see whether the Congress decides that the omission in the Constitution was deliberate or, unthinkably, an oversight. And it will be interesting to see if the Congress has now, six or eight generations later, changed its viewpoint on this matter. An identical resolution has been presented to the House by Rep. Harrison of Nebraska, and the two (S. J. Res. 87 and H. J. Res. 289) are now in the Committees on the Judiciary. One of our synod's historians might well bring us up to date on the facts. (And, incidentally, we hope soon to continue Dean Alfred Nielsen's column, now that he has returned from Europe enriched with on-the-scene insights and experiences.)

When, on Saturday evening, Dr. Jensen adjourned the business session for the last time as the "Danish Evangelical Lutheran Church of America" we became abruptly aware that a new era was beginning. But as many have been quick to point out, we are not really entering a new era at all. Changing our name

Eben-Ezer Sunday—30th August

For forty years the Thirteenth Sunday after Trinity has been known to our churches in the Danish and in the United Synods as EBEN-EZER SUNDAY.

Eben-Ezer Lutheran Home and Hospital at Brush, Colorado, has on that day been privileged to extend an appeal to our congregations for a special offering to support our work among crippled and invalided aged and young people. We do so again this year with the permission of our Church Councils and with confidence in God who has helped us until now through His Church and who will continue to do so.

And we send our appeal with a good conscience. Next year it will be fifty years since Pastor Madsen began his ministry of mercy. Through that many years Eben-Ezer has cared for hundreds of sick, blind, crippled and aged people in the Home (Bethesda), both body and soul. Many faithful men and women helped to carry the daily blessed burden of bringing comfort and relief to the sick and helpless. Some of the Sisters have served through forty years and are still with us to tell new fellow workers that it is the Love of Christ that counts in this ministry of mercy, for it takes renewal of strength daily from Him.

Eben-Ezer has had the grace of God to renew its strength and adapt its special facilities and experience to the requirements of the changing times. It started as a sanatorium for people suffering from tuberculosis. When that cause was taken over by the state the HOME was remodeled to help aged people and the HOSPITAL served as the only general hospital in Colorado east of Denver.

Again after the last war a change took place. Many small community hospitals have been built to serve the field. At the same time increasing numbers of chronic sick and bedridden aged people have appealed for help, such unfortunates as no hospital can take in, and that cannot be helped in the homes of relatives where all are bread-earners.

True to its calling, Eben-Ezer has opened its doors for such that nobody else can help. We care for 85 helpless people and others are kept waiting for lack of room and workers. It takes a large staff to serve them, dress and feed them, and nurse them day and night in three shifts. It is a costly ministry and has taxed our resources to the utmost. But it has also taught us to concentrate on that special service. We shall have to give responsibility for the HOSPITAL to the community whom it served, so that we may give all our time and means to the work for the helpless.

has not changed our background, nor have we changed our present character in any substantial way. We have a new name; it is a new tool to be used in those areas where such a tool is needed and useful. And, in President Jensen's own words, it "in no way hinders the creative relationship of the present and future with that of the background of the generations that have gone before them." Those who love everything Danish, and there are many, as well as those of our readers in Denmark, will be heartened to think those words through carefully.

We cannot carry on this responsible ministry unless the Church is behind it. It is on behalf of the Church we extend this helping hand to the helpless. We need your prayers, your gifts, and some willing workers from out of your midst.

May we count on you to place your gifts on the altar on Eben-Ezer Sunday? "Blessed are the merciful, for they shall obtain mercy."

Victor E. Bagger, Superintendent.

Eben-Ezer Lutheran Home and Hospital,
Brush, Colorado.

Financial Report—W.M.S.

(Continued from Page 9)

Home Missions Project	610.75
	\$2,861.53
Cash on hand, July 1, 1952 ----	1,573.83
Total Receipts	\$4,435.36

During the year, \$418.36 was received earmarked for furnishings for the Solvang Lutheran Home. These are included under the "General Fund, etc." listing above. This money came in as follows: District 7—\$192; District 4—\$176.36; District 8—\$50.

As instructed by the Annual Meeting of WMS at Omaha, I am listing memorial gifts received during the past year. These amounts are already included in the District receipts above.

In memory of:

Rev. L. C. Bundgaard, \$10; Mr. M. C. Christensen, Waterloo, \$1; Mrs. Gladys Ray, Hay Springs, \$5; Mrs. Anna Grau, Newell, \$33; Matt Sorensen, Meckling, S. D., \$2; Mrs. Hans Petersen, Cedar Falls, \$5; Mrs. Svend Marckmann, Pasadena, \$16.

DISBURSEMENTS:

Postage and Supplies	\$ 14.00
Travel	20.00
WCAL Danish Services	71.52
Ordination gifts to 5 men	250.00
Flag for Dalum, Canada	7.45
Santal Mission (\$50 earmarked for Gaorang)	195.80
Church Extension Fund (Omaha Conv. Coll.)	305.09
Lutheran Welfare Society (Dist. 4 Coll.)	44.00
GVC—Girls' Dorm furniture repair	350.00
GVC—Boys' Dorm Furniture Debt. retirement	800.00
GVC—Boys' Dorm (earmarked)	15.00
STORIES FROM OUR CHURCH	12.00
Christmas gifts to missionaries	60.00
Teapots and Toast Covers for Valborgsminde	26.01
Solvang Lutheran Home for furnishings	418.36
Mrs. Ellen Knudsen, Editor Women's Page	50.00
Home Missions	477.64
Seamen's Mission	100.00
Chicago Children's Home	100.00
Tyler Old People's Home	100.00
Grand View Seminary	200.00

Total Disbursements	\$3,616.87
Cash on hand July 1, 1953	818.49

\$4,435.36

Mrs. Axel Kildegaard, Treas.

Editor's Note

The contribution in the issue of August 5 called "In Quietness and Strength" was written by Mrs. Dagmar Potholm Petersen, Portland, Maine. We are sorry the authorship was not acknowledged in that issue.

Greetings To The Convention

Many people were present in spirit only at the Annual Convention, and while they could not be present, sent their best wishes by mail or by special delivery with a friend. Still others appeared to give greetings in behalf of organizations and churches, and Pastor J. C. Aaberg even brought a greeting from His Majesty, Frederik, King of Denmark, with whom he had not long ago had an audience.

Pastor Ruben Spong called attention to the similarity in names which we of the College share with his Augustana church—**Grand View**. He said that name should describe how we look to past blessings, to present tasks and to future hopes in the promise of our faith. Pastor S. B. Erling, president of the Des Moines Lutheran Ministers' Association, also talked briefly at the start of the convention, and mentioned that nearly all the Lutheran bodies of America have churches in Des Moines, but that not one was disproportionately large compared with the others. He expressed appreciation for the great contribution our college and seminary was making to the city, and stressed the good, neighborly spirit that exists between the various churches in Des Moines, calling it a "grass-roots courtship."

President Jensen read several greetings. From Carl E. Lund-Quist of the Lutheran World Federation: "Your church has been an active participant in the unity of world Lutheranism during these years." From Bishop H. Fuglsang-Damgaard, Denmark: "May your meeting serve to strengthen the fellowship in love and the awareness of the responsibility we share with respect to that church which for us and for coming generations shall bring the message of God's love, His desire to draw us near to Him and His desire to save us by giving us His word of love." From Pastor Walter Brown and Family: "Our warmest greetings . . . A new baby daughter in the parsonage . . . necessitates our absence." From Pastor M. F. Blichfeld, Denmark: "Round about in Denmark, we are some who steadily think with love and interest upon the church of the Danes in U. S. A. . . . God help you to find and to hold fast what is right." From Pastor H. Helweg, Copenhagen, Denmark: "May you find new strength and courage through the old spiritual treasures that God has given us through our Lord Jesus Christ to the benefit of the beloved church." (Ed.'s note: Greetings from Denmark were in Danish and were translated by the Convention Secretaries.)

Mr. J. K. Jensen brought fresh greetings from some of the pensioners of the church who now live in Denmark, including Pastor A. Th. Dorf, Mrs. M. R. Ravn, Mrs. Katherine Jensen, and Mrs. Hogsbro Østergaard. Pastor Victor Bagger, Superintendent of Eben-Ezer Lutheran Home and Hospital, brought greetings and a plea for continued support for the institution which he serves.

Dr. Alfred J. Beil, President of the Iowa Synod of the United Lutheran Church, brought greetings from that body to the convention. He described the inspiring success of one of the U. L. C. home mission projects in Iowa and wished us the same spirit and success which that one work was experiencing.

Numerous other speakers, especially at the clos-

ing ceremonies on Sunday evening, greeted the guests from local congregations, institutions and individuals. The above-mentioned are those of especial interest to LUTHERAN TIDINGS readers.

Greetings From Pastor Højbjerg

"A hearty **thank you** to our friends who in some manner sent a greeting to us for our golden wedding day. It was a festive day in every way. The greetings from friends in U. S. A. and the visit of some of our dear friends from America on that day warmed our hearts.

With sincere greetings,

Hilda and C. P. Højbjerg

Lutheran Churches Use Planes In Home and Foreign Missions

New York—(NLC)—Two of the church bodies associated with the National Lutheran Council are now using airplanes in their foreign missions program, while a third group operates a plane in home missions.

Recently, the Board of Foreign Missions of the United Lutheran Church in America sent a plane to its field in Liberia. The plane is a Cessna 170, four-seater, high-powered for fast take-off and capable of landing safely on a short air strip. By a special device, the seating arrangement can be converted for emergency use in taking a patient and a nurse from a jungle location to the hospital.

The ULCA plane is the gift, through its Women's Missionary Society, of an anonymous friends of missions and is called the Frank Gilman, named for a youth who is a friend of the donor and much interested in Aviation. The pilot is R. Paul Knecht, one of 30 missionaries of the ULCA in Liberia.

Dr. Fred J. Fiedler, foreign board secretary, said the plane for Liberia "answers a long-felt need in that country where our mission stations are in the remote hinterland, separated from the coast by tedious hours of travel on primitive roads, interrupted by uncertain bridges."

He noted that the time by car or truck to the farthest inland center, Zorzor, is two days, and that there are 350 bridges to cross on the 340-mile route. By the use of the mission plane, mail and goods and people can be transported in a few hours to the various mission centers.

Meanwhile, the Board of Foreign Missions of the American Lutheran Church has sent its second Cessna 170 airplane to Lutheran Mission New Guinea, where activity is under the supervision of the Missionary Aviation Fellowship.

The first plane used in New Guinea, an Auster, crashed in the mountains on August 6, 1951, killing the pilot. The second, a Cessna, has been in use for a year. With two pilots, Charles Mellis and Robert Hutchins, both MAF personnel, the plane in nine months flew 700 hours and carried over 100 tons of mission supplies and freight between the coastal base at Madang and interior stations.

The new four-place aircraft is expected to contribute to a greater goal of efficiency and flexibility in the work of Lutheran Mission New Guinea. Be-

(Continued on Page 14)

A Lutheran Hitch-Hiker Abroad

Sees World On \$1.50 Per Day

By Alex Lieda

New York—(NLC)—It took Roger S. Johnson a year and a day to return from the World Convention of Lutheran Youth at Hannover, Germany, July 25-August 3, 1952.

The twenty-two-year-old history student of Oakland, California, who was head of his area's Lutheran Student Association and hopes someday to be a pastor, hitch-hiked his way back from Hannover to the United States via Denmark, Sweden, Norway, Scotland, England, Germany, Luxembourg, Switzerland, France, Spain, Italy, Egypt, Lebanon, Syria, the Holy Land, Greece, Yugoslavia, and the Netherlands.

But this slight deviation from the direct route was not the only reason why Johnson returned a bit later than he had originally planned.

In between he also managed to spend two semesters studying theology at the University of Goettingen in Germany.

When young Johnson last summer said good-bye to his folks and to fellow Luther Leaguers of Havenscourt (Augustana Lutheran) Church in Oakland, he didn't know all this would happen to him.

He went over to Europe with a small grant from the Lutheran Student Association and some savings of his own, figuring that the money would hardly carry him farther than to Hannover and back.

He did, however, pack an American flag. And that flag, fastened to a big sign saying that here was a student who would like a lift to the next place, worked like a charm as soon as Johnson stepped ashore in Europe.

He landed in La Havre, France, which is quite a way from Hannover and together with two friends from California decided they could just as well hitch-hike a little detour to the convention place.

The detour brought them to the Guernsey Islands in the English Channel, all over France, to Lutheran World Federation headquarters in Geneva, back into France where they joined a pre-Hannover meeting in Strasbourg and were invited to take part in a boat-ride down the romantic Rhine to Hannover.

On their way the youngsters never failed to attend Protestant churches and found that the world-wide Protestant community expresses itself in hospitality, too. They also learned that haystacks may be as comfortable but much cheaper than hotel beds.

Johnson, who went to the youth conference with a special interest in spreading word of the American concept of stewardship, did not know that during the convention the Church of Hannover would offer him a scholarship to study at the University of Goettingen.

When he got the offer, he cabled home for some warmer winter clothing. First he got an inquiry whether America wouldn't be just as good a place for studies, then the clothes.

Right after the convention in Hannover the young Californian joined a group of students who flew to Berlin for a post-Hannover rally, arranged for the benefit of East German Lutherans who had been barred from Hannover by their Communist rulers.

Instead of returning direct to Goettingen in West-Germany, Johnson decided to hitch-hike another small detour, this time via Denmark, Norway, Sweden, Scotland, England, Luxembourg, France, and Spain.

In Norway he visited relatives. In Sweden he took part in a convention of the Scandinavian Christian Students' Movement.

"When I compared the easy-going and satisfied Scandinavian students (who were so like our American fellows) to the tense youth of East Germany clinging to faith as their last bulwark against atheistic totalitarianism," said Johnson upon his return to New York, "I just couldn't help but feel the free students aren't able to grapple with the world situation."

Johnson crossed the North Sea and landed in Scotland in

time for the great Edinburgh Music Festival—even though he had no tickets reserved.

He found the stories of Scotch stinginess weren't true. One lady who happened to sit next to him in a Presbyterian church pew invited him for a wonderful dinner. Other Scots arranged free entrance to all the main events of the festival.

In London, Johnson found an invitation from another American student to join in a hitch-hike journey to Spain. The friend had wired from Finland, but they met in Luxembourg.

"People in the streets of Spanish cities frowned when we asked for Protestant churches," said Johnson here in New York. But the American students found fellow Protestants anyway.

In Madrid they were placed in a Protestant hospice and paid 60 cents per day for a nice room and three good meals. That was even less than the average travel expenses Johnson paid on his tours of the old world. The average amounted to some \$1.50 per day, he said. He spread word among American tourists in Madrid that here were two young students with European drivers' licenses who would be glad to take the wheel for any American tired of driving.

It worked out even better than expected. A couple from Florida, tired of the narrow Spanish roads, gave them their car to bring back to Paris by whatever route the young men cared to use.

From November to February, Johnson studied theology in the University of Goettingen and spent his free time visiting German church groups to tell them of stewardship as practiced by American Lutherans.

"It seems," he said upon his return, "that some people there have quite serious doubts about the American concept of stewardship. They say it has no theological foundation, but is just an outgrowth of circumstances under which American churches developed."

German students have March and April free for research to round out their studies. Johnson got out his American flag and was soon in Geneva. From there he proceeded to Italy. He spent several weeks in Italian ports hoping to find a ship on which he could work his way to the Holy Land, but was unsuccessful.

However, in Naples he found a Turkish boat on which the voyage could be made for \$30—class 3-B, "which means way down and with no food at all."

On the way he saw Alexandria, Egypt, then landed in Beirut, Lebanon, from where a German businessman gave him a lift to Damascus.

Anxious to get to Jerusalem in time for Easter, Johnson rode with an American diplomat to Amman, where he met George Hamer, an American Lutheran layman working for the Point-Four program, then hitch-hiked to Jericho, crossed the Jordan River, swam in the Dead Sea, and was in Jerusalem on the day before Palm Sunday.

Under the auspices of Dr. Edwin Moll, director of the Lutheran World Federation's Near East Branch, Johnson spent Easter holidays in Jerusalem watching numerous colorful processions of all faiths and attending not only Protestant but also Roman Catholic services.

He also had ample opportunity to see the appalling conditions under which some 800,000 Arab refugees live in camps all around Jerusalem.

The young man found that though refugee life has made all these people look ragged and incredibly poor, many of them are people with higher education.

He saw that the LWF-run Augusta Victoria Hospital, considered the largest and best equipped hospital in that part of the world, was so overcrowded that every week some 400 of the refugees waiting at the gates had to be turned away without even being seen by the doctors. He heard that of those who were turned away some 10 to 12 per cent would go back to their tents to die unattended by doctors.

Synod—Big Business

The word **synod** is of Greek origin. Like the word **congregation** it means "to gather together." The scope of the word synod is much greater than the word congregation, however, in that a synod is the gathering together of congregations. Like the work of the congregation, the work of the synod is to carry on the work which Christ began, but, of course, on a much larger scale.

All are familiar with the work of the congregation; the work of the synod is not nearly so familiar. Our synod is the smallest of eight in the National Lutheran Council, but it can hardly be thought of as small. It embodies over 20,000 Christians, no small number, and is actively engaged in spreading the Gospel in communities punctuating the whole of the United States. It carries on a work of caring for the aged and infirm, educating the young people, brings in new members and new congregations, and proclaims the Gospel abroad in mission fields. All of these are big businesses in themselves.

The total assets of our synod approximate \$2,500,000 or \$250 for each person. The annual offering is over \$540,000 which in the course of 10 years is over five millions of dollars. Purely from a dollars and cents standpoint, our synod is big business—to say nothing of the love and harmony it produces in the world-wide community as part of the Christian

He also saw and heard that the Lutheran World Federation is highly respected by Arabs who otherwise do not have too kind thoughts of Western agencies, and he participated in distribution of Lutheran World Relief milk or milk powder which daily helps to save lives of thousands of children.

He observed that while the Arab refugees got oil, flour and some food stuffs amounting to about half of the calories required for a healthy diet from the UN, they did not get any fuel to cook with, and that small boys daily walked up to ten miles to search for brush and to carry huge bundles of it home.

In a Point-Four truck, Johnson rode back to Beirut where he managed to board a Greek horse-transport ship bound for Saloniki. He only had to make a token payment, but spent days among the horses "which do, I found, get sea-sick."

Though there are practically no cars on the bumpy roads of Yugoslavia, Johnson managed to get free rides through most parts of that country, too, by contacting foreign embassies and waiting for lifts from diplomats. He found Yugoslav Protestants free to worship but observed that on the whole people were much more afraid to talk about the regime than they had been in Franco's Spain. "When I asked people on trains or elsewhere what is the average wage of a worker," he said, "they turn to me and politely inquire: How is the theater in Germany?—or something of that sort to indicate they are not supposed to discuss life with strangers."

Back in Germany Johnson studied at Goettingen for another semester and attended a number of church sponsored conferences, then had to turn homewards.

Since there is no way to hitch-hike from Europe to the United States, he had to pay the fare for the trip across the ocean, but back in New York, immediately set about to find a free ride that would take him westward. He intends to finish his studies at the University of California by next spring, then will go to Augustana Theological Seminary at Rock Island, Ill., to prepare for the ministry. "I would, however," he added in an afterthought, "like to do some more studying in Europe." He did not say whether that would mean more hitch-hiking, too.

Church. It is well nigh impossible to measure these spiritual assets in material terms.

The synod is much greater and much more influential than we sometimes think. You are a part of this great work. Without you and thousands like you this great work would cease.

Adapted from **Pastor Harold Olsen**.

How Shall We Support Our Church?

How shall we support our Church?

- its general expenses
- its benevolences
- its expansion and improvement

Some churches try cooking:

- chili suppers
- bean dinners
- oyster lunches
- fish fries

Some churches try merchandising:

- rummage sales
- bake sales
- bazaars

Some churches even try gambling:

- bingo
- lotteries
- raffles
- card parties

Some try God's way:

- "Bring ye all the tithes into the storehouse."—Malachi 3:10
- "Honor the Lord with thy substance."—Proverbs 3:9

—Adapted.

Use Planes in Missions

(Continued from Page 12)

fore being shipped to the field, aeronautical engineers associated with MAF designed and installed special modifications to make it ideally suited for foreign mission operations.

The ALC's foreign board is now seeking two pilot-mechanics to serve in New Guinea. It has been the plan all along to have Lutheran personnel man the planes so that the MAF crewmen may be relieved for other assignments by their organization. A third NLC body, the Evangelical Lutheran Church, has a plane in operation through its Board of Home Missions. The Rev. Norval Hegland, formerly flying pastor of the ELC's Newel Air Parish in South Dakota, is now stationed in Teller, Alaska, using his plane to carry on his work as superintendent of Eskimo Missions in that northern land.

Probably the first Lutheran welfare worker to "take to the air" was the Rev. Benjamin A. Gjenvick, now executive director of the Lutheran Welfare Society of Wisconsin. When he held a similar post in South Dakota, he used a rented plane to carry him to appointments, speaking engagements and meetings throughout the state.

When interviewed about his flying experiences a year ago, Pastor Gjenvick predicted that "someday, hopefully soon, Lutheran churchmen, whose time counts for people and for God, will take to the air" because "as a Lutheran Church we'll find, as business has, that it pays to fly."

OUR CHURCH

Rev. Holger Nielsen on August 28 will attend a meeting of the Board of American Missions of the National Lutheran Council in Chicago. The Committee is to arrange for the Mission Conference of 1954, which will especially stress ministry to the rural church.

Rev. J. P. Andreasen spoke in Dagmar, Mont., on August 16, in the absence of the local pastor who was attending the Annual Convention.

Rev. Ove Nielsen has been appointed to head the All Lutheran Food Appeal Steering Committee for the state of Montana. This is one phase of Lutheran World Relief. **Rev. Holger Jorgensen** is on the steering committee for Iowa.

Home Mission Churches in Newark and Wilbur have asked for less help than expected for the coming year. A normal cut of 10 per cent annually is the usual decrease. Newark asked for \$200 less than that, and for Wilbur the cut was an additional \$300.

The Nysted Folk School came alive for a week's Junior Camp, sponsored by District 7. Forty-three campers participated under the direction of Pastors **Harris Jespersen, Charles Terrell, and Arnold Knudsen.**

Friends of **Arthur Ammentorp** gathered gifts to the extent of over \$600 at the Des Moines convention to see him through his hospitalization at Aurora General Hospital, Aurora, Nebraska.

In **Tyler, Minnesota**, a new parish worker has been engaged by Danebod Lutheran Church. She is Miss **Irma Jorgensen**, of Parlier, California.

Acknowledgement Of Receipts From The Synod Treasurer

FOR MONTH OF JULY, 1953

Toward the Budget:

Congregations:	
Davey, Nebr.	\$ 100.00
Ringsted, Iowa	285.58
Des Moines, Iowa	336.50
Germania, Mich.	125.00
Trinity, Chicago, Ill.	200.00
Menominee, Mich.	34.24
Portland, Maine	150.00
Askov, Minn.	20.00
Ludington, Mich.	140.25
Racine, Wis.	465.63
Brush, Colo.	173.00
Alden, Minn.	200.00
Fredsville, Iowa	400.00
Manistee, Mich.	35.00
Tacoma, Wash.	32.00
Muskegon, Mich.	250.00
Solvang, Calif.	600.00
Grayling, Mich.	75.00
St. Stephen's, Chicago	100.00
Newark, N. J.	388.78
Omaha, Nebr.	100.00
Watsonville, Calif.	78.00
Nysted, Nebr.	191.00

Home Missions:

In memory of Fred Petersen, friends in Ringsted, Iowa ---	\$ 27.55
In memory of Carl Sorensen:	
Congr., St. Stephen's, Chicago, Ill.	7.00
St. Stephen's Sunday School, Chicago, Ill.	5.00
Laura and Elin Jensen and Laura Boose, St. Stephen's, Chicago, Ill.	5.00

Congregations:

Troy, N. Y.	30.00
Wilbur, Wash.	39.60
Montcalm Co., Mich.	5.00

Annual Reports

Kirke og Folk	9.00
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Lutheran Tidings:

Gifts and Subscriptions	52.25
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Congregations:

Montcalm Co., Mich.	6.75
St. Stephen's, Chicago	1.50

Pension Fund:

Congregations:	
Troy, New York	57.00
Tyler, Minn.	104.15
Montcalm Co., Mich.	9.00

Pastors' Dues:

Rev. Marius Krog	52.00
Rev. Ottar S. Jorgensen	53.74

President's Travel:

Congregations:	
Dalum, Canada	52.48
Canwood, Canada	28.00
Dagmar, Mont.	111.00
Previously acknowledged	21,930.57

Total to date\$27,137.12

Received for Items Outside of Budget:

Stewardship Film Fund	\$ 117.55
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Lutheran World Action and Relief:

St. Stephen's Sunday School, Chicago, Ill.	73.00
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Congregations:

Ringsted, Iowa	67.20
Menominee, Mich.	8.92
Troy, New York	168.00
Ludington, Mich.	113.00
Racine, Wis.	101.25
Wilbur, Wash.	140.14
Brush, Colo.	58.00
Manistee, Mich.	10.00
Montcalm Co., Mich.	37.00
St. Stephen's, Chicago, Ill.	9.50
Enumclaw, Wash.	45.00
Previously acknowledged	4,806.54

Total to date\$ 5,637.55

In last month's report \$320.00 was credited to Salinas, Calif. for L. W. A. It should be credited to Solvang, Calif.

Respectfully submitted,

The Danish Evangelical Lutheran Church of America.
Charles Lauritzen, Treasurer.

Solvang Lutheran Home

MEMORIAL GIFTS

In Memory of Else and Marinus Sand, Mr. and Mrs. C. B. Pedersen of Albion, Nebr., and Kirstine Jensen, Los Angeles, Calif.	\$ 10.00
In Memory of Mrs. Frederikke Jacobsen, Salinas, Calif.,	

Pors & Schultz Family	5.00
In Memory of Mrs. Christine Marckmann, Pasadena, Calif., Kronborg No. 22, Pasadena, Calif.	10.00
Øresund Danish Society Dania No. 26, Pasadena, Calif.	5.00
Mr. and Mrs. Wm. Madsen	1.00
Mr. and Mrs. Lesly Pilley	1.00
Mr. and Mrs. Th. Kellerup	1.00
Mrs. Marie Jepsen, Sherman Oaks, Calif.	5.00
In Memory of the late Mr. Oswald Svensen, Viborg, S. D., Rev. K. R. Jensen, Viborg, S. D.	2.00
In Memory of Mrs. Marie Hald and Mrs. Kathrine Nissen, Mrs. J. P. Olsen, El Campo, Texas	25.00
In Memory of Rev. and Mrs. Jens Madsen, Brush, Colo., M. R. Madsen, Chicago, Ill.	50.00
In Memory of Mrs. N. P. Hald, Solvang, Calif., Ladies' Aid of Beth. Luth. Church, Davey, Nebr.	5.00
In Memory of Rev. and Mrs. N. P. Hald, Mr. and Mrs. N. Peter Duus	2.00
Elna Thuesen	2.00
Solvang Sunday School	10.00
In Memory of Carl Rasmussen, Mrs. Marie Jepsen, Sherman Oaks, Calif.	5.00
In Memory of Mr. J. C. Petersen, Pasadena, Calif., Øresund of Dania, Pasadena, Calif.	10.00
In Memory of Myron Hestorff, Salinas, Calif., Pors & Schultz Family, Salinas, Calif.	3.50
In Memory of J. P. Jensen, Mr. and Mrs. Jens Rasmussen	3.00
In Memory of Donald Moore, Mr. and Mrs. William Bonazzola	2.00
Mr. and Mrs. Niels J. Nielsen	5.00
In Memory of Mrs. Labaree, Bethania Guild	3.00
In Memory of John McGinnis, Mr. and Mrs. Niels J. Nielsen	2.00
In Memory of Jens C. Jensen, Mr. and Mrs. Niels J. Nielsen	2.00
In Memory of Kathrine Nissen, Mrs. Christine Larsen	2.00
In Memory of Mrs. Marion Campbell, Mr. and Mrs. Aage Block	3.00
Mr. and Mrs. Gudmund Hvolbol	2.00
Mr. and Mrs. Martin Jacobsen	5.00
Mr. and Mrs. Roy Appel	3.00
Mr. and Mrs. McClellan, Mr. and Mrs. Richard Ray, Clinton Steffensen, Mr. and Mrs. Wolford	7.00
Walter and Anna Rasmussen,	

Solvang, Calif.	10.00
Kathrine Nielsen, Omaha, Neb.	1.00
Alfred Larsen, Tyler, Minn.	50.00
The Mission Group of Trinity Church, Chicago, Ill.	15.00
Rev. Holger O. Nielsen	10.00
Dania Ladies' Society ALFA No. 14 of Dannebrog Modesto, Calif.	15.00
Mrs. Ellen Wilkens	5.00
Danish Ladies' Aid, Selma, Calif.	25.00
From card party by Mr. and Mrs. Anton Eliason	15.50
From card party by Mr. and Mrs. Th. Kellerup	12.00
A Friend from Seattle	5.00
Mrs. Anna Andersen	10.00
Mr. and Mrs. Fred Nyberg, Downey, Calif.	100.00
Mrs. Rudolph Hansen, Los Angeles, Calif.	10.00
Mr. Jorgen Mandrup, Los Angeles, Calif.	5.00
Mrs. Jenny Pullen, Los Angeles, Calif.	5.00
Thora No. 11 of Dannebrog, Fresno, Calif.	5.00
Mrs. Ane Fischer and Miss Kathrine Fischer, Fresno, Calif.	25.00
Ladies' Lodge of Dania, Solvang, Calif.	62.45
Herluf Brydegaard, San Diego, Calif.	10.00
Mrs. J. R. Petersen, Askov, Minn.	5.00
Mr. and Mrs. Carl Miller, Askov, Minn.	10.00
Valkyrien No. 23 of Dannebrog, Santa Maria, Calif.	12.00
Mr. and Mrs. Axel Lindvang, Inglewood, Calif.	250.00
Total received from May 1, 1953 to July 1, 1953	\$ 864.45

Previously acknowledged ---- \$9,937.12
\$60,801.57
Unpaid Pledges ----- 8,950.00

Very many thanks for these good gifts to SOLVANG LUTHERAN HOME and for your good wishes.

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

Ruff Addresses LLA Convention

Oxford, Ohio, August 11—Christianity is a religion of rescue rather than a religion of achievement, or a program of self-improvement, the Rev. G. Elson Ruff, Litt. D., Philadelphia, Pa., this morning told 2,000 delegates to the 58th anniversary convention of the Luther League of America meeting on the campus of Miami University.

Dr. Ruff is the editor of *The Lutheran*, official news weekly of the United Lutheran Church in America, is the editor-in-chief of the United Lutheran Publication House of the same body, and was elected president of the Associated Church Press this year.

The young people, who represent leagues in each of the church's 34 synods in the United States, its possessions, and Canada, were told that the "central ideas of Christianity are unintelligible to a majority of Americans, who don't understand the belief that men are persistently in rebellion against the will of their Creator, and that divine redemption of man from his situation is necessary."

The Lutheran theologian said that "Christian churches are actually hospitals where people are treated for a serious disease. As they grow stronger as a result of their treatment, their way of life gradually becomes Christ-like. This individual and social benefit is a by-product of the essential Christian experience of redemption through Christ."

NEWS BRIEFS

LUTHERANS IN INDIA LAUNCH UNITED SEMINARY AT MADRAS

Madras, India—(NLC)—A forty-year objective of Indian Lutheran missions and churches—the establishment of a United Lutheran Theological College and Research Center—became a reality when the institution was formerly inaugurated in solemn ceremonies here on July 17.

Four resident professors, one of whom

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: Holger Rasmussen,
Marlette, Mich.

also serves as principal, were installed by Dr. C. W. Oberdorfer, president of the Federation of Evangelical Lutheran Churches in India, composed of ten mission groups, Dr. Oberdorfer is also president of the College Council, brought into existence when the FELC approved the constitution for the school.

Installed as principal was Dr. Sigfrid Estborn of Sweden, who played an important role in stressing the need for a center of theological research that would be supported by all Lutheran Churches and Missions working in India. A graduate of Uppsala, he will teach Church History.

Other members of what is regarded as a minimum staff are the Rev. D. Bitsch, a graduate of the University of Copenhagen, who will teach Greek and New and Old Testament; Dr. P. David, a graduate of Yale, who will teach Religions; and the Rev. Jacob Kumaresan, a graduate of Lund, who will teach Systematic Theology.

In addition to the resident staff, the College Council has invited Dr. Hans W. Gensichen of the Theological School at Tranquebar, as a visiting lecturer on Ecumenics.

Most of the students will come from the Tamil and Andhra Lutheran Churches. The small Madhya Pradesh Evangelical Lutheran Church is sending one student, and the Jeypore Evangelical Lutheran Church another.

Bishop Johannes Sandegren, head of the Tamil Evangelical Lutheran Church, was the chief proponent of a theological institution of college grade when he was principal of "Gurukul," a divinity school for the Tamil Church. In the early 30's it developed into the first United Lutheran Theological College.

The college continued for several years at Madras, then became the theological department of the Andhra Christian College at Guntur. Later it was shifted to Lutherigiri, where it is carrying on its work under the auspices of the Andhra Church, affiliated with the United Lutheran Church in America.

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 20, 1953

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.