

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Church World Service (of the NCCCUSA) is active around the world in aiding the needy. Here is shown a scene at the clothing center in Jerusalem as inspection is made of serviceable garments just received. The following article is by the foreign agency representative in the Pusan office of Korea Church World Service, and member of a New York City Lutheran church.

The Unexpected Ship Carried Mercy

CARL E. HULT

ANOD A MONTH is all the island of Ul Long Do, midway between Japan and Korea in the Sea of Japan, normally gets from the outside world. Once a month a little passenger and freight boat anchors as close as it can to the ring of steep cliffs that rise sharply from the water's edge to wall in the island. From the moment the boat pulls away until it sails back in thirty days, Ul Long Do is as isolated as it was a hundred years ago. Only a radio telegraph, beaming messages to Korea, gives the world an occasional reminder of the island's existence.

Behind the rocky cliff wall of Ul Long Do, 17,000 Koreans try to live on the meager crops they scratch from the stony, volcanic soil of their hillside farms, and the fish they can catch in the sea. Even when nature smiles on them the islanders struggle on the fringes of starvation.

In 1958 there was no smile.

First, warm currents in the Sea of Japan cut the catch of fish to less than half

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The Palette of Humanity

God, we know, is "color blind." Most of us like to feel that we too are without prejudices, yet often wonder just how we would re-act if put to a real test. At Bethesda, in Newark, N. J., we had a chance to find out this summer — and what a thrilling experience it was — in fact, those of us who worked in our Vacation Bible School are still bubbling over with the wonder of it all.

It all started when we knew we were to have the services of four young caravaners for three days. Our minister, Pastor Baron, with the help of some of our younger members, prepared literature describing our church. These attractive booklets were distributed in the course of the survey made by the caravaners and a few of our own young people. On the next to the last page was the announcement that Vacation Bible School would be held the last two weeks in August.

Pastor Baron lined up his teachers, with an assistant for each of the two younger classes. He ordered material, stacks of it. We looked at it — piled up on a long table in the board room — and wondered who was going to use it. Then we looked at Pastor Baron, but he just beamed at us. His energy was boundless, his faith was great. Could we do less but go along?

The time grew near — Pastor Baron made up and distributed flyers — literally handed them out on the street. Registration day dawned, there were six registered, all from our own congregation. Pastor Baron got on the phone, then he sent two of our members out to call on some home selected from the survey records. Finally, timidly, they began to come — often with an apologetic clearing of the throat, and the query, "Do you take colored children?"

Yes, we took colored children. We were prepared to welcome them. We opened V.B.S. with 28 children and by the end of the week there were 38 — of these 11 were white. Would you believe it — by the end of the first day they were no longer so many white, and so many Negro! They were just children.

How we enjoyed those two weeks, how enriched we felt at the end of them, and how we loved all those clean, bright, responsive children!

Now there was yet another step to take. The closing program was held on Friday evening, and the children were told to bring as many friends and relatives as they could. We are known for our hospitality at Bethesda, and we proved ourselves that night. Our guests had a wonderful time, and thanked us sincerely for all we had done for their children. But I think it is we who should thank them for the privilege of finding out that we too can be "color blind."

God grant that Bethesda which has been slowly dying, may yet live to serve the community in which it stands.

Karen N. Chadwick.

INVITATION

St. Ansgar's Evangelical Lutheran Church of Rosenborg, Nebraska, extends a cordial invitation to all former members and friends to come to Rosenborg for the 75th Anniversary of our church on Saturday evening, and Sunday, October 17 and 18, 1959.

Those who desire lodging may write to Mrs. Clifford Jensen, St. Edward, Nebraska.

Greger Andreassen, President.
Irving Sorensen, Secretary.

Wisconsin Pastors' Retreat

Camp Augustana, Lake Geneva, Wisconsin — Four pastors of the American Evangelical Lutheran Church and two pastors of the Suomi Synod attended the annual Pastors' Retreat of the Central Conference, Augustana Evangelical Lutheran Church, September 1, 2 and 3.

President O. V. Anderson invited pastors of the two synods who live within the geographical area of the Central Conference to become better acquainted with the Augustana Church and its pastors.

Dr. J. Knudsen, AELC, and Dr. Walter Kukkonen, Suomi Synod, each lectured on the following topic concerning his own church: Contributions from the Spirit and Life of the (AELC, Suomi Synod) for the New Merged Church."

Pastor Edwin Hansen, Muskegon, Michigan; Eilert Nielsen, Clinton, Iowa; Harry Andersen, Chicago; and Ivan Nielsen, Dwight, Illinois; attended the retreat.

The program was arranged so that an Augustana pastor called on a guest pastor and furnished transportation for him to the meeting. An esprit de corps prevailed throughout the retreat.

Ivan E. Nielsen.

Social Ills

A distinguished general once urged me to preach the old-fashioned gospel of the inner life because he said it makes men fight harder and die more willingly. It is about time we quit talking about individual conversion to inner religious life as itself a remedy for social ills. After such conversion to inner piety the social ills may easily become worse. It may lead the privileged to think that their privileges come of God and the underprivileged to submit to what the privileged teach as the will of God.

Bishop Francis J. McConnell.

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*The Church Under the Cross**In The Community*

Pastor Harald Petersen

LUCK, WISCONSIN

Text: I Corinthians 1:22-30

"For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Paul spoke plainly, mincing no words. He clearly stated that God's ways are not man's ways. Man's high opinion of himself and his wisdom and his ways, is here put in its rightful place. God uses the weak man to put to shame the strong, and the foolish to shame the wise. Clearly speaking of "Christ crucified and raised" and what this means to the world, he reminded the people of how God's Word cuts through the desires and the usual ways of men. Paul aimed his words in such a way that his listeners must either accept or reject the Gospel. Lukewarmness cannot be tolerated, for rejection itself requires a certain participation in the Gospel facts.

Dietrich Bonhoeffer, like Paul a prisoner for Christ in Hitler's Germany, with a deep personal understanding of the cross outlines some of these stumbling-block facts: it is hard to suffer as free, responsible men; it is easier to suffer at the command of someone else; it is hard to suffer alone, it is easier to suffer with others; it is easier to suffer as public heroes than as unknown and apart; physical death is easier than spiritual suffering; and Christ suffered as a free man alone, apart and ignominiously, in body and spirit.

You might ask: "Where is the good news of the Gospel in this? The Gospel is supposed to be a message of victory. Where is victory in this? Where is hope and vision in this?" It does truly seem to be a strange kind of message.

Many of the leaders of the Jewish nation did not want this kind of a Messiah. Such a Messiah was a threat to their nation, to their system, to their traditions. He made them uncomfortable and was definitely a stumbling block to them. They rejected the Gospel.

The Greeks about whom Paul spoke rejected the Gospel for another reason. They were not looking for a Messiah particularly. They were reasonable and sensible and were much inclined to the seeking of solutions of all problems of existence in systems of thought and speculation. So this talk of a crucified savior was utter folly to them.

It can be said that Paul was involved deeply in his time in the matter of establishing the Church in the Community. He was speaking to all kinds of people. He could speak clearly so that the Gospel was understood for what it is, so that it would be

accepted or rejected on the right grounds, and not out of ignorance or apathy. Much more was required from the Christian than the traditional way of obedience to the law as the Jew saw it, or from the intellectual response of the Greek who lived in his world of ideas.

It should not be expected that it will ever be easy to bring the Gospel into the lives of men, women and children. The Church must not become in the minds of its members another organization along side of other clubs and associations in the community just because it is a good thing, because it helps reduce juvenile delinquency, makes happier families, is always useful, etc. Here in the Church persons are to come into contact with that which grasps them and will not let them go. Here is to be found that reality which makes everything else in life take its proper place, that reality which gives meaning to all of life. The Gospel must be made as clear as possible by whatever means there are at the disposal of the congregation in the preaching, in the acts of the Church and in the lives of the Church people.

There is no guarantee of the Gospel being accepted, but it is the responsibility of the Church to make the Gospel so understood that it will be accepted or rejected for the right reasons with a minimum of lukewarmness. The Gospel is neither to be sugar coated or tricked out in such a way that people take it for the wrong reasons, but is to be presented in such a way that it is understandable. This emphasis Paul Tillich makes in his book "Theology and Culture."

Church members must live in the knowledge that the Gospel may well be rejected because it cuts across the ways of man as he often would like to have matters arranged. The Gospel requires a complete kind of response on the part of man as stated clearly in what we call "The Great Commandment." "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and you shall love your neighbor as yourself." We must accept as a fact of living that we do not like to have these words addressed directly to us, nor does any other man. So it is common for us and for all, that man builds fences, or digs ditches in which to protect and hide himself, declaring to one and all by attitude if not by word; "So far and no further, or I will counter attack!" The Jew put up his fences of law and tradition and the Greek erected his systems of thought which were calculated kinds of self interest calling only for partial response from the individual instead of the total response called for in the Gospel.

One of the morning messages at the Detroit convention.

The building of fences and the digging of ditches are popular activities spiritually speaking, because the limitation of area, the limitation of response can give the illusion of perfection; can give comfort; can give coziness; and can give so many desirable things to man. The Church member must realize that the Gospel does not tolerate any such limitations in man's response. Dietrich Bonhoeffer in a Nazi prison was able to respond fully to the Gospel. His writings show his understanding of the wisdom of God, and by this wisdom he is able to bring light and comfort to those who were free of physical bonds. Truly here a "weak" man put to shame the "strong."

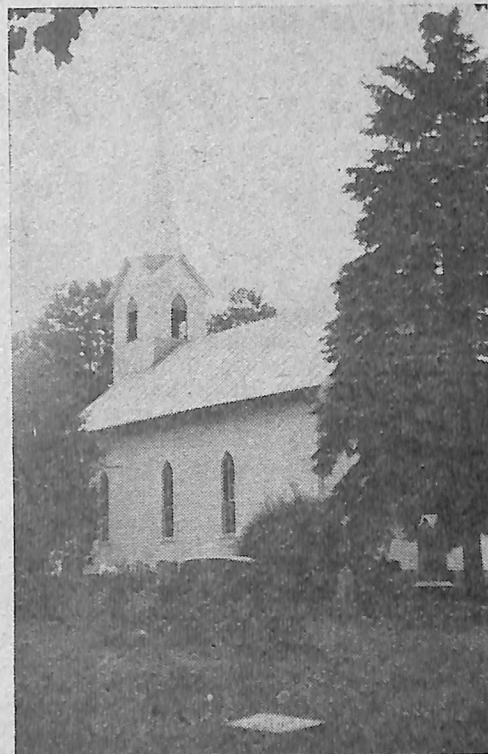
The Church in the Community must not expect to have an easy time, must not seek coziness, exclusiveness, and should have cause for alarm if complacency creeps into her life. On the other hand, she must not seek suffering, although suffering will very likely be required. The other-worldliness she is often criticized about is instead to be the other-world of the neighbor. She must participate in the existence of the neighbor with imagination, so that he will never be considered as an object or statistic in her thinking.

When my neighbor becomes an object in my thinking, I am then immediately guilty of putting fences around my responsibilities, as was warned against earlier, because I reduce him in size to an object which in my thoughts I can control and comfortably categorize. So in reality I am doing what the Greeks loved to do.

It may be that the temptation to make a thing out of the neighbor is one of the strongest trends against which the Church must do battle. The temptation is with us as a part of our heritage in the industrial civilization. The Church must not become captured by the spirit of the machine though that spirit often seems to be more powerful than the Holy Spirit. It is in the face of this fact that the Spirit which comes from the Cross must show itself the more powerful.

We must also by one means or another communicate clearly the healing fact of faith that God accepts man as he is, instead of encouraging in any way the idea that man must somehow make himself acceptable before he can qualify to stand in the presence of God. The more this Gospel can be made clear the more possible it is that reconciliation and healing can become reality in the affairs of men. Christ is not another law with commandments and prohibitions. Then He would only be a part of the old way and not of the new. He is healer because He is not law.

In short, the work for the Church in the Community is so to communicate the Gospel that the stumbling block in it is seen and the foolishness in it is known, but making clear that the foolishness of God is more wise than the wisdom of man; thus the Gospel is accepted or rejected on the right basis. Her job is to convince the listener that the way of the Cross is truly the way of fulfillment. "For since in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe."



Kedron Danish Lutheran Church
of Grant, Michigan

Birth and Death of A Church

Photo and factual materials for this story were provided by Arthur Nelsen, lifetime member of the Danish Kedron Lutheran Church, serving in the capacity of custodian until settlement of the church's future.

This week marks the end of an era which began when the first Danish settler, Martin Jensen, brother of Julius Jensen and father of Mrs. Elmer Petersen, arrived here in the year of 1876 at the age of 18 years. He was soon followed by others of his nationality.

It wasn't long until the Danish settlers were joined by its first resident minister, Rev. Hans Jorgen Pedersen, who came to Ashland in 1882 and founded the Ashland Danish Folk High School. He had previously directed and operated the first Danish Folk School in America at Elk Horn, Iowa.

Rev. Pedersen had not been here long before the decision was made to form a congregation of Danish-speaking people. Organization of the Kedron Danish Evangelical Lutheran church was effected November 17, 1882, its first president being Jes Christensen. Two of the first headstones placed in the church's cemetery were made by its president. They can be seen today not far from the steps of the church.

First secretary of the Kedron Congregation was Kristian Ostergaard (1855 to 1931) who came with Rev. Hans Jorgen Pedersen from the Elk Horn Folk School to be one of the instructors in the new folk school at Ashland.

Some years later he became an ordained minister, though his claim to lasting fame was not through his ministry, but through his ability as a hymn writer. Despite personal tragedies in his life, his hymns never reflected his sorrows.

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North, South Carolina Oppose Merger of Synods

(NY) Columbia, S. C., Aug. 28—Leaders of the North and South Carolina Synods of the United Lutheran Church in America were mustering forces today to join in opposing merger of the two states into a single synod in a new 3,000,000-member Lutheran church body.

Possibility that the two Carolina synods might be merged was revealed during a meeting of the Joint Commission on Lutheran Unity in July. The commission is made up of 46 representatives of the United Lutheran Church, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod), who are negotiating organic union.

A proposal that the two synods of the United Lutheran Church be combined into one synod in the new church, was made to JCLU by representatives of the Augustana Lutheran Church. The proposal was referred by JCLU to its sub-committee on geographical boundaries for study.

The sub-committee's chairman, the Rev. Dr. Thorsten A. Gustafson, East Orange, N. J., president of the New York Conference of the Augustana Lutheran Church, has invited the Rev. Dr. F. L. Conrad, Salisbury, N. C., president of the North Carolina Synod, and the Rev. Dr. Karl W. Kinard, Columbia, S. C., president of the South Carolina Synod of the ULCA, to present their case at a hearing during a meeting of the sub-committee at the Lutheran Church House in New York City, September 15.

Dr. Conrad said he hoped that some steps could be taken to prevent the adoption of the merger proposal. He expressed his belief that most churchmen in North Carolina would be opposed to the plan for a single Carolina synod.

Similar sentiments were expressed by Dr. Kinard. Dr. Conrad issued the following statement:

"For several years a Joint Commission on Lutheran Unity (JCLU) has been preparing the groundwork for merging into one church body the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod).

"Prior to a recent meeting of JCLU, it was commonly understood by us of the Carolinas that the two synods would remain as they now are. However, the Augustana church at its June 1959 convention instructed its commissioners to 'press for a further reduction in the tentative number of 31 territorial synods proposed for the new church, by creating one synod embracing North and South Carolina, instead of two synods for the Carolinas as presently planned.'

"This 'pressure' recommendation by Augustana was referred to the sub-committee of JCLU on 'geographical boundaries' for report at its October meeting.

Editor's Note: This story is only indirectly related to readers of Lutheran Tidings. However, as an indication of the complexity of "merger" problems, it will be of general interest. (ULCA News Bureau Press Release)

"Our first reaction to this 'pressure' action by Augustana is, we feel, unfair in view of the no 'sense' motions policy taken by the ULCA at its last convention, lest progress in merger negotiations be slowed down.

"Secondly, it seems to us, that a merging of the North and South Carolina synods into one body in the new church would be unwise, unacceptable to most of our constituents, hamper merger procedures, and disrupt disastrously the ongoing programs of both synods.

"President Karl Kinard and I are requesting a hearing on the matter before the sub-committee on geographical boundaries as soon as possible."

Dr. Kinard's statement follows:

"The release by the News Bureau of the ULCA stating that Augustana representatives of the JCLU at the meeting in July desired fewer synods in the proposed merger and suggested that North and South Carolina synods become one came as a surprise to me and, I am sure, to many others. I thought that the boundaries had been definitely decided upon at the May, 1959 meeting of the commission. For several suggested changes to be brought up now is disconcerting.

"The North and South Carolina synods have always worked together in the advancement of the Kingdom, and the matter of their working together is not the question. While neither the executive board nor the South Carolina synod has discussed the matter or taken any action, I feel that the suggested merger of the two synods would be unwise at this time and I mention a few reasons.

"1. I believe that smaller synods can do the work in a better way than a larger synod, which would be the case if the two synods were merged. Our synods are reasonably compact synods. Each synod with necessary full-time helpers can more adequately carry on its work in each state.

"2. If the synods merged, there would be the college question to be settled. North Carolina has Lenoir Rhyne college, and the South Carolina, Georgia-Alabama and Florida synods are co-owners of Newberry college, which is located on the territory of the South Carolina synod.

"3. The proposed merger of the two synods could not help Augustana on our territory. There is no Augustana church in South Carolina or North Carolina.

"Dr. F. L. Conrad and Dr. Voight R. Cromer, a member of the JCLU from the southeast, and I will meet in a week's time. From this conference concerted action will be taken, I am sure, to state our case before the commission. I hope that the original plan for the continuation of the two synods will not be changed."

Editor Jefferson L. Norris of the North Carolina

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Across the Ocean — No. 3

The World's Greatest Church Meeting

Paul C. Nyholm

(EDITOR, DANSK NYTAAR)



THE "KIRCHENTAG," which began in Hannover, Germany in 1949, has developed into one of the greatest rallies within the Christian Church, although some of the Roman Catholic eucharistic congresses have gathered still more people. It is now sponsored by 28 Evangelical German "Landskirchen" (the churches of the various states or provinces in Germany), and among the participants were approximately 3,000 guests from 23 countries from a total of 82 churches outside Germany. Such countries included Scandinavia, Holland, Spain, Italy, Greece, Great Britain, U.S.A., Canada, South America, Japan, India, Indonesia, Africa and others.

About 45,000 attended the sessions, which were held all day long Wednesday through Sunday, August 12-16. It was heart-warming to note the intense interest that was manifested! The people were divided into various interest groups and nearly every hall was packed. During the sessions I noted a few people at a refreshment stand and some writing letters, but the overwhelming majority followed with utmost attention. One day I saw a couple of young men sound asleep under a shady tree at an open air meeting, but that was exceptional, and one could easily excuse them: one young man told me it was rather difficult to get enough sleep in the tents where many of the young men were quartered.

It takes three years to prepare a Kirchentag although they are held very year. Most of the time everything took place with German precision. I did however note a few slips in minor matters, more so than at the World Council assemblies at Amsterdam and Evanston, but then one must remember that the crowds were so much larger at the Kirchentag. This year some 2,800 keepers were employed, and it is self-evident that they could not all be equally well trained and informed. Nonetheless, they all tried to do their best.

Meeting in a Roman Catholic Stronghold

It was a bold venture to hold the Kirchentag this year in Munich, as this south German city is one of the strongholds of the Roman Catholic Church; however, the Catholics gave wonderful support with many homes displaying real hospitality. One of the three Cardinals in Germany, Dr. Josef Wendel, set the example and asked for a foreign visitor. The

committee decided that the official representative from the Church of Denmark, Bishop Frode Beyer, together with his wife, should stay in the Cardinal's palace.

During the fight against Nazism and Communism and during the moral decay after the war, Roman Catholics and Evangelicals in Germany have often cooperated. During the meeting the expression was often used, "our Catholic brethren."

The whole city seemed to cooperate and the Kirchentag surely put its stamp on it. Hundreds of church banners with the violet cross waved beneath the black, red and gold flag of Germany. Church banners waved even from the streetcars. There were posters everywhere. A huge cross on the airport greeted those who arrived there, and information booths were installed at the depots where special trains and chartered buses continued to arrive. Some 7,000 children in the age of eight to thirteen, among whom were 200 children of American servicemen, came in great yellow and red buses.

The Rain Stopped at the Right Time

The boldness in selecting a Roman Catholic stronghold as meeting place for an Evangelical rally was offset by the feeling of fellowship which has developed between these two large religious denominations in Germany, but in another respect going to Munich was a still more venturesome undertaking: it rains very often here, partly because it is located so close to the Bavarian Alps.

Chamberlain knew what he was doing when he brought his umbrella with him to Munich. It poured down when I arrived, and as taxis were scarce I had to walk in the rain about 15 minutes, accompanied the first part of the way by a guide furnished me. Finally I arrived, dripping wet, at the place where I was to register — in the very building where Chamberlain and Hitler met!

The open air service which was to open the meetings was scheduled within a few hours.

"What are you going to do if it keeps on raining?" I asked.

"We believe it will stop," was the reply. And it did!

At the scheduled time some 60,000 people gathered at the Koenigplatz under a 90-foot high cross — at the very place where the Nazis used to gather under the sign of the swastika. Without mentioning Hitler's name one of the speakers said that at the place where

we now were gathered many words had been spoken that now are gone with the wind, but God's Word remains forever.

The purpose of the Kirchentag was clearly set forth by one of the speakers, the founder and the president of the Kirchentag, Dr. von Thadden-Trieglaff, who among other things said:

"...God will not tolerate any sort of holiday where we take leave of the world....a selfish brand of private piety, shutting ourselves off from the anxiety and the indescribable human misery left in the train of the Second World War and — to name only one of the many factors — the forced migration of millions upon millions of men and women in Europe, Asia and Africa....God does not look for some sort of religious window-dressing from His people; **He expects a responsible understanding of the situation**, a willingness to share the suffering of other people and to help them overcome it....

"Brethren, let us return unto the Lord, as our fathers did before us! That would be our 'way out!' And not only in word, but also in deed. God's promise still holds....But now everything depends on our obedience, on an obedience effectively given in our everyday surroundings....This applies to families in the close neighborhood of modern apartment houses, to our political disputes, and to the contacts between races and nations. If people do not really see that Christians are the people of God, how can they have any faith in the Church's preaching?"

It was a thrill to note how attentively the people listened as they stood there shoulder to shoulder in the gray afternoon, listening to the stirring words of the speakers, devoutly taking part in the service, wholeheartedly confessing the Creed and singing the hymns with power and conviction. How good it was that the rain stopped so this service could be conducted. It must have been a powerful testimony to the millions who followed it by means of radio and TV.

Sunday afternoon was to be the largest gathering of all, but a cold drizzling rain set in. With thousands of others I stayed in the great hall where there were exhibited examples of modern Christian art. The time for the afternoon rally was approaching, and over the loudspeaker the announcement was repeated again and again: "Now is the time for the meeting! The halls will be closed!"

Yet many like myself seemed reluctant to step out in the rain. But when we came to the great meadow where the rally was to be held we saw an immense crowd gathered, estimated at 350,000. The rain stopped and the sun broke through the clouds. A few minutes later the German President Heuss arrived while 5,200 trombonists and trumpeters (yes, over 5,000!) played the Bavarian national anthem.

Then followed a program which would take all too much space to describe adequately. In my opinion

it was far superior to the great closing rally of 125,000 people in St. Paul, Minnesota, one of the highlights of the Lutheran World Assembly in 1957. This German rally had much more humor, the huge gathering becoming one great family. And it also seemed to be much more effective, impressive and spiritually powerful. Shortly after the rally closed, it started to rain again. I had planned the next day to take a trip to the nearby Bavarian Alps but I had to give it up: it rained steadily in the mountains for 60 hours! Afterwards I saw whole lakes of rain and a large bridge over a river destroyed by floods.

The theme of the ninth Kirchentag was "You shall be my people," and it was forcefully brought out also in ten study groups where the following topics were discussed: The Word, the Congregation, the Church, the Christians in the Dispersion, the Home and Family, the State, Economic and Social Problems, Mankind, Mass Communication and Ecumenical Relations.

Bible study and prayer meetings were an important part of each day's program. English sessions were also held all day long. Together with my friend Dr. Ed Schramm, editor of THE LUTHERAN STANDARD, I attended the excellent morning Bible studies conducted by Bishop Hans Lilje, which were followed by a question period.

It was good to meet other Americans too as well as old friends from Denmark. But the main conclusion must be that we in America have much to learn from our brethren in the faith in the land of Luther.

FAITH

Kierkegaard said that in the matter of faith every generation has to begin again. The people awakening to the significance of religion in the university would be inclined to agree with this statement. None of them works under the illusion that faith can be handed on from one generation to the next, or is concerned therefore for the transmission of dogma. What they are saying is that we must get over an entirely unacceptable notion that faith is a matter of indifference.

Nathan M. Pusey,

President, Harvard University.

71,135,068 LUTHERANS IN WORLD

In Germany, 37,252,486; United States, 8,090,043; Sweden, 7,000,000; Denmark, 4,304,000; Finland, 4,234,244; Norway, 3,173,523.

More than 80 per cent of the world's Lutherans live in Europe where the continental total is 59,416,587. North America (with the Caribbean islands) comes second with 8,022,940, while Asia and Africa follow with 1,453,828 and 1,178,963, respectively. South America has 779,877 Lutherans, and Australia, New Zealand and New Guinea together have 282,901.

DEFT DEFINITION

A clergyman wrote to a wealthy and influential businessman requesting a subscription to a worthy charity, and soon received a curt refusal which ended by saying, "As far as I can see, this Christian business is just one continuous give, give, give."

After a brief interval the clergyman answered as follows, "I wish to thank you for the best definition of the Christian life that I have yet heard."

—Religious Telescope.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

Attention: Leaders

The annual workshop and convention of the AELYF will hold a special interest for the Friends of Youth and pastors...and other leaders. Special training sessions are planned for you at this three-day meeting in Nysted, Nebraska, November 6, 7 and 8. You had better start making plans now to attend.

Five sessions have been planned for the week end with the leader in mind. You will be meeting separately while your young people learn and do other things.

The five sessions will include such things as the following:

1. Understanding the teen-ager: Do you ever wonder why Hans doesn't listen during worship but pokes Jeanette in the back instead? Do you wonder why Mary won't sit next to John? Do you wonder how teen-agers think? If these questions, and many others are on your mind, bring your questions to these sessions. A full discussion and lecture on the ways and means of teen-agers will be held.

2. Working with Groups: Do you wonder why boys sit with boys and girls with girls at meetings? Do you wonder how to keep them quiet during business meetings, yet alive enough to make motions? Do you wonder how to get groups to respond to discussions? Do you wonder why John acts differently in a group than by himself? Again, come to these sessions.

3. Program Building or Planning Ahead: Do you have trouble thinking of things to do all year? Do you have trouble "organizing?" Do you want some suggestions on how to plan for a year — six months, or maybe two months? Come and hear how.

4. Program Techniques and Materials: Ever wonder how to make a program more interesting? Tired of doing all the talking? Want to have some variation every month? Need some new ideas for discussions and education? It will be at Nysted in November!

5. Worship, its Place and Methods: Do you have a real time getting fresh worship ideas at LYF? Do you have any worship there? Don't know when to have it at the meeting? Check Nysted in November. You won't be sorry, you'll be glad!

This is an opportunity for all of you to be refreshed and stimulated for youth work at home. You owe it not only to yourself, but to teen-agers in your LYF to come to these training sessions to be better informed. When you come, bring a load of LYFers with you!

Michiganders are Workshopping

As this issue goes to press, the Lake Michigan young people are meeting at Manistee for a workshop in conjunction with the District II church convention. Richard Jessen, AELYF president, is in charge of the body of the program, with district and local people helping out.

Saturday, September 19 was the big day, with devotions opening the meeting. A demonstration of a program technique known as "role playing" was given with a discussion following. Role playing uses a situation and several unrehearsed people to illustrate a point. Another program technique was demonstrated later in the day. This time, a mock trial was presented, with many participants. These two demonstrations helped these young people to see how their LYF meetings can be made more interesting.

A wonderful football game which was billed as a big surprise turned out to be a riot. The boys were pitted against the game, but more fragile girls. The boys were given a slight handicap: they had their feet tied together! Later on, volleyball proved to be more fair, although not quite so riotous.

A demonstration of how to show film strips was welcomed by everyone. It looks so simple, but sometimes there are things which can help a lot. This time was indeed well spent. The film strip library can now be put to good use in Michigan.

One of the other highlights of the workshop included a tour of the Morton Salt Company plant. Now they know what it means when they hear, "When it rains, it pours."

The day closed with a worship workshop. The young people participated and led in a worship service, and then held a discussion about it. This helped everyone to see how worship can be interesting, inspiring and meaningful.

The "East-Side-Of-The-Lakers" had an interesting and educational day of it. Now those on the west side can look forward with great anticipation to the one coming up for them on October 18 in Chicago. Watch for more details later.

Over the Typewriter

There are several matters which should be brought to your attention at this time. One is the fact that a new school year has started, and that means a new and stronger LYF program should be started. Use the resources of your national office, 1100 Boyd, Des Moines, Iowa. Another is that the recent AELC convention in Detroit voted an additional \$800.00 to AELYF to be used for a synod youth activities director next year. This is but one step forward in building a stronger youth program.

Another matter concerns stewardship. Are you truly giving of your time, talents and money to your LYF, local, district and national? It takes money to do all the new things being done. Support these things with everything you have!

See you in Nysted in November!

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Officers of National WMS Board

PRESIDENT:

Miss Emilie Stockholm,
808 W. Lakeside Place
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Lutheran Women Select Editor for New Magazine

(NY) Minneapolis, September 2 — ADVANCE — A Chicago journalist has been named editor of a new Lutheran women's magazine to be published monthly by the women's groups of four Lutheran church bodies, it was announced today by Mrs. Bernard Spong, Minneapolis, president of Augustana Lutheran Church Women.

Miss Carol L. Widen, who for the past six years has been director of education for the ALCW, official women's auxiliary of the Augustana Lutheran Church, will edit the coordinated magazine for the women's auxiliaries of the **American Evangelical Lutheran Church**, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church of America (Suomi Synod) and the United Lutheran Church in America.

Representatives of these four church bodies, acting as the Joint Commission on Lutheran Unity, have been negotiating organic merger since 1956.

The new magazine, which will interpret the work of the four women's groups, was hailed by leaders of the JCLU as another step toward merger of these bodies into a new 3,000,000-member Lutheran church body.

The executive board of the United Lutheran Church and the executive council of Augustana have already given their approval for the magazine which will consolidate "Lutheran Woman's Work," the monthly publication of the United Lutheran Church Women and "Lutheran Women's World," published monthly by the Augustana Lutheran Church Women, into a new publication. A name for the merged publication has not been selected.

The Lutheran Guild of the Suomi Synod and the

Women's Mission Society of the AELC do not have women's publications.

Miss Widen's election is the result of a plan approved by the boards of the four participating women's organizations authorizing the Augustana group to name the editor and the United Lutheran Church Women's Executive Board to select the associate editor.

The associate editor for the new magazine is expected to be named at the next meeting of the ULCW's Executive Board in November.

At a joint meeting scheduled to be held in Chicago, September 11-13, the educational committees of the four groups will draw up plans for the editorial policy of the new magazine, which is expected to begin publication in January, 1960.

The editorial policy of the magazine will be directed by a six-member consulting committee consisting of the editor, the associate editor, the executive secretary of the ULCW, the executive director of the ALCW and representatives of the WMS of the AELC and the Lutheran Guild of the Suomi Synod.

Miss Widen, a native of Kansas City, Kansas, is a graduate of the University of Kansas with a major in journalism. She has also taken advanced training at the University of Illinois.

She served on the editorial staff of the Kansas City Star and also in the publicity and promotional departments of the Kansas City Public Library. She has written numerous articles for various church periodicals. Before becoming director of education for Augustana Lutheran Church Women, Miss Widen served in the Bible Department of the Division of Christian Education of the National Council of the Churches of Christ.

Miss Widen will maintain her offices at the ALCW's headquarters at 3939 Pine Grove Ave., Chicago.

The associate editor's offices will be at the ULCW headquarters in Philadelphia.

A husband never appreciates his wife so thoroughly as when she is good enough to realize that he loves her truly all the time he is too busy to be bothered with her.

No woman is a good housekeeper until she has learned how to slight her work and not have it show.

Mrs. Claude O. Kelley
In A Little Treasury
of Main Street U.S.A.

Opinion and Comment

CORRESPONDENCE IS NOT usually printed on this page. However, we want to add a comment or two to Pastor Harold Olsen's letter, which follows:

To The Editor:

Your recent article Highlights and Sidelights (L.T. August 20, 1959) intimated that our recent synodical convention revealed considerable opposition to the proposed merger of the JCLU churches. I was amazed at your observation and wondered if we had been at the same convention. While there were many questions on the various drafts of the new constitution and by-laws, I did not feel that they were raised in opposition to merger, but rather for clarification.

To the contrary I thought our convention expressed an eagerness to merge with the United Lutheran Church in America, the Augustana Lutheran Church and the Finnish Evangelical Lutheran Church. The near unanimous vote to merge our seminary with the Chicago Lutheran Theological Seminary I believe was a concrete expression of this eagerness.

Very sincerely yours,

Harold E. Olsen,

Pastor, Cedar Falls, Iowa.

Pastor Olsen is evidently referring to the statement by the editor: "Synod members are by no means unanimous in approval of the merger..." And further: "Merger has its opponents, and they will be heard from in the future." It is difficult to see how anyone can disagree with such innocent appraisals of the perfectly obvious. The alternative appraisal would seem to be: "Synod members are unanimous..." And also, "Merger has no opponents..." It is wishful thinking to believe this. There are areas in our synod where merger is born in great travail. It seemed to this reporter that this opposition came out during the convention debate... To equate the vote on the seminary move with general feeling on the merger is completely without foundation. Such specious self-deception is always full of surprises.

WHILE WE ARE at it, let us pass on some portions of a letter in the same mail which brought us considerable uplift, from Sigurd Petersen, former editor of the Tyler (Minn.) Journal: "Just a word to you to express my joy at the change in LUTHERAN TIDINGS... I appreciated (your Detroit report) as well as your 'general comments' now and then... It seems to me that LUTHERAN TIDINGS means more to me now, and I have for about 60 years been interested in the synod reports... So here is 'good editorial luck to you'." Many thanks!

TODAY'S NEWS broadcast told of the first successful flight of a manned rocket ship at a California airfield. Three days ago the Russians, it is firmly believed, landed an unmanned rocket on the surface of the moon. The possibility of inter-space travel is moving in on us under the acceleration of international rivalry. Most of the people reading this very

likely will live to see man reach at least as far as the earth's moon. Their children or grandchildren may even reach other planets. The whole breath-taking spectacle has moved from the area of science fiction to the area of history, and centuries from now mankind will marvel at the wonder and awe with which we today view these possibilities. (So do we marvel at the skepticism of Columbus' contemporaries.) The whole panorama of adventure and discovery emphasizes the magnitude of the Creator, God. Our conception of Him is ever on the increase, as His far-flung enterprises become more and more familiar while still the great mystery of it all increases. Who can confine his God to narrow earth-bound concepts, when all the empyrean of His creation spreads before mankind? Soon some Magellan of the cosmos will start off on fantastic explorations, and adjustments will have to be made in many of our major ideas. May we through the Holy Spirit be unafraid of the life and changes ahead.

THE OTHER DAY we were reading about a really big church. It lies in Dallas and is of Southern Baptist denomination. Its size is so amazing that it can perhaps best be indicated by pointing out that it is now growing at the rate of 500 a year. It has over twelve thousand members and is 91 years old. The church property is valued at six million dollars, including a 7-story parking and recreation building, other buildings, plus seven mission churches. An 11-story building adjacent to its downtown location has just been purchased which will be used for Sunday School. The budget is well over three-quarters of a million a year, and receipts are 1½ million a year. In one day, its membership recently subscribed 1½ millions on a special project. More than half its budget goes for mission programs. Sixty-five are employed on the staff, and the Sunday School enrollment is almost 8,000. A full-time pastor conducts services in sign language. Billy Graham is a member of the congregation, but of course is not a pastor on the staff. There must be many advantages in belonging to such a huge fellowship, as well as some serious disadvantages. It must be a good feeling to know that no proposal one might come with as a church member can be considered impossible or fantastic or hopeless when the resources of so vast a number can be enlisted. The small congregation suffers continuously from the depressing effect of having idea after idea, proposal after proposal, hope after hope, dismissed or tabled simply because the accumulated strength of the group is not quite enough.

IN THIS CONNECTION, a phrase from Browning comes to mind which has always impressed us. "Make no more giants, Lord, but elevate the race." The prayer is only partial in thought, and cannot be applied indiscriminately here and there. Yet, there are places where it is less than Christian not to be concerned for the unfortunates. Great churches ought to mother mission churches. Great nations ought to look out for weak ones. Wealthy Americans ought to share with the world's needy, and help to elevate the race.

The Unexpected Ship Carried Mercy

(Continued from Page 1)

the average in normal years. Then, in the fall, a lashing hailstorm flattened acres of precious crops. Winter swept bitter storms out of Siberia, the worst most islanders had ever known.

By mid-January food supplies were nearly exhausted. Many of the peasants had nothing to eat but grass and seaweed. Cold and malnutrition took their toll in illness — and Ul Long Do has no hospital, and only one doctor.

The people of Ul Long Do are used to hard times — but by February, 1959, they were desperate. They had appealed to the South Korean government in Seoul. But there was little the authorities on the war-ravaged mainland could offer. It seemed there was nothing to do but starve.

And then, one day, an unfamiliar ship sailed toward one of the rocky promontories the island calls its "ports." It was not the usual freighter, but a light transport belonging to the Navy of the Republic of South Korea, and it came from the direction of Pusan.

Curious, only expecting it carried military supplies, the islanders watched it drop anchor, watched small boats lowered and loaded with boxes, barrels and kegs. On each of them was a stamp in unfamiliar English characters: Church World Service.

Nearly three thousand one hundred pound bags of flour and cornmeal and seven hundred and twenty cases of used clothing were stored in the holds of the

ship. Its passageways were lined with drums of powdered milk and nine hundred and twelve cases of cheese were lashed to its forward deck. They were gifts of American churchgoers to the people of Ul Long Do.

Church World Service, acting for thirty-five major Protestant denominations, had cooperated with the National Catholic Welfare Conference, Lutheran World Relief, and CARE to load the ship, contributed by the Korean Navy.

It took four days to get the food from the ship to the rocky island. It took days more to divide it among the hungry, incredulous people.

To many the food meant the difference between life and death. To almost all it meant two adequate meals a day instead of a single scanty one.

With their heartfelt thank-yous came repeated expressions of amazement that people so far away could have thought of helping them. And voices rose in an added chorus of relief and gratitude when it was learned there would be another distribution in two or three weeks. Several months would pass before spring crops could mature, and with two shipments of food the people of Ul Long Do could survive until the early barley harvest in June.

Through Church World Service our churches had forged another bond of brotherhood between compassionate Americans and the needy overseas. And another stone had been laid in the bridge of good will between men, to extend to an eventual world peace.

LWA Receipts at 47% of \$3,900,000 Goal

New York — (NLC) — Contributions to Lutheran World Action totaled 47 per cent of its 1959 goal of \$3,900,000 at the end of the first eight months of the year, it was announced here by the Rev. Rollin Shaffer, assistant director of the annual appeal.

Mr. Shaffer reported that \$1,842,992 had been received through August 31 from the eight participating church bodies of the National Lutheran Council. In the same period last year, 49 per cent of the goal had been reached.

Both the United Lutheran Church in America and the Suomi Synod have contributed 54 per cent of their LWA goals for the year. The other bodies have raised less than half their quotas.

Lutheran World Action funds are used in emergency areas around the world and in support of the work of the Lutheran World Federation.

The complete LWA report as of August 31, 1959 follows:

AELC Young People Awarded Scholarships

Three AELC young people have been granted scholarships by Lutheran Brotherhood, fraternal life insurance society with headquarters in Minneapolis.

Receiving Lutheran Youth Leadership Awards of \$150 each are Janis M. Madison, Sidney, Mich., and Ginger L. Olson, 8821 S. Wallace, Chicago. Award recipients are 1959 high school graduates who plan to enroll at Lutheran colleges. They are selected on the basis of outstanding achievement in school and church activities, and scholastic and leadership accomplishments.

Recipient of a junior college scholarship of \$150 is Joy M. Ibsen, Viborg, S. D., a student at Grand View college, Des Moines.

The AELC awards are part of Lutheran Brotherhood's 1959 scholarship program totaling nearly \$110,000. The society recently passed the billion-dollar mark of life insurance in force.

Church Body

United Lutheran Church	
Evangelical Lutheran Church	
American Lutheran Church	
Augustana Lutheran Church	
Lutheran Free Church	
United Evangelical Lutheran Church	
Suomi Synod	
American Evangelical Lutheran Church	
Undesignated	

Goal	Receipts	Per Cent Goal Aug. 31, 1959
\$1,809,860.00	\$983,078.86	54
794,993.00	300,361.00	38
707,239.00	301,100.00	43
439,104.00	205,000.00	47
57,945.00	12,000.00	21
42,828.00	5,465.00	13
29,290.00	15,899.85	54
18,741.00	7,393.79	39
	12,694.39	
<hr/> \$3,900,000.00	<hr/> \$1,842,992.88	<hr/> 47

District I Convention

Immanuel Lutheran Church, 508 7th Avenue, North Troy, New York, extends to delegates, pastors and friends of District One an invitation to be our guests during the district convention at Troy, N. Y., September 25-27. Will all guests kindly enroll early with Mr. Hans Frederiksen, 498 7th Avenue, N. Troy, N. Y., who is chairman of the local convention arrangements. All efforts will be made to secure lodging for our guests, however, if there are people who want to make their own arrangements for housing please indicate so in your letter to Mr. Frederiksen who can make reservations at a hotel or motel in your behalf.

To arrive at the church follow Route 4 north to 113th Street then turn right five blocks to Seventh Avenue. The church is one-half block north of 113th Street on Seventh Avenue.

Irving Jensen, President.

Warren H. Truland, Secretary.

District III Convention

The annual convention of District III will be held at Menominee, Michigan, September 25, 26 and 27, starting with a communion service Friday evening. Delegates and pastors will please enroll by letter to the local committee.

J. Knudsen,

Acting District Chairman.

INVITATION

Bethany Evangelical Lutheran Church, Menominee, Michigan, hereby extends an invitation to all pastors, delegates and visitors, to the District III Convention, September 25, 26 and 27.

Please send all registrations to Patricia Madsen, 2125 15th Avenue, Menominee, Michigan. Please register as soon as possible.

Gudmund Petersen, Pastor.

Harry Nielsen, President.

District V Convention

District V of the American Evangelical Lutheran Church will meet for its annual convention at Bethlehem Lutheran Church in Askov, Minnesota, September 25, 26 and 27. The opening meeting will be Friday afternoon September 25, at 2 o'clock and the closing meeting Sunday afternoon, September 27.

All pastors of the district are expected to be in attendance and the congregations are reminded to elect and send delegates, one for every twenty-five voting members or fraction thereof.

Everyone interested in attending this convention shall be welcome.

Harald A. Petersen,

District President.

INVITATION

Bethlehem Lutheran Church, Askov, Minnesota, hereby extends a cordial invitation to the members and friends of District V to be our guests during the District Convention.

Please register at least one week before the opening of the meeting.

Harold Petersen, Pastor.

Verner Clausen, President.

District VII Convention

District Seven of the American Evangelical Lutheran Church will hold its annual convention at Danevang, Texas, October 2, 3 and 4, 1959. The convention will begin on Friday afternoon and will close on Sunday evening. It should be noted, however, as stated in the invitation below, that the congregation at Danevang invites all convention delegates and guests to be its guests for an outing to the Gulf of Mexico on Monday, October 5th.

All congregations in the district are urged to send their quota of delegates. One delegate is allowed for every ten voting members.

Reports from the congregations should be sent to the District President not later than September 10th. They will then be reproduced and distributed to the delegates at the convention. Any major topics to be introduced for discussion and action should preferably also be submitted to the District President in advance of the meeting.

We look forward to a good meeting and a fine fellowship at Danevang in October.

Thorvald Hansen, President.

INVITATION

The Danevang Lutheran Church takes great pleasure in extending a most cordial invitation to members and friends of District Seven of the American Evangelical Lutheran Church to come to Danevang, Texas, for the convention of the district.

Danevang is located on Highway 71, ten miles south of El Campo, Texas. There is bus service to El Campo and rail service to Bay City. If you use public transportation to reach either of these points please notify us when and where you will arrive so we may have someone meet you.

Please send your registration to Mr. Verner Petersen, Danevang, Texas, or to the Rev. Erik K. Moller, Box 99, Danevang, Texas, not later than September 26th, 1959 — and earlier if possible.

Further, the Danevang Lutheran Church extends a hearty invitation to all guests who are able to stay over on Monday, October 5th, to be our guests for an outing to the Gulf of Mexico. (An early morning fishing trip can be arranged for fishermen.) Please let us know when you register whether or not you plan to stay for the outing.

Erik K. Moller, Pastor.

Fred Swendsen, President.

Learn

Four things a man must learn to do,
If he would make his record true:
To think without confusion, clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely.

— Henry Van Dyke.

Lutheran News from Around the World

LUTHERAN EDITOR APPROVES KHRUSHCHEV'S VISIT TO U. S.

New York — The visit of Russian Premier Khrushchev to the United States is an example of a more mature attitude in international relations, a Lutheran editor believes.

The proposed exchange of visits between Premier Khrushchev and President Eisenhower may prove to be more practical than international peace organizations, in the opinion of the Rev. Dr. Albert P. Stauderman, associate editor of *The Lutheran*, official weekly newsmagazine of the United Lutheran Church in America.

Writing in the current issue of the magazine, Dr. Stauderman declares:

"It's hard to understand the attitude of some Roman Catholic bishops and some fundamentalist fanatics who are trying to stir up opposition to Mr. K's visit.

"Whether they know it or not, they are doing a disservice to their country and are playing directly into the hands of the Reds."

The Lutheran editor, in discussing the proposed exchange of visits between the two heads of state, says that if each side can make its position clear to the other, there's a workable chance for an agreeable decision.

"While they can talk to each other and discuss differences, there is hope," Dr. Stauderman believes. "The only alternative is desperate conflict which, with modern weapons, could destroy civilization."

In replying to the Roman Catholic critics, the Lutheran journalist asked:

"What alternate solution can they offer to end the cold war of nerves?"

"Do they insist that we fight a shooting war with the Russians? Do they demand that the costly arms race continue until our nation's economic structure is completely undermined? Do they lack all confidence in redeeming and converting power of the Christian faith?"

"If the agitators have their way, the Red premier will get the idea that Americans are an undisciplined mob. On the other hand, if he sees decent happy people hard at work, he will think twice before challenging them."

"We don't have to cheer Mr. Khrushchev while he is here, but we can surely act with dignity and restraint — something which some church leaders have evidently never learned."

"Of course, a few visits between statesmen won't end tensions that have built up over the years. Americans won't embrace communism, nor are Russians likely to hold political conventions."

"The most we can hope for is mutual understanding that will enable the world to live in peace. Once that is achieved, more complete brotherhood can come only in one way — through the power of the Gospel."

SHIFT WORLD COUNCIL OF CHURCHES MEETING SITE

(Island of Rhodes, Greece)

A proposal to shift the 1961 assembly of the World Council of Churches from Ceylon to India came before the Council's Central Committee in annual session on the Island of Rhodes, Greece.

According to the new plan the third assembly of the world Christian body would be held in New Delhi in late November-early December, 1961. Dr. Robert S. Bilheimer, associate general secretary of the World Council of Churches, told the Central Committee that "the political and communal situation" in Ceylon makes it "inadvisable" to hold the meeting there as originally scheduled. The World Council executive, who heads the Division of Studies, recently returned from an Asian journey.

The proposal to have the assembly in India drew warnings to plan the meeting so that it "avoids the well-to-do-bourgeois impression left on the minds of many Asians by Western missionaries." A Russian Orthodox bishop from San Francisco and an Indian educator joined in the plea.

Bishop John Shavoskoy of San Francisco, a representative of the Russian Orthodox Greek Catholic Church, appealed to the committee to plan the program in order to "make an impact on Indian people and not to make the mission of the Indian Church more difficult."

Another committee member, the Rev. J. Russel Chandran, principal of United Theological College, Bangalore, India, warned that if the assembly meets in "rather expensive hotels" it would give support to Communist propaganda that Christianity is the religion of the wealthy not the masses.

Pointing out that Latin America is in an "ex-colonial situation" like Asia and is experiencing increasing immigration from the Orient, Bishop Sante Uberto Barbieri, Buenos Aires, Argentina, Methodist, asked for special provision for additional assembly participants from the continent.

The Central Committee is expected to approve the proposal to shift the scene of the assembly. The meeting here ends August 27. Ceylon has been the scene of communal strife between Tamil and Sinhalese speaking groups. Disputes have centered around the demands of the minority Tamil group that their language again be given equal status with Sinhalese. Riots broke out in the spring of 1958. Mobs from both factions have resorted to violence. A statement issued by the National Christian Council of Ceylon in May 1958 asked the Christian community to take active steps to express its fellowship to the people of other communities. "There is not much a minority Christian community can do

at such times to influence government policy, or to restrain lawlessness, but it can bear its witness by the vigorous expression of loving our neighbor."

Dr. Paul Minear, professor of New Testament at Yale University Divinity School, was named chairman of a commission to prepare a document on the main theme of the assembly "Jesus Christ: The Light of the World." This document will be distributed widely to the congregations of the Council's 171 member churches. The last assembly of the World Council of Churches, held in Evanston, Ill., in 1954, had as its theme "Jesus Christ: The Hope of the World." Dr. Minear was program and study secretary for the North American Faith and Order Conference held in Oberlin, Ohio, in September 1957.

The Central Committee opened its 1959 meeting on August 17 with a report from its general secretary, Dr. W. A. Visser 't Hooft. He paid tribute to the pioneer contributions of the Orthodox Church to the ecumenical movement. The Committee is holding its first meeting in a country where Orthodoxy is the predominant religion. The Greek island of Rhodes is under the ecclesiastical jurisdiction of the Ecumenical Patriarch of Constantinople. "The Significance of the Eastern and Western Traditions within Christendom" was the subject of two papers presented on Thursday, August 20. (Editor's note: It was subsequently voted to hold the meeting in 1961 in New Delhi.)

SUPPLIES FROM LWR HELP FORMOSA FLOOD VICTIMS

New York—(NLC)—Supplies from Lutheran World Relief were rushed to succor thousands made homeless in early August when the island of Taiwan (Formosa) suffered its worst floods in this century. The rampaging waters victimized 248,000 people and destroyed or badly damaged 47,000 homes.

In the emergency, 118,000 pounds of flour, 124,000 pounds of corn meal, 63,000 pounds of powdered milk and 9,000 pounds of clothing which had been sent by LWR were distributed to the flood victims by Taiwan Church World Service. The agency represents CWS, a central department of the National Council of Churches, and LWR, the material aid arm of the church bodies which participate in the National Lutheran Council and of the Board of World Relief of the Lutheran Church-Missouri Synod.

Taiwan Church World Service managed to obtain the services of C-46 and C-119 Free China transport planes and airlifted 132 tons of Church World Service and Lutheran World Relief supplies to the areas which suffered most.

Other supplies have moved daily by

rail and truck caravans just behind temporary construction of bridges from Keelung to the central area of Taiwan from which the relief supplies were sent every four minutes by helicopter to the outlying flood districts.

In the emergency the government of Free China, the United States, and some other countries gave significant help in the form of money, clothing and medicines.

Apart from the households which lost members of their families, the greatest disaster was to the land and to homes destroyed. In some areas the topsoil was completely stripped away and in others the soil was buried under several feet of sand. Bridges, dykes, roads and houses can be rebuilt, but the loss of 100 years of topsoil is a severe tragedy to the agricultural economy of the island.

For its normal program in Taiwan, Lutheran World Relief sends 200,000 pounds of clothing annually and United States government surplus foods consisting of 2,370,000 pounds of milk, 3,268,000 pounds of flour, and 2,359,000 pounds of corn meal as a supplement to the diet of roughly 79,000 people.

"As a mobile arm of the Church, Lutheran World Relief was able to provide assistance promptly in the emergency because its supplies were already on the island ready for transport to the afflicted areas," said the Rev. Ove R. Nielsen, assistant executive secretary of the agency.

LUTHERAN PUBLISHERS PLAN INTERNATIONAL COOPERATION

Copenhagen — (LWR) — Ways for making the best Lutheran books available in more of the world's languages were discussed here July 27-28 by 24 representatives of Lutheran publishing houses in four European countries and the United States.

The publishers' conference — first of its kind ever held by Lutherans — was organized by the Lutheran World Federation after interest in having such a meeting had been expressed by the committee on LWF relations of the National Lutheran Editors' and Managers' Association of the United States.

The participants agreed here on the necessity of a greater interchange of information about new books that they publish or have under consideration. This will enable translations into other tongues to be published with a minimum of delay.

Their discussions dealt mainly with the availability of good Lutheran publications in the publishers' own languages: English, Swedish, Norwegian, Danish and German. However, they gave attention also to the religious literature needs of European minority Lutheran groups, such as those in France and Italy, as well as those of the younger Churches in Asia, Africa and Latin America.

The publishers declared here their desire to help especially the latter group to solve their immense problems in literature production and distribution. They noted, however, that

Lest We Forget

It has for some years been the custom of some of our people and organizations to contribute so-called Christmas joy gifts to the underprivileged children at Seva Mandir, the mission school at Porto Novo in South East India, where, now many years ago, Anne Marie Petersen began a service of love among the natives, and where each year on her birthday people from the surrounding community gather with the students and school personnel to pay their tribute to a woman who gave her all that some who dwelt in darkness might see the light.

It was Anne Marie's first intention to begin a school for young girls. But because of her awareness of the sad plight of many orphaned and homeless children, Seva Mandir, meaning Temple of Service, soon became a haven for many of these, for whom she became both mother and teacher.

Despite trials and tribulations, of which there were many, A.M.'s school grew. Her teaching method, adopted from the Danish folk school ideal in which she had been reared, attracted the attention of Mahatma Gandhi, who

they lacked sufficient information about the younger Churches' needs, and agreed that at a similar conference in the future, provisions should be made for representation of literature specialists from those Churches.

That conference, they said, should be held within "not more than three years." Meanwhile, they named a three-man continuation committee to plan the second gathering and to promote the implementation of the ideas proposed here for greater consultation and cooperation among them. The committee is expected to meet about once a year.

Its members are Dr. Torrey Walker of Philadelphia, executive secretary of the official publishing agency of the United Lutheran Church in America, convenor; Mr. Allan Hofgren of the Evangeliska Fosterlands - Stiftelsens Bokforlag, Stockholm; and Pastor Robert Geisendoerfer of Munich, representative of Bavarian Lutheran publishing agencies.

The American member, Dr. Walker, has long been an advocate of international cooperation in Lutheran literature publishing, and was a leading planner of the conference here. The United Lutheran Publication House of which he is business manager—known commercially as Muhlenberg Press—is one of the largest of such Protestant agencies in the Western Hemisphere, with an annual income of more than \$5 million.

At the meeting here, the publishers also discussed current publication activities and proposals of the federation itself. The LWF publishes a bilingual theological quarterly, *Lutheran World/Lutherische Rundschau*, and is preparing an English-language *Lutheran Encyclopedia*, due for publication before the 1963 LWF Assembly in Helsinki.

was then searching for a new method of training for the children of India, a method which would include the whole person: the training of the heart and the hand, as well as the head. So A.M. became one of his consultants, and consequently the Basic School of India has borrowed much from Grundtvig and Kold. And A.M.'s school became the first seminary in India to train teachers for these schools.

Fortunately, A.M. before her death found as a co-worker a dedicated and highly educated Christian Indian woman to take over where she left off. Through Mary Chakko's able leadership the school has grown and expanded far beyond its former bounds, so that each year a fine group of young women teachers are graduated there for service in the basic schools.

But the little girl's boarding school is still an important part of the institution. Here the seminary students do their practice teaching under the able guidance of Miss Chakko and other teachers. It is these children most of whom are from very poor or broken homes, that receive the Christmas joy gifts, in the form of a simple toy and an article of clothing. And if you could read the letters of appreciation written by them and by Miss Chakko, you would know it is money well spent. But some of our friends forget to send their contributions in time to reach India by Christmas, even by airmail; therefore this little reminder is to urge you to please send them in good time so you may help make Christmas a joyous occasion for these little ones.

Some of the contributions herewith listed arrived too late for Christmas. They were sent to India in late February. But they were none the less welcome gifts; for they helped to pay for the installation of electric light and power, a long hoped for benefit finally achieved. Miss Chakko writes that now they can more fully concentrate on the new church being erected there to the memory of the beloved founder, Anne Marie Petersen. It is to be an adequate and beautiful shrine, according to Eastern architecture, a place where they may each week day and on Sundays meet for devotion and worship service. Your contributions, be they large or small, will be gratefully accepted by undersigned, or you may send them directly to Miss Mary Chakko. Used stamps can be sent to Johannes Jepsen, 426-43rd St., Brooklyn 32, N. Y.

Nanna Goodhope,
Viborg, S. D.

Contributions sent to the Porto Novo Mission in February 1959

Mrs. Emil Hansen, Luck, Wis.	\$ 5.00
Mrs. A. T. Larsen, Missoula, Mont.	5.00
W. N. Hostrup, Des Moines, Ia.	1.00
Mr. and Mrs. Anders Miller, Solvang, Calif.	15.00
Nanna Goodhope, Viborg, S. D.	5.00
Total	\$31.00

Fall Meeting in California

The California District of the AELC holds its annual conventions in the spring. However, a Fall Meeting is held each autumn, and the dates this year are October 9-11. The program is as follows:

Friday, October 9

- 3:00 p. m.—Coffee
- 4:00 p. m.—Address, Pastor Verner Hansen, Los Angeles
- 8:00 p. m.—Worship, Pastor Owen Gramps, Watsonville

Saturday, October 10

- 9:30 a. m.—Devotions, Pastor Niels Nielsen, Fresno
- 10:30 a. m.—"The Church Council and Its Role," Pastor Paul Nussle, Salinas, District President
- 2:00 p. m.—Address, Pastor Aage Moller, Solvang
- 3:30 p. m.—Coffee
- 4:00 p. m.—Merger — "At the Grass Roots," Pastor A. E. Farstrup, Solvang
- 8:00 p. m.—Social Hour

Sunday, October 11

- Worship Service, Danish, Pastor Viggo Hansen, Bridgeport, Conn.
- Worship Service, English, Dr. Toivo Harjunpaa
- 2:30 p. m.—Address: "The Role of Worship in the Life of a Christian," Dr. Harjunpaa

Dr. Harjunpaa is a Finn, and an expert in theological matters, especially liturgics.

Reservations can be made for lodging with Mrs. Arne Ibsen, Atterdag College, Solvang, Calif.

Birth and Death of A Church

(Continued from Page 4)

Property for the new church building and surrounding cemetery was procured from land across the road and just west from the folk school on April 4, 1884. Accounts in the old record books of the church tell of the effort of its members to get donations of lumber for the construction of the new building.

Those of the congregation who had no material pledged a certain number of days' labor.

Because the folk school was begun first, and because the director of the school was also the minister of the church, there never seemed any reason for a parsonage, and so none was ever built. For like reason, the church property was vested in the name of its minister and continued in that manner until the death of one of its ministers brought to light a need for change.

The folk school from the beginning was not a financial success. Its number of students was low and the school never flourished. So, in 1888, Rev. H. J. Pedersen moved to Tyler, Minne-

sota, where he founded yet another such Danish Folk High School.

Others made valiant attempts to keep the Ashland Folk School functioning, and they were able men, such as H. C. Strandskov, Jens Jorgensen, J. Christian Bay, Peter Rasmussen, and others . . . but to no avail.

It should not be forgotten that this school, and the half-dozen others like it which were founded on the mid-western North American continent, for nearly half a century influenced thousands of young people in the Danish synod and awakened in them a desire to live "the good life."

The folk schools were places where a young Danish immigrant could come and, in a strange land with a strange tongue, find a gathering of his own people and from there begin to feel at home in his newly adopted land.

Such an immigrant was Simon Hagadorn, a young Danish buttermaker who came to Grant to work in the creamery owned by D. P. Clay. In his old age, after he had become the chief dairy inspector for the State of Michigan, he recalled his arrival at Ashland.

Getting off the train at Ashland Station, two miles south of Grant (which was almost non-existent at that time), he walked the railroad tracks north to the folk school. As he approached the school he could hear the people singing familiar songs of his homeland, and he no longer felt he was a stranger in a new land.

When the Kedron church was built, it was Simon Hagadorn who donated the delicately wrought chandeliers which still adorn the central part of the church.

Head carpenter at the building of the church was Louis Nielson, a Dane living south of Bailey at that time.

Two other men, who were to become very influential in church affairs, were Jorgensen and Hemingsen, arriving in 1884 and purchasing Gardner's General Store, situated where the Grant Community Building now stands. Jens Hemingsen was president of the congregation for 25 years.

Within a few years the Danish settlement had grown to include the majority of the farms between Grant and Bailey, and even beyond. The spiritual needs of the settlers were first tended by Pastor J. P. Lilleso, minister in the Muskegon church, who came somewhat as a circuit rider.

By far the largest majority of the Danish immigrants coming to this new land of opportunity were so glad to be in the United States they had no desire to return to the place of their birth even for a visit.

That the young Danes were ready to become true Americans was evidenced by the fact that many of them, as years went by, married outside the Danish nationality. The older ones who were left could not early enough

grasp that the language should change within their services to meet the trend of their people, and as a result the Danish language was used in the church services much longer than proved to have been wise.

With the drifting away of its young people, it became harder and harder to retain the services of a resident minister. Last of these was Rev. N. C. Nielsen, who left the congregation in 1925. Since that time it has been served by ministers from the synod's church in Muskegon. Now the time has come when the congregation, which voted a few months ago to discontinue as a church, awaits the final verdict of its appointed committee as to the disposal of the church home and its fittings.

Making the decisions more difficult are the gravestones which dot this little country churchyard, forever holding the present to the past, reminding living Danes of days when farms and forebears prospered, when rafters in the Folk School gymnasium, built in 1888, rang with the joyous laughter of their people.

And so the little church, bearing the name of a brook believed to have run through the Garden of Gethsemane (Cedron in John 18:1), is at an end. It seems prophetic that one of the meanings of Cedron (Kidron) is "dry riverbed, place where river has run."

North, South Carolina Oppose Merger of Synods

(Continued from Page 5)

Lutheran, published by the North Carolina Synod, wrote in the August issue that "the proposal may serve one important purpose, even if it dies. It may help sober North Carolinians to the realities of a church merger. It can serve as a valid reminder that other areas of the church — for the sake of merger — are at this moment wrestling with problems just as tough as those North Carolina would have to face.

"Viewed on the whole, the proposal has limited merit. It would disrupt splendid programs underway in each state, it would present extremely difficult problems in coordinating the institutional relationships of the two synods and others to the south, and it would result in a larger and perhaps more cumbersome synod with which to work. Moreover, it would require an expenditure of time, money and effort in merger proceedings which do not appear to be wholly necessary."

North Carolina Synod has 172 congregations with 65,871 baptized members. South Carolina Synod has 130 congregations with a baptized membership of 43,863.

Acknowledgment of Receipts by the Synod Treasurer

For the month of August, 1959 •

Received from congregations for the Synod Budget:

Unassigned:

(By Congregation)

Withee, Wis.	\$ 400.00
Bethlehem, Cedar Falls, Iowa ..	800.00
Waterloo, Iowa	800.00
Clinton, Iowa	200.00
Menominee, Mich.	65.18
Askov, Minn.	148.00
Newark, N. J.	120.00
Minneapolis, Minn.	201.00
Trinity, Chicago, Ill.	458.72
Brayton, Iowa	250.00
Racine, Wis.	122.97
Diamond Lake, Lake Benton, Minn.	200.00
Muskegon, Mich.	130.00
Omaha, Nebr.	180.00
Newington, Conn.	150.00

For Children's Home:

Withee, Wis. (by Sina Petersen)	5.00
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For Santal Mission:

Roscommon, Mich., Ladies' Aid	5.00
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Total budget receipts from congregations	\$4,235.87
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Previously acknowledged ..	42,995.20
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Total to date	\$47,231.07
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Other Budget Receipts:

Pastors' Pension Contributions:

Bethlehem, Cedar Falls, Ia..\$	22.00
Menominee, Mich.	18.00
Clinton, Iowa	21.40

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper to:

LUTHERAN TIDINGS, Askov, Minnesota

Return postage guaranteed.

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

September 20, 1959

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

PETERSEN, ANDREW K. 6-4
TYLER, MINN.

Askov, Minn.	18.00
Trinity, Chicago, Ill.	34.65
Cordova, Nebr.	20.00
Juhl, Marlette, Mich.	25.20
Newell, Iowa	20.00
Synod President	10.50

Total for month	\$ 189.75
Previously acknowledged	2,059.64

\$2,249.39

Annual Reports previously ac- knowleged	\$ 20.00
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Total budget receipts to date, August 31, 1959	\$49,500.46
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Received for items outside of Budget:

For Lutheran World Action:

From Peter and Marie Oster- gaard, Wayne, Alberta, "on the occasion of their Golden Wedding Anniversary"	\$ 100.00
Menominee, Mich.	13.34
Bethany, Ludington, Mich.	197.00
Residents of Old People's Home "Valborgsminde"	5.00
Minneapolis, Minn.	39.30
Racine, Wis.	255.00
Bethlehem, Cedar Falls, Ia..	250.00

Total for month	\$ 859.64
Previously acknowledged	7,193.06

Total to date, 8-31-59	\$8,052.70
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For Santal Mission:

Convention Offering	\$ 168.93
Convention Offering, WMS ..	100.00
In memory of Nels Petersen, Luck, Wis., by the West Den- mark Ladies' Aid	3.00
In memory of Mr. Alfred Reimer, Dwight, Ill., by Mr. Peter Reimer, Mr. and Mrs. M. J. Tissiere, Mr. and Mrs. Arthur Christensen, Mr. and Mrs. O. D. Gingrich	10.00
In memory of Sister Clara by Sina Petersen, Owen, Wis., for General Fund	5.00
For Riber's Work	5.00
In memory of James Jensen, Arlington, S. D., by Santal Mission friends and Mr. and Mrs. Gordon Jensen	30.00
Racine, Wis.	7.50
In memory of Mrs. Henry Gammelgaard, Minneapolis, Minn., and Mrs. Niels Peter- sen, Luck, Wis., by Mrs. Rasmine Andreasen	4.00
For the support of a Santal Child, from the West Den- mark Sunday School, Luck, Wis.	25.00
Newington, Conn.	5.00

Total	\$ 363.43
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Other Items:

Convention Offering for Synod General Fund	\$ 327.89
District IV Home Mission: For St. Paul Evangelical Lu- theran Church	\$ 350.00
For St. Peter's Lutheran	

Mrs. Niels Petersen

I will try to write a little word in memory of this friend of all in West Denmark who has now left us. She is one of the first people in my life that I can remember from my earliest childhood.

It was a wonderful home to visit, and all — small, young and grownups — were always welcome. She seemed to radiate with love and understanding. No one left without feeling they were filled with something good. The house was filled with gladness and contentment, and the joy of life. It was not a lot of "swell" clothes and abundant luxury that you met, but the riches that far exceed that.

We once came there and Mrs. Petersen, whom we always called Marie or Mie, had made a nice warm skirt for one of the little girls, and she said, "It may not be so swell, but I know it will keep her warm." She was the mother of 11 in all, 7 girls and 4 boys.

One girl, Eva, had to leave them when she was 22. She had asthma for years and in spite of her mother's loving care could not keep on. The rest of the children grew to womanhood and manhood and established homes of their own. They numbered quite a few when the family got together.

There was a large gathering of both relatives and friends when they had Golden Wedding in 1947, and also when it was 60 years in 1957.

She was very sick for about three months and taken care of by loving daughters in her oldest daughter's home, and quietly passed away, which was a blessing for them all. They have many memories to recall as time goes, and will surely take loving care of their father, who is now 92. He is a loving old man who has lost the companionship of Marie, but also has a long lifetime of memories to make it brighter for him in the time he has left.

God will your every need allay
Even tomorrow as yesterday.

And when the sun for you goes down,
He will your soul and glory crown.

Grundtvig.

Marie E. Hansen.

Church (No. Cedar)	100.00
For St. Peter's Lutheran Church (No. Cedar) Special ..	65.00
For St. Peter's Lutheran Church (No. Cedar) Building Fund	138.62

Total	\$ 653.62
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For Faith and Life Advance from Racine, Wis.	\$ 74.25
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Respectfully submitted,

American Evangelical
Lutheran Church

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