

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Missionary Harold Riber, of India, congratulates Star Scout Jack M. Delcomyn upon receiving his Pro Deo et Patria award which was given to him on February 7 in his church, St. Peter's, of Detroit. With them is the pastor of St. Peter's, Howard Christensen. The award is earned by scouts through special projects, faithfulness to the church, and the giving of at least 150 hours' service to the church, (not to include attendance at church or social functions.)

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Heavenly Citizenship

— A FUNERAL SERMON —

Folmer H. Farstrup

Cordova, Nebraska

Romans 8:38,39

Phillipians: 3:20,21

The record of the world is filled with items about the migration of peoples from place to place. By this method God has populated every continent of the earth.

Much of this was done without any knowledge on the part of the people involved that they were instruments in the hands of God. Usually more superficial reasons were seen — a chance to better themselves financially; escape persecutions of various sorts; or perhaps just drifting with the tide of adventure and discovery, which seems to be a part of the restlessness of man. But many realized that God would be with them wherever they went — irregardless of the fact that they did not see themselves as makers of history.

We think of Abraham — God spoke to him, "Go from your country and your kindred and your father's house to the land that I will show you — and I will bless you." And he went and his descendants populated the nation Israel, or Palestine.

So also was the case in regard to many of our forebears who came to this country. Perhaps they were not aware of God speaking to them, but they were secure in the knowledge that God would be with them and would bless them. God was in the new country just as he was in the old. "Principalities and powers will not be able to separate us from the love of God in Christ Jesus our Lord." Why is this so? It is true because ultimately, in our life as Christians it matters little which country we live in while we are in the world — although some nations may be more conducive to worship and guarantee religious freedom — but basically, the reason is that our primary citizenship is not in any nation. Rather, it is in heaven. "Our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ." Here on earth we are but sojourners — we are like a mist that is here for a little while and then vanishes.

When our loved one left Denmark for America, we imagine that there was a feeling of loneliness because a beloved daughter was going to a new country far away — but there was also the knowledge that God would be with her. We can almost hear the final admonitions: "Don't forget to read the Bible and go to church; do you have your hymn book? Remember to write." And so she sailed away, to a new life, to help populate a new country, to combine some of her knowledge with that of people from other countries, and do her part to "bring forth upon this continent a new nation...." And God was with her; she was in a different country, but she was not separated spiritually from her family in the old country. They sang

Merger Effected

Sunday, February 21 was an historic day in the life of two Cordova, Nebraska congregations. Our Savior's (UELC) and St. John's (AELC), at a joint meeting, voted to merge the two congregations.

The name chosen for the new congregation was Trinity Evangelical Lutheran Church. Trinity is applying for membership in the AELC.

St. John's membership was 230 baptized members while Our Savior's had 80.

The merger will be effective April 1, 1960. It is hoped that the necessary approval from both synods will have been received by that date.

Pastor Ludvig Mehr, former AELC and UELC minister who is retired from the Church of Denmark has served Our Savior's for the past 20 months. Folmer H. Farstrup, the present pastor of St. John's, has been called as pastor of Trinity Evangelical Lutheran Church.

the same hymns, read the same Bible, and above all confessed the same faith — a belief in God the Father, God the Son, and God the Holy Spirit.

Now she has gone on another journey. God has called her home to our "commonwealth in heaven." "The love which has created us and has sustained us from day to day" has caused her physical body to die, but will raise her as a spiritual body. She is with the Christ that she confessed as her Lord and Savior.

But even now, in a manner of speaking, she has not left us. We are sure "That neither death, nor life, or anything else will be able to separate us from the love of God in Christ Jesus our Lord." As long as we have faith in him we are together.

"So we sorrow not as others do who have no hope," (1 Thess. 4:13). We know that she is with Christ. We can still communicate with her in our thoughts when we confess our faith — "I believe in the communion of saints." Where she is, we pray that we, too, may be some day — "in our commonwealth which is in heaven." Here is the supreme citizenship which all of us may claim.

We believe this because we confess Christ as our Lord and have his promise to us, "I am the resurrection and the life, he who believes in me, though he die, yet shall he live." (John 11:25)

(Continued on Page 15)

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The Meeting in New York

*Most of the Preliminary Merger Arrangements Have
Been Made. Now it is up to the Churches.*

JOHANNES KNUDSEN

THE JOINT COMMISSION on Lutheran Unity met in New York February 18-20. In many ways this was a deadline meeting, inasmuch as the main body of merger agreement had to be completed at this meeting in order to be ready for the conventions of two of the churches in June, Suomi and Augustana. It is therefore a gratification to be able to report that the deadline was met as far as the main body of the Commission is concerned. A number of details were still left to the Steering Committee, but I am comfortably certain that by the time this is read, the main merger agreement will not only be ready but that it will be available in printed form. The remainder should be ready for inclusion in the pre-convention bulletins of the churches.

There were two major issues left for decision in New York. The one had to do with the support of seminaries during the first biennium of the new church, and this matter was settled in a plan which becomes a part of the merger agreement and thus can not be altered until the second convention of the new church (provided, of course, that merger becomes a reality at this time). It is a long and somewhat complicated plan, and I shall therefore only mention the features that directly concern AELC. First of all, if AELC joins the new church, Grand View Seminary will be guaranteed an adequate income, based on its present budget during the first biennium of the church. The fact that the Seminary moves to Maywood does not cancel this support. Secondly, the Seminary in the Chicago area will, during the first biennium, have the synodical support of Michigan, Indiana-Kentucky, Illinois and Wisconsin.

The second major issue which was settled at New York was the location of headquarters. In regard to this it was decided that the main headquarters should be in New York, but that the following other headquarters should be established: Pensions at Minneapolis, Board of American Missions at Chicago, Board of Publication, Board of Parish Education, Luther League

and Church Women in Philadelphia. The Commission was given an opportunity to visit the headquarters building of the ULCA in New York (plus also the new home of the National Council of Churches), but I do not believe that this had a major influence on the decision. A committee on headquarters had made a long and careful study, and this was given a very thorough debate before the issue was settled as the committee had recommended. I shall just quote one statistical item which can help explain the decision: More than 50 per cent of the constituency of the new church resides within a 300 mile radius of New York, i. e. east of Pittsburg.

We also changed the name again. Now we have named the new church: Lutheran Church in America (LCA). Personally I am sorry that we did this, but dissatisfaction with the name we had previously adopted (LECA) had influenced a strong majority of the Commission.

Under the guidance of our legal counsel, Mr. H. Ober Hess of Philadelphia, we were escorted through a maze of technical and legal problems. I shall not attempt to present or explain these, merely say that it is now clear that merger will take place through a legal act of "consolidation of corporations." An agreement to do this will therefore be presented to the churches, and the constitution and by-laws of the new church will be documents of this act. It is expected that the agreement of merger will be presented to the conventions of the four churches for action during the summer and fall of this year.

The main work of the JCLU has been accomplished. Meetings will still be held to take care of practical details, but the major issues will not be revised unless merger should be rejected or postponed.

At the New York meeting the Reverend Howard Christensen and Dr. Erling Jensen substituted for the Reverend Erik Moller and Mr. Folmer Hansen, respectively. We were happy to meet with Dr. and Mrs. C. Arild Olsen during our visit to the church headquarters on Riverside Drive.

Details From New York Meeting by NLC News Bureau

JCLU Completes Its Work on Documents for Merger

Three years of work on merger documents were completed here by the Joint Commission on Lutheran Unity for submission to this year's conventions of the four church bodies expected to form the Lutheran Church in America.

The commission is composed of representatives of the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church or Suomi Synod, and **American Evangelical Lutheran Church.**

The uniting Churches will be asked to approve a constitution and by-laws for adoption at the constituting convention of the new denomination, the target date of which has been tentatively set for June of 1962. Both will be subject to amendment at the first convention by unanimous consent of the 1,000 delegates.

Also to be considered by the respective bodies are suggested constitutions for synods and congregations, an "agreement of consolidation" for incorporation in Minnesota, and a series of principles governing the number, location and alignment of theological seminaries in the LCA.

The latter statement provides for continuation of the existing 13 seminaries in the new Church during its first biennium. In that period, the Board of Theological Education of the LCA is to prepare a master plan for theological education, which may include a reduction in the number of seminaries.

The JCLU was told that action may be taken before organic union of the church bodies to merge Augustana, Chicago, Suomi and **Grand View** seminaries in a single institution located in Chicago or environs. Discussions toward this end, it was reported, are now being held.

Chicago, one of the ULCA's 10 seminaries, has its campus in Maywood, Ill. Suomi relocated its seminary there in 1958 and the AELC plans a similar move this year for Grand View, its school at Des Moines. Augustana is located in Rock Island, Ill.

The various documents will be presented to Augustana's 101st annual synod in Rock Island, Ill., June 5-12; the 71st annual convention of Suomi in Virginia, Minn., June 26-29; the 83rd annual convention of the AELC in Waterloo, Iowa, August 9-14; and the 22nd biennial convention of the ULCA in Atlantic City, N. J., October 13-20.

The provisional timetable for merger is based on the expectation that the union documents will be approved without change by the four Churches. Favorable action in 1960 by Augustana, Suomi and the AELC must be ratified by their 1961 conventions. Between these assemblies, Augustana's 13 conferences must also "take action of concurrence" in the Church's decision

on merger. Adoption by the ULCA must be ratified by 22 of its 32 synods in 1961.

Under a proviso approved at an earlier session of the JCLU, the constitution must be adopted by "at least the two originally inviting churches" — Augustana and the ULCA — before the merger plans can go into effect.

At its three-day meeting here, February 18-20, the commission also:

Gave tentative approval to a modern design for an official seal and entered a description of it in the by-laws which said: "The seal is circular in form and presents a cross growing out of the base of a tree bearing symbolical leaves and fruit. The name 'Lutheran Church in America' encircles the central motif of life and fruit-bearing, and comprises the outer edge of the seal."

Prepared steps for a committee to begin drafting the 1963 and 1964 budgets of the new Church.

Received and filed invitations to hold the constituting convention of the new Church in Chicago in June, 1962, and to hold the constituting convention of the Luther League in San Francisco.

Approved tentative names for the 30 synods of the new Church to be used for purposes of identification in the process of incorporation, and subject to change by the synods when they are constituted.

Tentatively accepted a report aligning the 30 synods with one or more of 23 colleges to be supported by the new Church.

Endorsed an explanation of the "nature and function" of the doctrinal article in the constitution of the new Church for submission to the conventions of the merging bodies.

Revised its by-law on the periodical of the new Church to state that "THE LUTHERAN" shall be "a magazine designed to appeal to, and hold the interest of, the whole constituency of this church." References to the periodical as a "weekly" and as a "newsmagazine" were deleted.

Rewrote a section of the by-laws on ministers, pertaining to the secrecy of the confessional, to read: "In keeping with the historic discipline and practice of the Lutheran church and to be true to a sacred trust inherent in the nature of the pastoral office, no minister of the Lutheran Church in America shall divulge any confidential disclosure given to him in the course of his care of souls or otherwise in his professional capacity, except with the express permission of the person who has confided in him or in order to prevent a crime."

Adopted constitutions for the ministerial and lay pension plans of the new Church.

Received a report on the relationship of Lutheran health and welfare agencies and institutions to the new Church.



One of the highlights of the JCLU meeting held in New York City, February 18-20, was a visit to the new Interchurch Center, 475 Riverside Drive. Photo shows representatives of the four merging bodies viewing the curved Monumental Marble Wall, a dominant feature of the main lobby which is a tribute to Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

The three-inch thick marble wall is 14½ feet in height and 33 feet in width. Incised in gold-leaf letters seven inches high is the inscription from Ephesians 4:4-6:

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

The photo shows left to right: The Rev. Carl W. Segerhammar, vice president of the Augustana Lutheran Church; Dr. Fry; the Rev. Dr. Raymond Wargelin, president of the Finnish Evangelical Lutheran Church of America; and the Rev. Dr. Alfred Jensen, president of the American Evangelical Lutheran Church.

All Officers Re-Elected by Four-Way Merger Group

New York—(NLC)—Dr. Malvin H. Lundeen of Minneapolis, president of the Augustana Lutheran Church, was elected here to his fourth one-year term as chairman of the Joint Commission on Lutheran Unity.

Dr. Lundeen has headed the JCLU since it was organized late in 1956 by representatives of Augustana, the United Lutheran Church in America, the Suomi Synod and the American Evangelical Lutheran Church.

At a three-day meeting, February 18-20, the commission completed the third year of its negotiations to merge the four church bodies into a new denomination of three million members to be known as the Lutheran Church in America.

Also re-elected were Dr. Raymond Wargelin of Hancock, Mich., president of the Suomi Synod, as vice-chairman; Dr. Carl Rasmussen, professor at Lutheran Theological Seminary in Gettysburg, Pa., as secretary; and Dr. Johannes Knudsen, professor at Chicago Lutheran Theological Seminary in Maywood, Ill., as assistant secretary and treasurer.

Dr. Lundeen was unable to attend the sessions here, due to a flu attack, and Dr. Wargelin presided. It was the first of the 12 meetings of the commission convened in New York, the others having been held in Chicago.

Time was taken from the business deliberations of

the JCLU to give the commissioners an opportunity to visit the central headquarters of the ULCA, in the former Morgan mansion at 231 Madison avenue, and the new Interchurch Center of the National Council of Churches, at 475 Riverside Drive in Morningside Heights.

At its closing session, the JCLU voted unanimously to recommend New York City as headquarters of the new Church, with some of its branches to be located in Philadelphia, Chicago and Minneapolis.

Having completed its work on the union documents that will be presented to this year's conventions of the four church bodies, the commission's next meeting will probably be held in the fall. Its chairman was authorized to call the session after the date is fixed by the steering committee of the JCLU.

New York Headquarters for New Lutheran Body

New York — (NLC) — New York City has been chosen as national headquarters for a proposed Lutheran body of three million members and its name has been changed to the "Lutheran Church in America."

Representatives of the four bodies engaged in merger negotiations voted unanimously here in favor of New York over Chicago as the site for the main offices of the new denomination they hope to establish by June of 1962.

At the same time it was agreed that certain boards, commissions, auxiliaries and agencies of the merged Church should be located in Philadelphia, Chicago and Minneapolis.

The union negotiators also approved the name "Lutheran Church in America" as a substitute for their original choice of "Lutheran Evangelical Church in America." The change was voted by 35 to 10 after more than three hours of discussion.

It was the 12th session convened by the commission, and the first held in New York, since the merger deliberations were begun late in 1956. All other meetings have been held in Chicago.

The ULCA now has its headquarters in New York, Augustana in Minneapolis, the Suomi Synod in Hancock, Mich., and the AELC in Des Moines, Iowa.

In adopting New York as the home of the new Church, the JCLU endorsed the unanimous recommendation of its sub-committee on headquarters, headed by Dr. A. Howard Weeg of Chicago, president of the Illinois Synod of the ULCA.

Other members of the committee are Dr. Leonard Kendall of Minneapolis, president of Augustana's Minnesota Conference; Dr. Raymond Wargelin of Hancock, president of the Suomi Synod; and Dr. Alfred Jensen of Des Moines, president of the AELC.

As recommended by the committee, the various offices of the new Church will be located as follows:

New York City — Officers of the Church and Executive Council; Boards of College Education and Church Vocations, Social Ministry, Theological Education, and World Missions; Commissions on Church Architecture, Evangelism, Press, Radio and Television, Stewardship, and Worship; the auxiliary, Lutheran

Evangelical Church Men; Common Investing Fund, Lutheran Evangelical Church Foundation, and Lutheran Laymen's Movement for Stewardship.

Philadelphia — Central office of Publishing House; Boards of Publication and Parish Education; Commissions on Church Papers and Youth Activities; the auxiliaries, Lutheran Evangelical Church Women and Luther League.

Chicago — Board of American Missions.

Minneapolis — Board of Pensions.

During 90 minutes of debate on the headquarters site, the JCLU heard a dozen speakers, about evenly divided on both sides of the issue. A move to locate the Division of American Missions in New York rather than Chicago was defeated by a resounding voice vote and the committee's report won approval without a dissenting voice.

One of the chief factors in the choice of New York as headquarters, the committee said, was its "natural kinship with the historical and geographic patternings of the denomination's supporting constituencies and its affiliated agencies."

The committee pointed out that 51.37 per cent of the merged Church's constituency resides within 300 miles of New York City and 17.74 per cent within 300 miles of Chicago.

Also, more than half the combined membership of the four bodies is located east of Ohio and northeast of Georgia, it noted, with over 40 per cent of the total membership in the northeastern states.

Measured in terms of membership distribution, the report added, the approximate geographic center of the new denomination's work will be in the vicinity of the Ohio-Pennsylvania state line.

The committee said it recognized "the midwest orientation" of Augustana, the Suomi Synod and the AELC, but "agreed that it is unrealistic to deny the facts" revealed in the membership analysis.

Another major factor in the selection of New York, according to the report, was its "relationship through proximity and/or accessibility to Lutheran organizational centers as well as the wider Christian community."

The committee said it had "discussed at length the advisability of this church's headquarters being geographically proximate" to the main offices of The American Lutheran Church and the Lutheran Church-Missouri Synod.

The American Lutheran Church, to be constituted in April through merger of the Evangelical, American and United Lutheran Churches, will have its headquarters in Minneapolis, Minn. The Missouri Synod is located in St. Louis, Mo.

"While an argument could be developed for encouraging an earlier total union of Lutherans in America with all three headquarters located in the middle west, there has been no demonstrated historical reason for believing that proximity of one headquarters to another has enhanced union conversation," the committee observed.

"On the other hand, to withdraw from the existing ecumenical relationships in the wider Christian community, which New York City provides, would tend

to say that this church declares itself to be less concerned than it now is with these relationships."

In an earlier report, the committee spelled out these relationships as being with the National Lutheran Council, National Council of Churches, Lutheran World Federation and World Council of Churches, all with offices in New York City. The ULCA, Augustana and the AELC are affiliated with all four agencies, the Suomi Synod with only the NLC and LWF.

Also considered in the study of headquarters location was the "relationship to regional patterns of population and economic growth, social and economic functions, and established lines of communication and transportation."

On this point, the report simply said that "the facts at hand do not clearly demonstrate an advantage for either city under consideration except in the proved place which New York City holds as the communications center of the United States."

As its fourth and final criterion, the committee studied "the social and cultural compatibility of the local environment," but found "no great priority for either Chicago or New York in the matters that concern us."

Philadelphia was recommended as the site for several offices of the new Church because it was felt they should be close to its publication center. Corresponding agencies of the ULCA are now located in that city. It has been tentatively agreed that the United Lutheran Publication House there will serve as the central office of the Church's publication program.

The committee proposed a mid-continent location for the Board of American Missions because Chicago "is most centrally located to the areas of the most rapid home mission advancement."

Placing a major board in Chicago, it added, "would give to the Church a significant manifestation of its life in proximity to the headquarters location of The American Lutheran Church and the Lutheran Church-Missouri Synod, thus providing continued vital contact with these sister Lutheran denominations."

Minneapolis was recommended for the principal office of the Board of Pensions because "there is an advantage to having a board of the church in the city which has been the headquarters of the Augustana Church for many years."

WAKE UP, AMERICA — In 1787 Gibbon completed his notable work, "The Decline and Fall of the Roman Empire." Have you read it lately? Here is the way Gibbon accounted for the fall of the Empire: (1) "The rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society." (2) "Higher and higher taxes and the spending of public monies for free bread and circuses for the populace." (3) "The mad craze for pleasure; sports becoming every year more exciting and more brutal." (4) "The building of gigantic armaments when the real enemy was within, in the decadence of the people." (5) "The decay of religion — faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people."

(Quoted from Glenwood Hills News)

The World Mission of Our Church

Each Hour the World Gets Less Christian, and Our Christian Task Grows Greater and More Urgent. A Mission Expert Tells Why.

DR. MELVIN A. HAMMARBERG



OUR WORLD is not Christian! According to recent statistics, there were an estimated 800 million Christians in the world in 1950. Predictions are that another hundred million will have been added to that figure by 1975. But this increase actually represents a loss to the Christian family on a percentage basis, because a majority of the 100,000 births recorded in the world each day are born into non-Christian countries. Experts have estimated that while the number of Christians in relationship to the world's population was 32 per cent in 1950, that figure may drop to around 15 per cent, or just about half, by the year 2,000, unless Christians become much more aggressive and effective in their world-encircling mission program.

From the very beginning, the Christian Church has been a mission church. Its missionary activity actually began with the ministry of our Savior. More specifically, it had its real beginning on Pentecost when the disciples for the first time followed our Saviour's great commission. It is only natural, therefore, that the New Testament should be filled with reports about missions.

The Old Testament, however, is by no means silent on the subject. Just as the Old Testament foreshadowed the coming of Christ, so it also indicated in various ways the growth and glory of Christ's Church here on earth. Who can forget those glorious verses, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles;" "I will give thee for a light unto the Gentiles...." "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

New Testament Missionary Urge

In William Adams Brown's summary of Christian Activity in the Apostolic Age, five interesting and revealing facts stand out in bold relief. 1) Every book in the New Testament was written by a missionary. 2) The disciples were first called Christians in a missionary community at Antioch. 3) The history of the early Christian Church is best studied by tracing the journeys of the first missionaries. 4) Every epistle

of the New Testament, written to a church, was written to a mission congregation. 5) Of the twelve apostles chosen by Jesus, all but one were missionaries, and the one who wasn't, turned out to be a traitor.

What a great chapter has been written from New Testament time on, as men and women have accepted the challenge of world-wide mission, and have written a glorious record on the far-flung fields of the world's life. The expansion of the Christian Church through missions during the last 150 years has not only been the greatest expansion in all its history, but the greatest expansion of any religion at any time in human history. In the late 18th century there was William Carey, who answered God's call and went to India. In the first part of the 19th century Adoniram Judson opened up the pagan stronghold of Southeast Asia to the Christian Gospel. About the same time Robert Morrison went to China, and Allen Gardner went to South America, while several decades later David Livingstone literally gave his life for the Christian mission in Africa.

Modern Missionary Urge

The mission record continues into the present day with a continuing stream of splendor and inspiration. Look at the Lutheran record! When the Communists overran the mainland of China in 1949, the Bamboo Curtain was slammed down, closing off most of China, the Christian mission relocated itself in Hong Kong and on the Island of Formosa, where today's Christian enterprise is even larger in scope than the original activity on the mainland. Reports seep through the Bamboo Curtain, indicating that while Christianity in many ways may have been forced underground, it is by no means dead. The record of the mission work by our Church in India, through a partnership with the United Lutheran Church in America, has borne such abundant fruit that the Church, the Andhra Lutheran Church, is now recognized as a mature church with complete autonomy, determining its own standards for the ministry and its own requirements for Christian membership, taking its rightful place in the family of churches and in the federation of world Lutheranism. In South America, Christian missions have likewise grown apace, until today we have the startling report that Lutherans are the largest Protestant denomination in the whole of Latin America. While our particular field, Uruguay, may have its limitations, because of costs, atheism and a calloused so-

Dr. Hammarberg is Executive Director of the Augustana Church's Board of World Missions. This address (Chicago, Sept. 1959) is printed here as a tribute to Harold and Mary Riber and family.

ciety, the mission to Latin America by Lutherans elsewhere has received an encouraging response. Africa today, perhaps as no other area in the world, offers a great challenge, opportunity, and responsibility. Christianity, Mohammedanism, and Communism are competing today for the souls of these awakening multi-millions of people, and Christianity here has a marvelous opportunity for the spread of the Gospel. This is a continent-wide field, ripe unto harvest. How important that every means of communication be utilized — the spoken Word, the written Word, the lived Word, and mass communication to bring a witness — not to forget the greatest means of all, that of prayer.

Whether a fellow human being lives in a crowded shack in the city of Taipei on the island of Formosa, or whether he be a boma dweller in Tanganyika, East Africa, or whether he be a more sedate citizen of Uruguay, a simple farmer on the hillsides in the Satin valley of Hong Kong, a business man in Japan, a quiet laborer in India or a neighbor next door here at home, the ultimate destiny of that person's life and soul should lie heavy upon the conscience of each one of us, who knows that Jesus Christ is Savior and that He came into the world to seek and to save not only us but all who are lost.

Missionary Revolution

And yet when all of this has been reported, it is necessary for us to remind ourselves again that a constant examination of our world mission dimension is essential, so that we may be faithful in the stewardship of the responsibility that has been entrusted to us. There is a revolution in missionary strategy that is taking place and must take place. May I suggest **three** ways in which this pattern of change is in process at the present time?

First, there is a change in the old conception that a part of the world can be called "Christian" and the other part of the world called "heathen." This idea has been partially broken down in our own thinking, but it is completely broken down in the minds of the people of Asia and Africa. Listen to Prime Minister Nkrumah, when he spoke recently to the International Missionary Council at Ghana, "What do we Africans see when we look abroad? We see powerful peoples engaged in futile and destructive arms race. We see precious capital that might help to raise up the peoples of Africa and Asia, flung away to potential destruction. What has this to do with the Christian charity which the West proclaims?" Once, it was assumed that a so-called Christian nation was better than a Buddhist or Moslem nation. Two world wars instituted and sustained by the West have raised questions. Today the Buddhists, for example, have launched a great missionary movement to save the West from destroying itself, because of the inadequacy of its religion and its life.

A second startling realization is that the Christian Church today exists everywhere. More people go to church to worship God through Jesus Christ in Indonesia than attend worship in some states in the United States. There are twice as many Christians worshipping each Sunday in India as there are worshipping

Christians in Sweden. It is important to re-assess the significance of the fact that the Church exists everywhere. Allen Brash cites the interesting fact that in a certain area of Formosa, with a total population of 150,000, ten years ago not a single Christian existed in this population, while today there are 50,000 Christians. What a remarkable record of evangelization in a ten-year period! What Church in the West could possibly have anything to teach such a Church about evangelistic techniques?

The Christian Church today is everywhere, and home base is everywhere, and the mission field is everywhere, even at home. These things are easy to say, but they are extremely difficult to realize, observe and practice in planning mission strategy.

New Frontiers

And a last observation is that Christianity must now learn anew to cross not only geographical frontiers but also social and economic frontiers. It is most important today that once again "identification" be a real concern in our missionary outreach. A hundred years ago when the Basel mission came to the Gold Coast in Africa, the tribulations were so great that within six weeks all members of the mission were dead. Later, the mission by the Basel Church moved its headquarters up into the hills where the climate was healthier for the whites. No one blames this kind of movement. It was essential for the sustenance of life itself, but a projection of this kind of movement has continued, so that the separation between the missions and many of the Nationals has become great. No one of us would hesitate for a moment in providing our beloved missionaries as many of the comforts as protections and luxuries of life overseas as can possibly be given them. But as our missionary personnel accepts these increments, they inadvertently pass a certain economic frontier and lose a part of their ability to communicate with the people they seek to serve. Today there is again a hard demand, a great need for personal sacrifice in the name of Jesus Christ, so that the economic barriers and the social frontiers can be crossed.

May I make **three** suggestions regarding the implication of all that we have said for those of us who are so intimately and directly and responsibly involved in the world mission dimension of the Lutheran Church?

The Gospel remains the most significant and important news in the world. There is a great urgency for greater unity among all Lutherans in their overseas witness and for a greater sense of partnership with all Christians everywhere as together we confront the changing world scene, revitalized heathen religions, and a technologically and scientifically oriented society with the Gospel. To catalog the many channels and ways in which Lutheran world missions is handled becomes almost laughable. How essential, it seems to me, that there be a pulling-together of resources in personnel, in planning, in program, in policy, in strategy for all the Lutherans in all the world through the World Council of Churches. A striking illustration of this possibility was the agreement that was effected by the Lutheran World Federation, just this summer, between its department of World

(Continued on Page 14)

Three Vignettes....

Teddy Bears Symbolize Refugee's Rehabilitation

Vienna — (LWF) — A steady line of teddy bears marching solemnly out of an Austrian workshop is the symbol of a new productive life that Lutherans made possible for a Rumanian refugee named Martin Schenker.

Born 48 years ago, Martin grew up to have his own shop in his homeland. In 1942 he was drafted into the army under German occupation. Two years later he was severely injured. His right leg was left stiff and 8 centimeters (3 inches) shorter than the other.

There were dark years that followed. He was in a hospital in this country for three more years, undergoing 26 difficult operations, 16 blood transfusions. He did, however, meet his future wife in the hospital.

They married in 1947, and moved into their Austrian refugee home — a bathroom. They slept on the floor, minus mattresses, and stayed in their furnitureless "flat" for five years.

But Martin was determined. Still an invalid, he began making house shoes from waste material, jewelry from nickel plates, and toys from odds and ends in people's backyards. Then he thought of animals.

He drew patterns for a teddy bear. His wife helped him sew. The project was such a success that while hobbling on crutches to an exhibition, he sold five as yet unmade teddy bears.

At a later fair, the handicapped refugee found himself with thousands of orders for his bears.

Three busy and healthier years later, he had achieved his master's trade certificate in toy production and was ready for independence — and capital. Lutheran World Service came to his help.

That was in 1952. Today, Martin has found that his teddy bears and the self-help loan made him an independent citizen and manufacturer — and an asset to the country of his asylum.

His five-year loan is repaid. He has four daughters (aged 14, 11, seven and one), a self-contained home and workshop, and a staff of more than a dozen with an export business.

The teddy bears are steadily marching out.

Churches Rush Aid to Victims of Morocco Disaster

New York, N. Y.—Within hours after earthquakes, fire and a tidal wave destroyed the port city of Agadir, Morocco at midnight on February 29, American Protestant churches were rushing aid to thousands of the disaster victims.

Three thousand dollars was cabled from the New York headquarters of Church World Service, relief agency of major Protestant and Orthodox churches in the United States, to buy medical supplies for the injured and the homeless.

This was announced by Dr. R. Norris Wilson, executive director of Church World Service, with offices at 475 Riverside Drive, New York 27, N. Y.

Meanwhile blankets, collected from American churchgoers and already in Italy for service in needy areas, have been speeded to Morocco for distribution among an estimated forty-five thousand people left without clothing or shelter when their homes crumbled around them. The blankets have gone both to Agadir and to a huge refugee camp set up at a naval base four miles south of the city as the principal evacuation center.

Curtis Naylor, director of the Brethren Service Commission's European office in Geneva, Switzerland, has flown as representative of the World Council of Churches to survey the situation in Morocco and report the extent of damage and existing needs.

Church World Service representatives in every part of the world have been alerted to assess supplies of clothing, vitamin tablets and food on hand which might be shipped to Morocco if the emergency requires it.

Materials and funds for relief of suffering in disaster like this in Morocco are provided by the people of American Protestant churches through such efforts as One Great Hour of Sharing, the United Clothing Appeal, and the Share Our Surplus appeal, as well as Lutheran World Relief. One Great Hour of Sharing is March 27.

Idle Clothing — and a Blessing !

(by ALICE SCHEMBER)

(Mrs. Schember and her husband, the Rev. Raymond W. Schember, are representatives of Church World Service in Jamaica, B.W.I., where they direct a school feeding program, food distributions, and other relief programs.)

Leonora lives in Jamaica. She is my cleaning woman, and her home is an hour's walk from mine. One day, not long ago, I noticed that Leonora had a cold — and that, when she had finished her work, she was drenched with perspiration, her dress clinging damply to her body.

"You mustn't walk all the way home like that," I said. "You should have brought another dress to put on when you were ready to leave—" then broke off, for I realized from the pain in her face that she had no other dress to bring.

In my closet there was a new, pink cotton house dress. It was too large for me. I had bought it, planning to alter it, but months had slipped by and it was still untouched. I remembered, too, a rayon slip, also not my size, tucked away in a bureau drawer.

I dug them out, and offered them to Leonora.

First, with natural delicacy, she washed in warm water — then put on the simple clothing, the first new things she had had in a long, long time. Her face glowed with pleasure — and there was a blessing in her dark eyes.

Suddenly I knew that it was not Leonora who was blessing me. It was Jesus. This was the blessing there had been in His voice when He said "I was naked, and ye clothed me...."

All over the world there are Leonoras — and every one of them is dear to Jesus. When you give idle clothing from your closet to such as these you are giving it to Him. You would need only to see their faces to understand: "Inasmuch as ye have done it unto one of the least of these....ye have done it unto me."



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

Over the Typewriter

As we sit down to write this editorial, we are a bit upset. Today, two leadership training schools, one at Greenville, Michigan, and one at Chicago, Illinois, were cancelled. As this issue comes into your homes, the Iowa LTS should be in session. We think some comments should be made concerning the amount of preparation and costs of such work.

In the first place, your national president and board are going to a great deal of work to provide opportunities for broader and stronger LYF's. The content of such a program is not dreamed up in a few minutes, but takes days of study, correspondence and discussion with other Lutheran groups, and a vast amount of revising and rewriting of material.

Secondly, the host groups must attempt to find housing for participants, obtain cooks and helpers for meals, ascertain costs, and various other labors. Such plans have been made and had to be forsaken because too few people registered for the schools.

There may be many legitimate reasons for such lack of registrations. However, it is our opinion that much of the fault lies in the apathy of those who should participate. We have a long history in our youth work of "not registering until we get there." We think that there will be enough room, food and material to take care of us. This may be true but it completely ignores the fact that much cost is involved in publicity and travel that cannot be recovered unless a guaranteed number of people register by the deadline.

It may not be superfluous to mention that in other Lutheran groups, such laxity on the part of registrants is neither tolerated nor accepted. The competition among youth to participate in these activities is so great that registrations are filled long before the deadline.

It is hoped to announce Leadership Training Schools at these locations for next fall. If these, too, fail, it can mean only one thing to us. The youth of our synod are not interested in bettering themselves.

The article "Hartford in Summary" is printed to give some of you an idea of how an organized and well planned LYF functions. Perhaps some of you could benefit from this article. If any of you have such suggestions, forward them to the editor and we will pass them on to those who desire such help.

We would appreciate your comments on interest in what the National Office is trying to do.

Hartford in Summary

The LYF of Hartford, Connecticut, included in the last monthly bulletin a report on what happens during the month in the circles of the young.

The first Sunday is "Pastor's Nite" when Pastor Holger Nielsen discusses various topics and questions. The second Sunday is a business meeting which President Mary Larson conducts. The third Sunday is a "Discussion Nite" with two people preparing both a discussion and devotions. The fourth Sunday is Project Nite and we work on refinishing the tables and making a Hi-Fi. The last Sunday of the month is sometimes Family and Neighborhood Nite in the church, in which case we do not have a meeting.

Each Sunday, two people have the opening service and refreshments. We try to make sure each person has a chance to work with everyone in our group.

At our next meeting, we will hear more about Camp Calument, a Lutheran camp in New Hampshire. Recently, some of us attended an interesting meeting with slides of the camp.

AELYF Doin's

St. Stephen's, Chicago: We're really planning ahead. We are going to serve a Mother's Day breakfast on May 8. We had hoped to sponsor the Leadership Training School here, too.

Salinas, California: February 21, we attended an outstanding concert of Byzantine and Greek sacred and folk music presented by the Bay Area Byzantine Chorale. The Greek culture has given us many fine forms of church music. On March 6, we had a full scale treasure hunt. We plan to visit a Jewish synagogue on March 20. Their young people will give a dramatic presentation of the major festivals of the Jewish calendar.

Withee, Wisconsin: The young people of Nazareth Lutheran Church observed Youth Sunday on February 7. Several of the young people took part in the worship service in the morning. That evening, we sponsored a social at the hall. The large dining room was decorated in the Valentine theme. The program consisted of community singing, reading a skit, and a solo presented by members of the LYF. The main feature of the evening was an American Field Service exchange student from Finland. She gave a very interesting talk about her homeland. The proceeds of the lunch will be used for building an outdoor bulletin board. Pat DeMoss, Reporter.

Ringsted, Iowa: The St. John's Lutheran Youth Fellowship sponsored the annual Fastelavns Party on Friday evening, February 26, at the Parish Hall for the congregation and friends. The highlight of the evening was the crowning of the king and queen. Folk dancing and games were enjoyed by a large attendance. We also served lunch. At our last LYF meeting, we reported on the events of the Winter Camp where we had five in attendance. Duwayne Hansen, Vice President.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Women's Mission Society (AELC)

January 1 to December 31, 1959

RECEIPTS:

District	General Fund	Home Mission	Member-ship	M. Seeley Knudstrup Scholarship	Santal Mission	Seamen's Mission	Children's Home	Misc.	Total
Dist. 1	\$ 10.00	\$	\$ 11.00	\$ 13.00	\$ 12.00	\$	\$	\$	\$ 46.00
Dist. 2	418.90	75.00	22.00	213.06	85.00	40.00	140.00	45.00*1	1,038.96
Dist. 3	256.75	140.00	36.00	111.51	76.25		176.65	50.00*2	847.16
Dist. 4	245.70	41.30	31.00	390.00	219.38			32.15*3	959.53
Dist. 5	242.82	17.33	21.00	49.16	43.26		232.09		605.66
Dist. 6	134.08	41.95	24.00	65.00	99.00		100.00		464.03
Dist. 7	227.93	193.60	20.00	146.25	80.00	50.00		40.00*4	757.78
Dist. 8	87.00	47.50	8.00	20.25			57.00	25.00*5	244.75
Dist. 9	240.59	116.94	10.00	78.80	37.25		10.00		493.68
Convention Offering				181.47					181.47
	<u>\$1,863.77</u>	<u>\$673.62</u>	<u>\$183.00</u>	<u>\$1,268.50</u>	<u>\$652.24</u>	<u>\$90.00</u>	<u>\$715.74</u>	<u>\$192.15</u>	<u>\$5,639.02</u>

Balance January 1, 1959

\$5,167.86
\$10,806.88

*1 Seminary \$25.00 Eben-Ezer \$20.00

*2 Special Project \$50.00

*3 North Cedar Church Women \$32.15

*4 Pension

*5 Grand View

Cedar Valley Building and Loan Association 4,000.00

\$6,448.04

Balance January 1, 1960 \$4,358.84

* From District 7 and listed under General Fund.

Balances by Funds—January 1, 1960:

General Fund	\$1,107.87*
Membership	234.00
Santal Mission	143.30
Seamen's Mission	45.00
Scholarship Fund	2,312.08
Children's Home	715.74
Home Mission	(199.15)
	<u>\$4,358.84</u>

* Includes North Cedar Church Women \$32.15 Pension Fund 40.00

() Indicates an overdraft

Audited and found correct January 27, 1960.

Julia Madsen and Olga (Mrs. Harold) Madsen.

The ability to have our own way, and at the same time convince others that they are having their own way, is rare among men. Among women it is as common as eyebrows.

Thomas Bailey Aldrich.

Flowers Culled From Literary Gardens.

EXPENDITURES:

Postage, envelopes, mimeo., etc.	\$ 30.76
Program books and helps	19.62
Editing Lutheran Tidings page (1957-1959)	125.00
Annual convention exp. including Honorarium	123.95
Annual convention travel expense	103.72
Nominating committee expenses	4.03
Education committee travel	69.20
Blue Print committee travel	95.90
Blue Print committee contingent fund	20.00
Board meeting travel expense and rent of room	92.52
United Church Women	50.00
Flowers—Mrs. Knudstrup's illness and death	10.30
Window fans—Old People's Home, Des Moines	105.00
Ordination gifts	100.00
Home Mission	681.80
Santal Mission	658.94
Seamen's Mission	45.00
Eben-Ezer	20.00
Seminary	25.00
Tyler Old People's Home*	33.65
Askov Old People's Home*	33.65

OPINION AND COMMENT



THIS LAST OF our three Lenten editorials begins with a reminder of the Psalmist's plaint: "My sins are mightier than I." No amount of moral scurrying about nor Lenten self-denial can equalize the tug-of-war between man's guilt and his resources of payment. That tug-of-war is lost, if he tries to struggle alone. There is an overwhelming deficiency of character in a world which offers an abundance of almost everything else. Man is wastrel; he has long since run through his store of goodness, and because of the debt in which he now lives as symbolized in Adam, his poverty-stricken soul needs a Benefactor. If this were not so, Jesus would not have had to endure that cruel execution. He could have lived and taught and loved and reached His three-score years and ten, or even by reason of strength, four-score. He could have bade men to do good works til Kingdom come, and it would have sufficed. The sin-debt would have been paid by man's efforts alone. But no, man's feeble attempts to achieve righteousness fall far short. The tug-of-war is too unequal. Sin controls the center, while good character is continuously kept off balance. The great works of literature are unmistakable in making sin central in the account of man's life: Macbeth, Faust, Les Miserables, The Scarlet Letter, and on and on, through Ibsen and into the moderns. The detective in a recent novel says, "How hard they all try to give sin another name!"* The evidence seems incontrovertible: "My sins are mightier than I." And so we have the tragic, glorious events of Good Friday. Man's participation there is the tragedy. God's participation there is the glory. Now, suddenly, it is sin and death that are off balance. Now suddenly, hopelessness gives way before hope. Man's upreach makes contact, his fingertips touch substances, and he is rescued from the pit into which the tug-of-war has dropped him. Christ's passion is salvation. **O God, we would serve Thee by our works; and we pray not for tasks more suited to our strength, but for strength more suited to our tasks. But we know our weaknesses, the limits of our character, the boundlessness of our sin. And so we turn in ultimate reliance to Thy Grace. Amen.**

IT CAME AS something of a surprise to learn in the news recently that the air force is not content with its duties of defending the country. It now includes such things as the propagation of propaganda, and the education of the people, and the insulting of high churchmen, within the sphere of its activities. The training manual which accused churches of harboring card-carrying Communists and other subversives is in for revision, and high time. We thought such unproved charges went out with McCarthyism. The quick

apology from Sec. Gates helped, but will it erase entirely the false picture still lingering in how many minds? Likewise, it is unfair to hold a wholly reproachful opinion of the entire armed services over this one incident. The investigation and reprimand should take care of the matter, and we can return to our former confidence in the purposefulness and integrity of the air force. But one of those wild-flying missiles had better not hit a church!

THE RECENT MEETING of the Joint Commission on Lutheran Unity accomplished a great deal, according to reports now at hand. Dr. Johannes Knudsen's story of the meeting appears in this issue, as well as several highly informative news releases from the news bureau of the National Lutheran Council. We urge all members of the AELC to go through them rather carefully. . . . Copies of the newly approved constitution and by-laws are expected to be ready by April 1 and will be sent to all ministers, and others.

THE ARGUMENTS pro and con about having a Roman Catholic for president is gathering steam, and we will probably see it get careless and undignified and harmful before we are through. One of the earliest "political" memories we personally have is the debate over the merits of Al Smith when he ran against Herbert Hoover in the late twenties. Some rather nasty slurs were made against this exceedingly powerful minority church which were uncalled for. Without resorting to wild charges, it is possible to make statements of fact based entirely on documents and the public comments of Catholic officials. There was, for example, the Pope's January 9, 1960, "Tablet" statement that "Today as yesterday, the Church loudly affirms that its rights and those of the family take precedence over those of the state." Doctrine of the Roman church hails the Pope as "The Ruler of the World" (Ferm's "Encyclopedia of Religion" which refers to "Catholic Encyclopedia," Vol. XIV) and while it is admittedly somewhat farfetched to visualize the U. S. president making political obeisance to the Pope, it is also true that a good Catholic has been exposed over and over again throughout his life to education in this line of thought, which may make some reactions subtle and involuntary. In this connection, one wonders what would happen if a duly elected Protestant president should, while holding office, decide to turn Catholic?

IF EVER THE Protestant Churches and the Roman Church get-together for down-to-earth talks, some such common agreement must precede the discussion as these suggestions from Dr. Robert McAfee Brown in "The Christian Century": 1) Each partner must believe that the other is speaking in good faith. 2) Each partner must have a clear understanding of his own faith. 3) Each partner must strive for a clear understanding of the faith of the other. 4) Each partner must accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division. 5) Each partner must forthrightly face the issues which cause separation as well as those which create unity. 6) Each partner must recognize that all that can be done with the dialogue is to offer it up to God.

* "The Protagonists," by James Barlow

The NCC President's Message

NATIONAL COUNCIL OF CHURCHES

When I was in Great Falls, Montana, I participated in a new kind of "western." It did not involve guns, gun smoke, nor sheriffs, but it did involve cowboys. It had to do with the dedication of a new truck for the Christian Rural Overseas Program. This organization, familiarly known as CROP, is the agency through which farmers of America contribute powdered milk, soybeans, wheat, corn, cattle, wool, clothing and cash toward the relief of homeless people in the refugee camps of the world. In this work of Christian compassion it cooperates with Church World Service of the National Council of Churches.

Among the speakers was Frank Weaver, driver of the truck and regional representative of CROP. He showed us a branding iron such as cowboys use. I have never seen one before, and I was particularly glad that I could see this one because, instead of a Bar X or a Diamond Q or some other brand, this iron made the mark of a cross. Mr. Weaver said that every steer or heifer that a rancher sets aside for one of the CROP shipments is branded with the mark of a cross on its left shoulder. When a cowboy or cattle boss sees a calf with this brand on it, he knows that it has been set aside as a gift for CROP. It becomes in a sense a symbol of the atoning work of Jesus Christ for the sins of the world.

As I held this branding iron in hands there flashed into my mind the words of the Apostle Paul in Galatians 6:17: "I bear on my body the marks of Jesus."

It was not alone the sufferings of the body that weighed on Paul's heart. It was the anguish of the spirit. He was accused by his religious opponents of preaching a gospel of grace and forgiveness that encouraged people to sin. He was charged with pretending to be an apostle when he was not one. He was ridiculed as an insignificant nobody, powerful in his letter-writing but weak and unimpressive in his physical presence and personality. Deep indeed had been the branding iron of the cross.

What is there in our lives to indicate to the world that we belong to Jesus? What marks do we bear? It is not always that these marks are as dramatic as those of martyrdom and persecution. More often the evidences of our discipleship are revealed in simpler, quieter ways. How often the marks of Jesus are evident through the total stewardship of life — the way a Christian works, the interest he takes in other people, the quality of his citizenship, the generosity with which he gives of his money and time and talent to the Kingdom of God.

Edwin T. Dahlberg.
In "Interchurch News."

COMFORT

The friend of my adversity I shall always cherish most. I can better trust those who helped to relieve the gloom of my dark hours than those who are so ready to enjoy with me the sunshine of my prosperity.

Ulysses S. Grant.

A Merger Question Box ?

A reader sends us the suggestion that LUTHERAN TIDINGS open a new department where questions might be raised and answered pertaining to the merger. Readers who have questions are invited to send them to the editor, and on the basis of the number, pertinency and integrity of the questions sent during the next two weeks, a decision will be made on the value of such a department.

Readers are urged to keep the questions brief as possible, since the department will not be intended to be a vehicle for the expression of personal opinions, except of those who are requested to answer the questions (from the JCLU) or the editor. Send questions to:

Pastor Verner Hansen
4260 Third Avenue
Los Angeles 8, California.

LWR Clothing Drive Set for April 17-24

New York—(NLC)—The week of April 17-24, 1960 has been designated for the annual Spring Clothing Appeal of Lutheran World Relief, it was announced.

The Rev. Ove R. Nielsen, assistant executive secretary of the material aid agency, made the announcement in a letter addressed to pastors of the churches of the National Lutheran Council. He urged that during the drive congregations be especially informed of the great need for blankets in disaster areas around the world.

"Emergencies constantly arise which require blankets from LWR. Thousands are purchased annually to meet such needs, but there are not sufficient funds to buy the number of blankets necessary," he stated.

Stressing the need for active participation on the part of Lutherans in the Spring appeal, Mr. Nielsen said: "We cannot justify possession of unused clothing in our closets while so many people around the world suffer from exposure. We need to ask ourselves again and again whether all the people of our respective parishes have been led beyond the inherent interests of providing only for themselves and into the streams of compassionate service."

Lutherans have responded generously to the clothing appeals in 1959, Mr. Nielsen said, pointing out that during that year 4,955,935 pounds of clothing were received at LWR warehouses. Shipments of food, clothing, and medicines reached Japan, Korea, Taiwan, Hong Kong, Jordan, Syria, Madagascar, Yugoslavia, Chile, Austria and Germany.

Highlighting conditions in various parts of the world, Mr. Nielsen said: "Gray-black tar paper shacks, in which huddle refugees from China's mainland, are like a fungus creeping up the jagged hillsides of Hong Kong, destroying the crown of human dignity.

"Frigid winds numb ill-clad bodies in South Korea as the people cringe in indescribable poverty, while we lounge in our well-heated homes, pre-occupied with private concerns and often neglectful of the plight of those who suffer."

OUR CHURCH

Maywood, Ill. Dr. Johannes Knudsen has been granted a full \$4,000 fellowship by the American Association of Theological Schools for the year 1960-1961. He will be on sabbatical (on full salary) from his position at Chicago Theological Seminary of this city during that academic year. Dr. Knudsen will make a study tour of the Holy Land, and will study for one semester at a German University. He will also engage in research in early church history. Dr. and Mrs. Knudsen plan to sail on the Queen Elizabeth on August 24. Fellows under the A.A.T.S. program are nominated by their schools and are chosen by a Commission on Faculty Fellowships. Current awards have gone to faculty members from Union, S. Calif., Vanderbilt, Boston, Luther and other well-known schools.

Nysted, Nebraska. The "Fellowship Week-end" has taken definite shape and the following information is announced: Date: April 22-24, 1960. Leaders: Pastors Laurson, Hansen, Larkowski, Farstrup, Hermansen; and invited speakers are Howard Petersen, ULCA, Pastor Sabin Swenson, Augustana, Dr. Otto Hoiberg, on "Life in Turkey Today," Chaplain Wm. Goldbeck on "Paul's Threefold Secret of Greatness" and "An Eye for the Great Things of our Age," and Pastor Erik Moller of Dannevang, Texas, from the JCLU.

Enumclaw, Wash. Mid-week Lent services are being held here (as in many of AELC churches) and recent speakers have been Pastor Svend Holm and Pastor Holger Andersen. Pastor Th. Thuesen is Hope Lutheran Church's minister.

Tacoma, Wash. Pastor John Petersen has retired (due to ill health) but the church here, St. Paul's, maintains a steady program of services and activities, awaiting the arrival in early summer of Pastor Carl Laursen, now in Marquette, Nebr. Pastor A. W. Ramstad of Pacific Lutheran College will be conducting services during the month of March. In April, the congregation will be expecting a visit by Missionary Harold Riber.

Kimballton, Iowa. Pastor Holger Strandkov and his wife, Marietta, will be leaving from Quebec on Monday, April 11, for a trip to Europe, "primarily to Denmark." Pastor Strandkov is retiring as minister, after many, many years service to the AELC, as pastor and as former editor of LUTHERAN TIDINGS, and as present editor of the Danish paper, KIRKE OG FOLK.

Muskegon, Mich. Pastor Edwin Hansen has scheduled a series of speakers for mid-week Lent services in Central Lutheran Church, including Pastor John Adam, and Pastor Raymon Bartels. A sunrise service is scheduled for Easter morning, 7 a. m., and young people of the church will serve breakfast at 8.

Minneapolis, Minn. Pastor Harold Riber will be speaking at St. Peder's Church here March 26 and also Sunday morning, March

27. The congregation here plans to relocate now in 1960, and the decision, according to the President's Column in the monthly paper, was made due to the coming synod merger and the feeling that "without relocation we would be doomed to slow attrition." "It also gives us our own mission field right in our own back yard."

Chicago, Ill. Readers of TIDINGS will be interested to know that one of our more well-known members of AELC, Mr. Christian Warthoe, has opened a studio of his own at 2957 W. Armitage, Chicago. Mr. Warthoe is a sculptor. In making the announcement, his pastor, the Rev. Peter Thomsen, writes that this is "not only the accomplishment of a personal dream, but an artistic symbol of a human spirit whose life and faith has been stirred and shaped by God's Spirit."

The World Mission of Our Church

(Continued from Page 8)

Mission and the Middle East Radio Evangelism, providing that in the event that either one of them received license for a radio station in Ethiopia, for which both had applied, the other member not receiving the license would be granted possible equity of time in the broadcasts. Could not this same spirit of agreement and this sense of having a common cause in Christ be projected and adopted in many, many other areas of strategy for the sake of the cause of the Gospel?

Secondly, the Church should be mindful that it is giving of its best in missionary personnel for the cause of Christ. In America missionary service is always fenced in and surrounded by the supporting loving hands and hearts of other Christians. In overseas areas the Christian is so often alone in his representation to the non-Christians, Buddhists, Muslims, Hindus. How important that he be the best possible representative of the Christian Gospel to these people! After having acquired adequate academic preparation, the missionary is given a careful personal interview and evaluation. A year's pre-field orientation usually follows, after which he is commissioned, by the Church to be an ambassador of Christ overseas. During furlough time he may devote himself to further intensive study, so that he can continue his missionary service with even greater effectiveness. Loathe to advertise what they do or how much they sacrifice and suffer, to me modern missionaries are the unsung heroes and heroines under the Cross. How important that those of us here at home, who hold their lifelines of support not fail them who serve for us overseas!

Last of all, we are rediscovering today that the only ultimate foundation for missions is the love of Christ and obedience to His Command. The sight of new Church buildings and expanding facilities all around us on the home front can be terribly disillusioning and can lull us into the

feeling that all is well, and that we are doing as much as we possibly can. We need again the vision of the Saviour's outstretched arms, waiting to receive the weary, the down-trodden, the illiterate, the sin-sick peoples of the world. This Christianity is the obligation of every follower of Jesus Christ. Through our personal testimony, through gifts of time, treasure, and talent, and lest we forget, through personal example and conduct, all of us, everywhere, heeding God's commands and trusting in His promises, must accept the challenge of the Saviour's great commission, while there is time! Christian missions today is a challenge to all who name the name of Christ, and a reminder to each of us here that the first new pattern of world missions that is needed is one found deep in your heart and in mine.

New Subjects Offered by Film Library

The Film Library, through its librarian, Harald Sorensen, announces the acquisition of the following new films for general distribution:

No. 125 **Flight to Freedom** 58 frames—Color—Script—made by the American Bible Society. It is a visual report of how the Society quickly met the emergency call for many thousands of Scripture volumes for Hungarians who fled the oppression of the Russian Communists.

No. 126 **Examining Our Church** 59 frames—Color—Script and a 33½ rpm record. Presented by National Lutheran Council and produced by the mission board. This filmstrip is a story of an urban church and experiences encountered in a Church Self-Study Program.

No. 127 **Lutherans in Brazil** 85 frames—Color—Script and a 33½ rpm record. Produced by Lutheran World Action. This is a filmstrip trip to Brazil, South America, depicting the life and work of Lutherans in Brazil.

No. 128 **Son of Ahmad** 75 frames—Black and White—Script and 33½ rpm record. Presented by Lutheran World Action. This filmstrip shows, through the eyes of a typical village boy, the relief and rehabilitation programs of the Protestant churches in India and Pakistan and the impact these Christian ministries have on the people they help.

No. 129 **Two Island Churches** 102 frames—Color—Script and a 33½ rpm record. Presented by Lutheran World Action. A filmstrip trip to the islands of New Guinea and Sumatra where the famous Batak Church is located. Depicted are the life and work of Lutherans on these islands.

Congregations which have membership in the library may order them from Grand View Film Library, Grand View College, Des Moines, Iowa. (Initial Membership Fee is \$10.00)

Harold Riber on the West Coast

The itinerary for Missionary Harold Riber during April is printed below. The Ribers will be leaving for India again already on May 17.

- April 3—Pasadena, 11 a. m.
Los Angeles, 1:30 p. m.
- April 5—Solvang, Calif.
- April 6—Fresno, Calif.
- April 7—Salinas, Calif.
- April 8—Watsonville, Calif.
- April 10—Junction City, Oregon.
- April 11—Tacoma, Wash.
- April 12—Seattle, Wash.
- April 13—Enumclaw, Wash.
- April 15—Dagmar, Mont.

Letter from Seva Mandir

Porto Novo, South India
February 10, 1960

Dear Friends:

For some time I have been thinking of writing a letter to thank you for all your kind thoughts, prayers, beautiful get-well cards and money gifts you sent me while I was ill. I am sorry that I am not able to write each one of you personally. But I hope my short letter may be published in LUTHERAN TIDINGS and my kind friends will accept my heartfelt gratitude.

May I also say how very grateful I am for your gifts and contributions toward our Christmas "joy-money." Our poor girls really had a happy Christmas this year, even though I was unable to be here to share it with them. They received good, well-made clothing, good food, and also a nice excursion during Christmas time.

Last of all I want to thank you for the most important part, I am glad to tell you that we are almost ready to start building our church. Our good friend, Mrs. Nanna Goodhope, started a church fund for us from America, and it is showing growth through much effort throughout the last four years. She sent us the first contribution of \$75 in January 1956. Now the fund has reached over \$400. Denmark has promised us Rs 50,000 (about \$10,000); we will need over Rs 80,000 according to one estimate, because we are many here—almost 500 girls from the school and some from the outside. I am trying to reduce the cost of building, for we will need many things for the inside too. I thank each one of you for having cooperated with Mrs. Goodhope and helped us to build a place of Christian worship in this place, where there are many Hindu temples and Moslem mosques. We wish for a simple but beautiful place of worship for all the people of Porto Novo. And I shall never forget your kind help through gifts and prayers. With all good wishes,

Yours sincerely,

Mary K. Chakko.

Postscript:

In a private letter to Mrs. Goodhope, Miss Chakko writes that she is now back at Seva Mandir after a long illness due to an attack of polio, but is still in a wheelchair. She also mentions that Dr. Menon, who has been a great aid to the school

from the beginning, has now decided to settle there and open a clinic. This will be a great help and boost to the school and to the entire community. But, as the people there are very poor his compensation may be meager. Dr. Menon, a native Christian is a skilled surgeon, who received most of his training in England.

Donations for the church fund will be gratefully received by

Mrs. Nanna Goodhope, Viborg, S. D.

Heavenly Citizenship

(Continued from Page 2)

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear one on,
And He can do no wrong.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.
I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

from "The Eternal Goodness" by John Greenleaf Whittier.

May God bless her memory.

Acknowledgment of Receipts From the Synod Treasurer

For the Month of January 1960

For the Synod Budget:

Unassigned Receipts: (by Congregation)	
Withee, Wis.	\$ 200.00
Badger, S. D.	329.00
Dagmar, Mont.	1,750.00
Clinton, Iowa	200.00
Dwight, Ill.	675.00
Menominee, Mich.	84.00
Minneapolis, Minn.	210.00
Edison Township, N. J.	200.00
Salinas, Calif.	450.00
Cozad, Nebr.	83.33

Pastors' Pension Fund:

Greenville, Mich., from Anna and Laura Larsen	1.00
Mrs. Peter Jensen	1.00
Kenneth White	1.00
Anna and Elsie Jorgensen, (Trufant)	3.00
Anonymous	1.00

Seamen's Mission:

Dwight, Ill., from Ladies' Aid ..	\$ 10.00
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Lutheran Tidings:

Withee, Wis., from Mr. and Mrs. C. B. Andersen	\$ 10.00
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Santal Mission:

Brush, Colo., Sunday School ..	\$ 10.00
Withee, Wis., by Ladies' Aid ..	15.00
Bone Lake, Wis.	7.57
Rosenborg and Bethany Sun- day Schools, Lindsay, Nebr.	16.00
Badger, S. D., Sunday School	25.50
Cordova, Nebr., L. A., in mem- ory of Mrs. Christ Lark	10.00
Bone Lake, Luck, Wis.	3.00
Trinity Sunday School, Chi- cago, Ill.	74.25
St. Paul Lutheran Church Women, Cedar Falls, Iowa	15.00
Bethlehem, Cedar Falls, Iowa	35.00

Des Moines, Iowa, Mr. C. A. Jorgensen, for Tractor Fund	10.00
Dwight, Ill., from Mr. and Mrs. Carl Andersen, Streator, Ill., in memory of Mrs. Carrie Petersen	2.00
Mrs. Andrew Eisen and Mr. and Mrs. Jerry Fraily, Mil- ton, Wis., for the Riber's work in memory of Mrs. Carrie Petersen	5.00
Ringsted, Iowa, Sunday School	7.17
Clinton, Iowa	63.00
from Gertrude Guild	25.00
Wilbur, Wash.	25.00

Home Mission:

Dwight, Ill., from Mrs. Karen Hansen, Viborg, S. D., in memory of Mrs. Carrie Pe- tersen	1.00
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Total Budget receipts from Congregations	\$4,557.82
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Other Budget Receipts:

Pastors' Pension Contributions:	
Rev. Beryl Knudsen	\$ 21.00
Rev. Charles Terrell	21.00
Rev. Ivan Nielsen	23.00
Rev. Paul Nussle	24.00

Total	\$ 89.00
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Annual Reports:

Dagmar, Montana (Volmer Church)	\$ 3.00
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Total Budget Receipts in Janu- ary	\$4,649.82
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Received for Items Outside of the Budget:

Lutheran World Action:

(by Congregation)	
Hay Springs, Neb.	\$ 21.00
Badger, South Dakota	43.80
Des Moines, Iowa, Mrs. Dora Skov	5.55
Rev. Alfred Sorensen	2.00
Dwight, Ill.	22.50
Solvang, Calif., from Mrs. Karen Jensen	1.00
Des Moines, Iowa, from Mr. C. A. Jorgensen	10.00
Dwight, Ill.	117.00
Menominee, Mich.	12.20
Minneapolis, Minn.	39.00
Salinas, Calif.	86.00
for the World Refugee, year	65.00

Total	\$ 425.05
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For Santal Mission:

Mr. and Mrs. Clarence Peter- sen, Maywood, Ill., for the tractor fund in memory of Mrs. Albert Petersen, Dwight	5.00
Rosenborg and Bethany Sun- day School, Lindsay, Nebr., for the TB Hospital	72.45
Badger, S. D., Sunday School	18.68
Hampton, Iowa, from Mrs. Hans Hass and Mr. and Mrs. Jens Jessen in memory of Hans Hass	5.00
Des Moines, Iowa, from Mr. L. P. Lund	10.00
Chicago, Ill., Trinity Sunday School	25.75

Marinette, Wis., from Mr. Axel Thomsen	50.00
Des Moines, Iowa, from Mrs. Minnie Mathisen	10.00
Clinton, Iowa	16.35

Total \$ 213.23

For Eben-Ezer Mercy Institute:
 Congregation, Edison Township, New Jersey \$ 20.00

For District IV Home Mission:
 (received from Dist. Treas.)
 St. Paul Evangelical Lutheran Church, Cedar Falls, Iowa \$ 300.00
 St. Peter's Evangelical Lutheran Church, Cedar Falls, Iowa 366.66

Total \$ 666.66

For North Cedar Building Fund:
 Luther Memorial Church, Des Moines, Iowa \$ 25.00
 Immanuel Lutheran Church, Kimballton, Ia., congregation 211.38
 Sunday School 76.11

Total \$ 312.49

For American Bible Society:
 Thomas B. Miller, Withee, Wis. 1.00

For the Month of February, 1960

For the Synod Budget:

Unassigned Receipts:
 (by Congregation)

Omaha, Nebr.	\$195.00
Menominee, Mich.	84.00
Withee, Wis.	200.00
Racine, Wis.	361.80
Trinity, Chicago, Ill.	200.00
Ludington, Mich.	500.00
Newark, New Jersey	120.00
Ringsted, Iowa	465.50
Edison, New Jersey	200.00
Muskegon, Mich.	460.00

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

LUTHERAN TIDINGS, Askov, Minnesota
 Return postage guaranteed.

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

I am a member of _____ the congregation at _____
 March 20, 1960

Name _____
 New Address _____
 City _____ State _____

JENSEN, JENS M.
 TYLER, MINN.
 R.T.L. 2,
 6-3

Danevang, Texas	409.25
Minneapolis, Minn.	210.00
Omaha, Nebr.	195.00
Greenville, Mich.	193.00
Cozad, Nebr.	83.33
Clinton, Iowa	200.00

Pastors' Pension Fund:
 Omaha, Nebr., from Rose and Axel Skelbeck 5.00

Seamen's Mission:
 Trinity Church Women, Chicago, Ill. 25.00

Children's Home:
 Omaha, Nebr. 25.00

Santal Mission:

Fredsville, Iowa	53.17
English Ladies' Aid, Danevang, Tex.	50.00
Racine, Wis.	5.00
Marie Brus, Solvang, Calif.	5.00
Bethlehem Lutheran Sunday School, Davey, Nebr.	10.00
Watsonville, Calif., from Guild	20.50
Bethlehem Lutheran Church, Cedar Falls, Iowa	5.00
For Hospital	95.00
Mrs. Carl Olsen, Des Moines, Iowa ..	3.00
Nysted Sunday School, Dannebrog, Nebr., for schooling	22.00
Sunshine Circle, Enumclaw, Wash... ..	8.31
Church Women, Enumclaw, Wash... ..	27.00
Juhl Mission Society, Marlette, Mich. ..	12.50
Germania Mission Society	12.50
Waterloo, Iowa	143.00
White, South Dakota	10.00
Ottar and Elsie Nissen, Hampton, Nebr.	30.00
Kirstine and Olaf Olsen, Detroit, Mich., for tractor fund	5.00
Luck, Wis., from a friend	5.00
Brush, Colo., in memory of Mrs. Anne Christensen from Mr. and Mrs. George Pedersen	2.00
from Mr. and Mrs. Niels Gade	3.00
Brush, Colo.	5.00
Trinity Lutheran Church Circle, Greenville, Mich.	11.75
Omaha, Nebr., offering from Rev. Riber lecture	47.41
in memory of Mr. C. C. Nielsen.. ..	10.00
Marquette, Nebr.	49.50
Cordova, Nebr.	30.90
Solvang, Calif.	80.00

Total Budget Receipts from Congregations \$4,893.43
 Previously acknowledged 4,557.82

Total to date \$9,451.25

Other Budget Receipts:

Pastors' Pension Contributions:

Rev. Harald Petersen, Luck, Wis... \$	26.00
Rev. John Enselmann, Badger, S. D.	34.00
Synod President	21.00
Rev. Ronald Jespersen, Cedar Falls, Iowa	24.50
Synod Secretary	1.75
Rev. Carlo Petersen, Ringsted, Iowa ..	24.00

Total \$ 131.25

Other Budget Receipts previously acknowledged 92.00

Total Budget Receipts to date \$ 223.25

Total Budget Receipts to date 9,674.50

Received for Items Outside of the Budget:

Lutheran World Action:
 (by Congregation)
 Dalum Ladies' Aid, Wayne, Alberta,

Canada	\$200.00
Omaha, Nebr., for Refugee Relief ..	35.00
Menominee, Mich.	12.20
Danevang, Texas	148.80
Racine, Wis.	10.00
In memory of Niels U. Hansen from Mildred Hansen	3.00
Ringsted, Iowa	73.20
Ladies' Aid, Detroit, Mich., for World Refugee Year Fund	100.00
Minneapolis, Minn.	39.00
Greenville, Mich.	44.00
Total	\$ 665.20

For Santal Mission:

Chicago, Ill., Trinity, from free will offering of Pastor Riber's visit ..	139.50
Dagmar Miller, for two children in school	10.00
Vivian Van Gortz, Saratoga, Calif.	3.00
Watsonville, Calif., for a child in school	9.50
Badger, S. D., in memory of Mr. Victor Damm, Arlington, S. D. ..	3.00
Dwight, Ill., from Dwight Women's Club for the Ribers' work	25.00
Miss D. Evangeline McRae, Midland, Mich., for Tractor Fund and Education	10.00
Nysted Sunday School, for a child in school	3.00
In memory of Mr. Eric Busk, Badger, S. D., from Mr. and Mrs. Donald Kjellsen, Arlington, S. D.	1.00
In memory of Mr. Harold Nelsen, Badger, S. D., from Mr. and Mrs. Niels Nielsen, Arlington, S. D. ..	1.00
Women's Mission Society District 4, for Lepers	6.55
Dist. 4 for Mohulpahari TB	96.75
Dist. 6 for Mohulpahari TB	5.00
Dist. 7 for Mohulpahari, General.. ..	40.00
Waterloo, Iowa	7.00
Lake Beneton, Minn., in memory of Mrs. Sara Jorgensen from Mrs. George Johansen	1.00
From offering during visit of Pastor Harold Riber: First Lutheran Church of Montcalm County, Trinity Lutheran Church, Greenville, Dannebrog Lutheran Church of South Sidney, St. Paul's Lutheran Church (UELC) Greenville, St. Thomas Lutheran Church (UELC) Trufant, Immanuel Lutheran Church (UELC) Sidney, Edmore Lutheran Church (UELC) Edmore ..	45.00
Brush, Colo.	10.00
Marquette, Nebr.	40.50

Total \$ 456.80

For Faith and Life Advance:

Congregation, Racine, Wis. \$ 55.75

For Lutheran Welfare of Iowa:

Bethlehem Congregation, Cedar Falls, Iowa
 3.00 |

For Pastors' Pension:

AELC Women's Mission Society.... 40.00

For Danish Lutheran Children's Home, Chicago, Ill.:

Danish Brotherhood in America, Omaha, Nebr. 404.40

Respectfully submitted,

American Evangelical Lutheran Church,

M. C. Miller, Treasurer,

79 West Road,

Circle Pines, Minnesota.