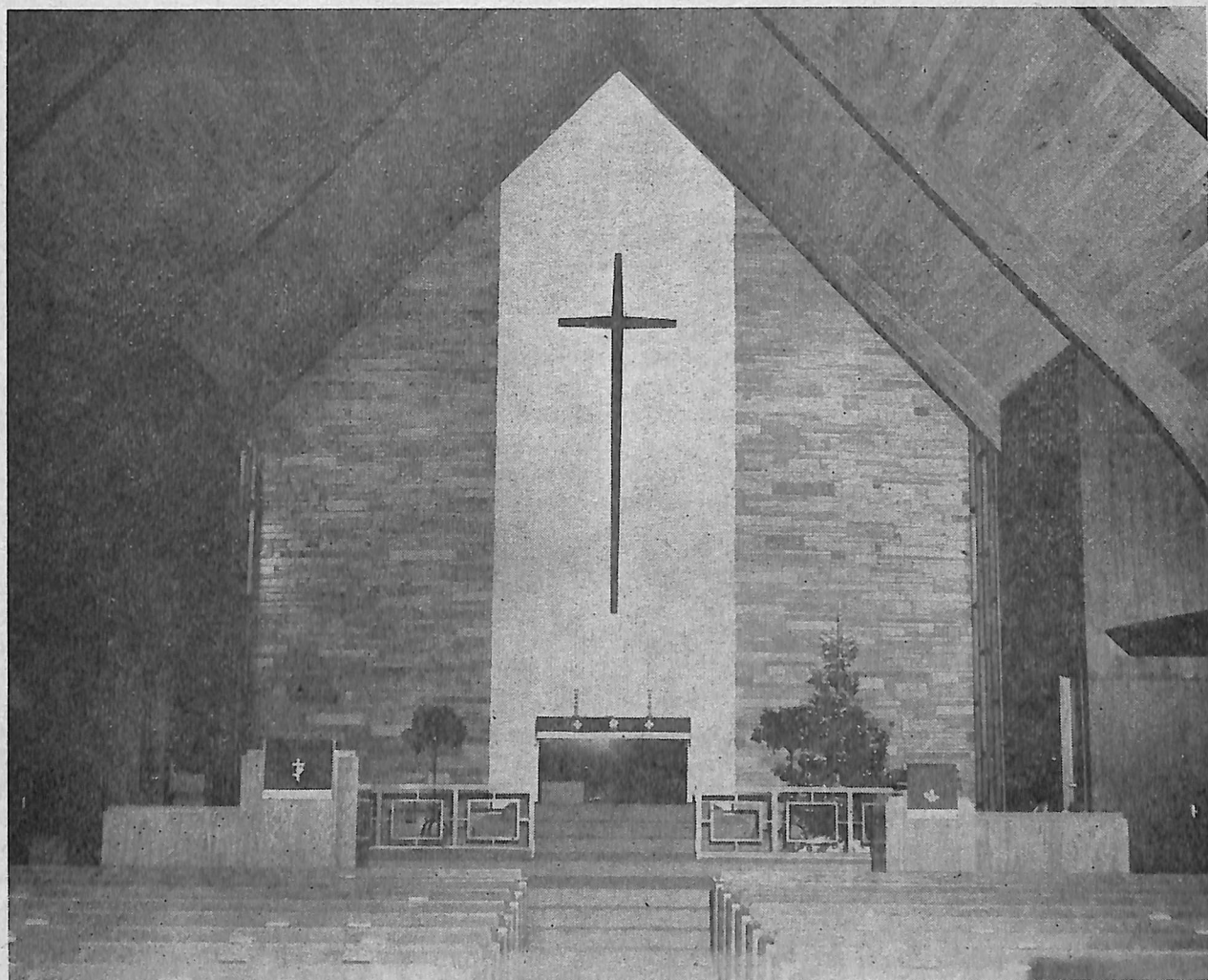


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Pictured above is the interior of the new St. Ansgar's Lutheran Church in Salinas, California, at Christmas. Indirect lighting throughout gives soft tones to the subdued colors of the stone appointments and the upholstered pews. The huge cross above the altar focuses and fixes the attention of the worshiper.

In This Issue

- CHURCH ATTENDANCE AT RECORD HIGH *Gallup Poll*
THE CHURCH'S ONE FOUNDATION *A. E. Farstrup*
ANGELS UNAWARES *H. M. Andersen*

Worship Attendance in the U.S. at Record High

Gallup Poll

Church attendance in the United States reached a record high during 1958, it was announced here by Religion In American Life.

The worship attendance movement office quoted the annual year-end Gallup Poll, which reported that 50,500,000 American adults attended church or synagogue services during an average week, an increase of 2,000,000 over 1957.

This figure represented 49 per cent of the total adult civilian population in the country. The percentage was the same as in 1955.

To arrive at an estimate of the average attendance figure in the U. S., surveys were made during selected weeks in the months of April, July, October and December of 1958.

Other findings of the Gallup Poll were:

Women were more faithful in worship attendance than men.

Roman Catholics attended more frequently than Protestants.

Proportionately, there were more churchgoers in the larger cities than in "small town" America.

Middle-aged persons had better attendance records than either young adults or those 50 and over.

Worship attendance was highest in the Midwest — 54 per cent of all adults — than in the East, South or Far West.

In the nationwide sample interviewed in the survey, this question was asked: "Did you, yourself, happen to attend church in the last seven days?"

Here are the findings of the American Institute of Public Opinion, commonly known as the Gallup Poll after its director, Dr. George Gallup, since 1955:

Attended Worship

Year	Per Cent	Total
1955	49%	49,600,000
1956	46%	47,500,000
1957	47%	48,500,000
1958	49%	50,500,000

The poll found that over half of all U. S. women (55 per cent) attended some worship service during an average week of 1958, compared with 45 per cent of the men. Higher attendance in the larger cities was attributed by Dr. Gallup to the fact that there are proportionately more Roman Catholics in the metropolitan areas than in the smaller towns.

American adults attend church far more regularly than adults in other countries. The percentage in this country of 49 per cent compares with 14 per cent of adults in Great Britain, which is nearly 80 per

cent Protestant. In predominantly Protestant Australia, the attendance percentage is 32.

Geographically, Americans attend worship more regularly in the Midwest than in other regions. The percentages are: Midwest, 54; East, 52; South, 51; Far West, 35.

Far more Roman Catholics attend worship regularly than Protestants. The Catholic percentage is 74, the Protestant 44. (The 1957 Gallup Poll placed Jewish attendance at 18 per cent.)

Half of all farm residents attend worship regularly. Percentages for cities are: 500,000 and over, 51; 50,000 to 499,999, 50; 2,500 to 49,999, 49; and under 2,500, 46.

Americans aged 30 to 49 attend more regularly than other age groups. The percentage for this group is 51, that for those 21 to 29 years of age, 48, and for those 50 years and over, 48.

According to the 1959, Yearbook of the American Churches, published by the National Council of Churches, church and synagogue membership in the U. S. now stands at 104,189,678, or 61 per cent of the total population. However, if all Protestant constituents, including children, are counted, the membership figure would be 132,115,901, according to Presbyterian Life.

The Lyric Psalms

"Those who talk of reading the Bible 'as literature' sometimes mean, I think, reading it without attending to the main thing it is about; like reading Burke with no interest in politics, or reading the Aeneid with no interest in Rome. That seems to me to be nonsense. But there is a saner sense in which the Bible, since it is after all literature, cannot properly be read except as literature; and the different parts of it as the different sorts of literature they are. Most emphatically the Psalms must be read as poems; as lyrics, with all the licenses and all the formalities, the hyperboles, the emotional rather than logical connections, which are proper to lyric poetry. They must be read as poems if they are to be understood; no less than French must be read as French or English as English. Otherwise we shall miss what is in them and think we see what is not."

— C. S. Lewis in
Reflections on the Psalms.

Nothing seems so tragic to one who is old as the death of one who is young, and this alone proves that life is a good thing.

— Zoe Akins.

The foolish man seeks happiness in the distance; the wise grows it under his feet.

— James Oppenheim.

It never occurs to fools that merit and good fortune are closely allied.

Goethe.

The Church's One Foundation

A. E. Farstrup

Vice-President, AELC

(Dedication of St. Ansgar's Lutheran Church

Text: Acts 2:38-42)

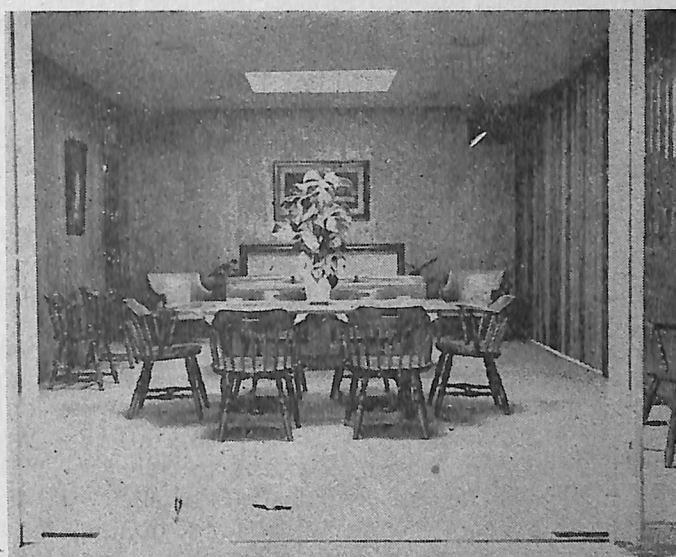
WE ARE GATHERED today for the purpose of dedicating this building and to set it aside for the worship of God. There is good reason to be grateful for the completion of this project which has taken much time, concern and energy, not to speak of the money it has cost. It is always noteworthy when a group of people decide to do something together and especially when the project is a church.

There is much in human society that divides people and draws them in various directions. This drawing apart leads ultimately to loneliness and frustration. In contrast, our richest experiences are always those in which we share a mutual concern and interest with others. The building of a church can be an enriching experience for a congregation. I believe it has been so, up to this time, for St. Ansgar's congregation.

Looking a bit beyond the fact that mortar, stone, glass and wood have now been brought together in this place to form a house of worship, we realize that a building derives its true value from the idea, or the life that it is to serve. It lies near at hand then, to ask why the members of this congregation have put their hand to this project.

The immediate answer to this question might conceivably be the simple fact that the city of Salinas has embarked upon an expansion of their Civic Center which calls for the use of the old St. Ansgar Church site. Such an answer would be true but certainly a very superficial reason, for the congregation could have decided to disorganize, brutal as this thought may seem. We might find other answers of a similar nature but none would suffice except the age-old answer that we build churches to house the Church. It is the nature of the Christian life and fellowship that it desires to praise and glorify God in prayer and song, and to listen to His Word. Furthermore, Christian people congregate in order to be nurtured and strengthened by God. We build churches in order to have a place to worship God in the name of Jesus Christ.

We build these houses of worship knowing full well that God is not bound to these particular places. Solomon was right, when he dedicated the first temple of the Lord: "Behold, heaven and the highest heaven can not contain Thee, how much less this house which I have built!" The same emphasis is given when we sing in the words of one of our hymns: "Surely, in temples made with hands, God the most highest is not dwelling. High above earth his temple stands, all



Scene in the comfortable lounge of the new St. Ansgar's Lutheran Church, in Salinas, California.

earthly temples excelling." Having said this however, the Christian can still speak from experience when he sings:

"Still we our earthly temples rear,
That we may herald His praises.
They are the homes where He draws near
And little children embraces.
Beautiful things in them are said;
God there with us His covenant made
Making us heirs of His Kingdom."

Having sung thusly, we have also said that this building can not be a church unless God's children gather here. It is the presence of people — perhaps only two or three — gathered in Christ's name that makes this place a holy place. It is possible to gather in many different ways. For such purposes we build clubhouses. But in this house it is the presence of the Church that makes it a house of God. For it is not people in a church that makes the Church. Only where Christ lives in the hearts and lives of men, through faith, can we speak of the living Church:

"We are God's house of living stones,
Built for His habitation.
He through baptismal grace us owns,
Heirs of His wondrous salvation."

Having now distinguished between the church as a building — and the Church as a fellowship centered around Jesus Christ, or, as we more often put it, the Word and the Sacraments, we must then ask, "What must characterize this fellowship if the blessing of God is to be upon it?" It is for this reason that I have used as my text, for this occasion, the words which I have read to you from the book of Acts. These words come to us from the very inception of the Church and will always stand for us as the ultimate authority in seeking an answer to the question we have raised. We must never forget that it is not you and I who have the last and final word in these matters. What the Church is and what is central in its fellowship is given by the Lord of the Church, and who should we more fully rely on than the witness coming to us from

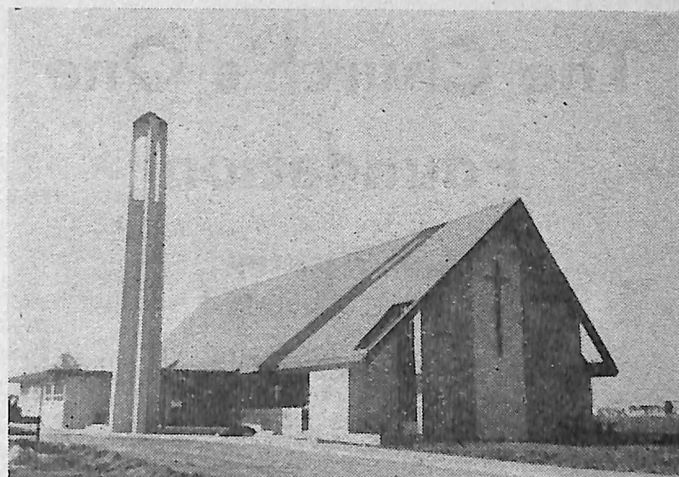
the congregation which was nearest to the source of our faith? It is not a question then, of what we think, but of how loyal we are to our Lord and His concept and purpose for the Church.

We note first then, that Christian fellowship builds upon a promise by God. This promise is given us in Holy Baptism. Through this promise we have received a gift that is priceless. A gift of forgiveness. A gift that comes to the sin-ridden and death-ruled world as rain to the parched earth. A gift that, through the promise of God, is to be for all generations and all peoples. Early in the history of the Church there were those who identified the fellowship with a certain national group, in this case the Jews. In the 15th Chapter of Acts we are told how this attempt was defeated and the gospel extended to everyone. So it must be also in our own day. No longer can we identify this congregation with, for example, those of Danish ancestry. We are grateful to them that they were true to the Faith Of The Fathers in their own generation. Today we re-affirm that the promise is "to all that are far off."

We will also note that the first congregation devoted itself "to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

We live in a world which increasingly tends to push aside the apostles' teachings. For this congregation to devote itself anew to these teachings will call for courage in the face of those who would popularize religion, make it a tool of the almighty state, or a stepping-stone to success, which some would tell us that it is. It will take courage to hold fast to the way of Love as "a more excellent way" when we are told that all we need is facts and sufficient armed strength to destroy our enemies. We need only to read the beatitudes to recognize how foreign the teaching of the apostles is to the spirit of our age.

If we are to be faithful to the spirit of our Lord and His Church we will need to gather often at the place where He has promised to meet us. They devoted themselves to the breaking of bread. We must share life with each other as they did, both in meeting the ordinary needs of life as well as in our moments

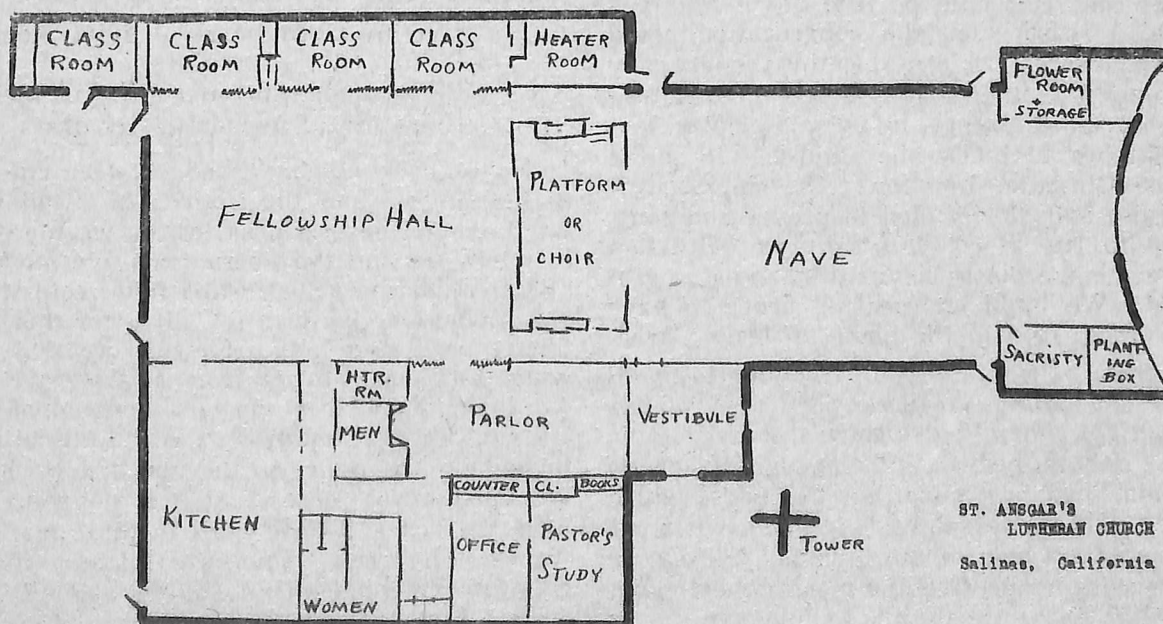


of worship. Most of all we must share in the gifts He has extended, and continues to extend, to us at the Lord's Table. By doing so we not only are strengthened but, as Paul writes to the congregation, "as often as you eat this bread, and drink this cup you proclaim the Lord's death until He come." May it be true of this congregation, as it is true of the new church, that the altar, as the table of the Lord, will become the center of worship. May the preaching and the teaching lead men and women to this altar to kneel here penitently and in faith so that they may arise and sing: "O dearest Lord, receive from me the heartfelt thanks I offer Thee, who through Thy body and Thy blood, has wrought my soul's eternal good."

Finally, we are told that the first congregation also devoted themselves to "the prayers." What is this but a recognition of the truth that the Church realizes that, "except the Lord build the house, they labor in vain that build it?" It is still true, that "with might of ours we cannot win, soon were our loss effected."

In speaking of the importance of prayer, Martin Luther has given us some words that might well be brought to our attention as we dedicate this Lutheran Church "to the glory of God," as you have put it on your corner stone:

(Continued on Page 16)



*Some Social Concepts
of "The Stranger"*

Angels Unawares

H. M. Andersen

Pastor, Enumclaw, Wash.



WHEN I FIRST read the book by the above title, the title had a familiar ring, but I was unable to place the context from which it was taken. The book was written by Dale Evans (Roy Rogers' wife), about a child of theirs who was born a mongoloid, and it describes the blessings which came to them through their love for this child, even though — due to its biological limitations, it was incapable of "responding."

Later, upon reading in the Epistle to the Hebrews, I came across the context, which is as follows: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." It is not apparent, immediately, what Dale Evans had in mind, or whether, in fact, she saw the relationship between a biologically deficient child, and the "stranger." We shall turn to that problem later, but let us first consider what the writer of the Hebrews had reference to.

The "stranger" has caught the interest and attention of men in all cultures and in all periods of history. He is ever present among us; he is a person to whom we must respond, and to whom response is difficult. It is, of course, not really difficult because most cultures have prescribed for us what our attitude toward the stranger shall be. What we mean is that, whatever the response to him is, it is usually an irrational response — extraneous to the internal ordering of the group.

In some cultures he is regarded as an enemy, in others with curiosity, in still others with suspicion, inhospitality and fear — and, as Hebrews 13:2 states, occasionally as an angel unawares. We need but think briefly upon our own culture to realize that parents here admonish their children to beware of strangers — to be suspicious and to avoid having any dealings with them.¹

Needless to say, strangers very rarely are angels in disguise or enemies bent on malevolent acts. Indeed, most of them by far are a pitiful lot of lonely, detached persons whose lives have lost their social context and who have become aimless wanderers, whose eccentricity consists in their detachment.

Ordinarily, we think of this strangeness as being a property or quality which is inherent in the person, and fail to realize that it is a relational concept. For

the community to which he responds is as strange to him as he is to the responding community.

"The intimate relationships which unite the others of the group have not been established with them (strangers); the feeling of strangeness and of social isolation which comes from the absence of such relationships still persists. The others share sentiments and associations and experiences in which the outsider has had no part and he can come to feel that he belongs to the group only as relationships are established with him through his sharing some part of the common life of the group....in such cases in which obstacles, such as differences in race, nationality, class or temperament prevent the ready extension of the group relationships, the stranger may remain indefinitely outside the group."²

While our attention is frequently focussed on the isolated individual as a stranger, our interest and attention in him is partly because we realize that he is but the epitome of an experience which is common to us all, for, all of us, though we may **belong** in a community, feel at the same time a certain degree of detachment from it — and while we manage to hide this sense of loneliness in the midst of friends, we do share a little of the sentiment expressed by the hymnwriter, Mary Shindler, who wrote, in part: "I'm a pilgrim and I'm a stranger; I can tarry but a night; do not detain me, for I am going to where the fountains are ever flowing.....here in this country so dark and dreary I long have wandered, forlorn and weary....." It is a picture of man who, despite his participation and identification in group life, feels that he is not fully known and understood, and sees himself as a stranger to life itself — who feels the peculiar detachment of being in the world, but not altogether of the world.

To those of us who are familiar with the scripture of the Judeo-Christian tradition, this is a frequent and recurring theme. Indeed, the very name of the books of the Bible, dichotomized into the old and new testaments, call attention to the essential character of the struggle for identity on the part of the Jews. "The people of God" — the wandering Jew — perpetually a stranger — who were "a people, yet not a people," and in whom there arose the hope of a promised land. The attractiveness of this hope lay in its promise — to cease being strangers. Thus the old testament deals with this promise and its condi-

1. It is interesting to note that the statistical evidence overwhelmingly indicates that the probability of our being victims of personal violence is less at the hands of strangers than at the hand of our nearest relatives and friends.

2. Margaret Mary Wood, *THE STRANGER*, (New York: Columbia University Press, 1934) p. 45.

tions. Indicative of this motivating force is Moses' own naming of his two sons, Gershom, which means "to be an alien in a strange land," and Eliezer, which means "the deliverance from this curse." Thus we see a similarity between the old and new testaments with regard to the sense of detachment." The former addresses itself to man's role as a social stranger and the latter to his alienation from life — or from God.

The soul-shattering profundity of this experience is one which is understood by the Israelites — as Jeremiah exclaims, "Moab (the Moabites) has been at ease from his youth and has settled on his lees; he has not been emptied from vessel into vessel — nor has he gone into exile. His taste remains in him and his scent is not changed." It is interesting here to note that the feeling of belonging, and the sense of security which arises out of social solidarity in a circumscribed geographical area is referred to as emergent qualities which give life its unique "flavor and aroma."

It is not a coincidence, therefore, that the structure of the Judeo-Christian theology has taken its present form. The law of Moses was only half of the testament (old), the other half was the promise, and the former was the condition for the latter. It is not possible to have a land and a people without order. The law, therefore, which is frequently asserted to be a revelation from "above," is so in the sense that it arises out of the preconditions imposed by the creator in man as a social, communicative and conscious being. The formula by which to avoid being aliens and strangers according to Moses' revelation, is to have a group which is identified with a geographic area and which lives in accordance with God's moral codes. Sharing in this life together, gives it its emergent qualities — its aroma and flavor. What is implicit in the old, becomes explicit in the new (testament).

As we have seen, though we do in fact belong and share in a community, there can never be a complete sharing — a complete empathy. It is this incompleteness, the feeling that we can never really be fully known, which gives life, for man, the sense of detachment; the knowledge that in its totality, man is still a stranger to life and is alienated from God in the same measure. Somehow, we see in the revelation of Christ, the assurance that when human empathy is complete — and only then — will we "know God." If, for example, we think of the symbolic representations stressed in Christianity — we marshal forth a long list of words which relate themselves to the empathic skill — by which we come to know and share life with each other. Such words as — communion, forgiveness (God's forgiveness of us depends on our willingness to forgive others), sympathy, compassion, tolerance, brotherhood, equality, fellowship and cooperation — to mention only a partial list, are all relational terms which deal with the extent and degree of our mutuality, of our consciousness of kind. On the other hand, we have those symbols which represent the obstacles to communion with both God and man, such as; suspicion, enmity, jealousy, hatred, selfishness, meanness, stinginess, bigotry, prejudice and intolerance, to mention only a few.

Degradation, as such, is seen as a personal fault —

but it is a measure of alienation and detachment. The more we are incapable of empathy with our fellowmen — the greater is our sense of loneliness and guilt, and the greater our alienation from God.

The stranger, like Dale Evans' biologically defective child, is a special case of a common deficiency in which we all share, for he is the person who, for whatever reason, is incapable of sharing with his fellowman — and entering into the kind of experience which gives life its "flavor and aroma."

We shall have more to say about the implications of the stranger in a later contribution.

Enchanted Evening

Wan winter evening light
Comes past naked twig and branch,
Comes through frost-etched panes
And frilly curtain,
Leaving only faint illumination,
Casting blurred shadows
And indistinct outline.
Yet I do not wish for more
This quiet eve.
I have enough for reverie.

R. Jespersen.

OH! THATS SOMETHING GROWN-UPS NEED



Courtesy Cincinnati Enquirer

Pope's Proposal Causes Stir

A Council With Roman Catholics ?

World Council of Churches

Lack of factual information about the Ecumenical Council recently proposed by Pope John XXIII makes it impossible for the World Council of Churches to make any specific statement about it now, the body's Executive Committee agreed in its semi-annual meeting in Geneva, Switzerland.

At a five-day meeting (February 9-13) at the Council's headquarters, the Executive Committee covered a wide range of subjects from the return to Cyprus of Archbishop Makarios to plans for its first meeting in South America.

The Executive Committee heard World Council president Bishop Sante Uberto Barbieri, Methodist of Buenos Aires, Argentina, outline plans for the Committee's meeting in his city February 8-12, 1960. This will be the first major meeting of any deliberative body of the World Council of Churches in Latin America.

Bishop Barbieri said he hoped the visit of the Executive Committee would lead to better understanding of the ecumenical movement on that continent where evangelical churches are expanding rapidly. He asked the Committee members to accept speaking engagements throughout Latin America in connection with the meeting. Consultations with evangelical and Orthodox leaders are planned.

While voting to withhold formal comment on the recent Vatican proposal for an Ecumenical Council, the Committee did indicate that there was widespread interest on the topic among its 171 member churches in 53 lands.

General approval was given to an earlier statement by the WCC's general secretary, Dr. W. A. Visser 't Hooft, which said that "much depends on the manner in which the Council will be called and the spirit in which the question of Christian unity is approached." He said, "The question is how ecumenical will the council be in composition and in spirit?"

A small group was appointed to keep under review implications and developments in connection with the forthcoming Ecumenical Council. The view was unanimously expressed that the experience of the ecumenical movement as expressed by the World Council indicates that "progress towards unity is made when churches meet together on the basis of mutual respect with full commitment on the part of each church to the truth of the Gospel, to charity, and to a faithful interpretation of its deepest convictions."

Actual cooperation among churches in service, in working for a responsible society and a just and durable peace, and in theological discussions were listed as "fruitful first steps" to interchurch relations. Efforts to secure religious liberty for "all people in every land" were also named.

The Executive expressed confidence that Protestant, Anglican and Orthodox churches belonging to the World Council "will continue to pray for unity as Christ wills it."

In other actions the Committee:

Urged the cessation of atomic tests recognizing that "any agreement, however carefully framed, involves a measure of calculated risk for all parties." The statement was drafted by the Commission of the Churches on International Affairs and transmitted to the heads of British, Soviet and American delegations meeting for three-power talks concurrently in Geneva.

Approved development of detailed plans for the first stages of the new WCC headquarters to be located near the United Nations in Geneva. The \$2,500,000 project for a modern headquarters includes a centrally placed chapel.

Received a report from Dr. H. H. Wolf, director of the Ecumenical Institute, Bossey, Switzerland, one of a two-man delegation from the WCC to Cyprus, and expressed hope for the early return of Archbishop Makarios to Cyprus.

Noted that although no official reply has yet been received from the Holy Orthodox Church of Russia regarding proposals made last August, representatives of the Patriarchate are expected to attend the Council's Central Committee on the Island of Rhodes August 18-29.

Welcomed "most cordially" the UN decision to proclaim 1959 World Refugee Year and promised that the World Council "in addition to its permanent service will do all in its power to cooperate in any constructive initiative taken by governments to solve the refugee problem."

Reviewed progress of negotiations for integration of the WCC with the International Missionary Council and indicated that "no radical change" has been suggested in the draft plan of integration.

Expressed "great appreciation" to the churches for the steady increase in giving to its Division of Inter-Church Aid and Refugees "without dramatic appeals or an emergency." The 1958 budget of \$825,000 was oversubscribed.

Voted that delegates to its Third Assembly to be held in Asia at the end of 1960 be 600, the same as at its 1954 Assembly in Evanston, Ill.

Paid tribute to five leaders of the ecumenical movement who have died since the August meeting of the Central Committee in Nyborg, Denmark. They were: Bishop G. K. A. Bell of the United Kingdom, an honorary president of the Council; Bishop Eivind Berggrav of Norway, a former president; and Bishop Volkmar Hertrich of Germany, Archbishop Howard W. K. Mowll and the Rev. C. Denis Ryan of Australia, all members of the Central Committee.

God and faith belong together so that all statements about God which are made from some other point of view than that of faith in Him, are really not statements about Him at all.

— Luther.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

AELYF Doin's

Diamond Lake (Lake Benton), Minnesota: We have been having talks by our pastor concerning different denominations. It is very interesting to learn how other churches worship and what our differences are. Our Youth Sunday was held on January 25. Gale Krog, Faye Johnson, Karen Petersen, James Christensen and Roger Hanson conducted the liturgy. Clyde Krog read the sermon, "Not as One that Beateth the Air." Special music was sung by Arlene Hanson and Marsha Faaborg.

Ruthton, Minnesota: We have a very small league and have difficulty with a very active program. We did observe Youth Sunday on February 1, however. Those who conducted the liturgy included Gary Norgaard, Gene Wrege, Mary Ellen Hansen, Connie Jorgensen, Sharon Petersen, Mary Ann North, Joyce Sinding and Ronald Riisager. Pastor Rossman delivered a sermon on "Youth and the Church."

Ringsted, Iowa: We observed our Youth Sunday here on February 8. Some of us members of the Fellowship conducted the liturgy and Pastor Petersen delivered the sermon. Seven of us attended the Winter Camp this year. We had a wonderful time and hope to return again next year.

Salinas, California: Our Youth Sunday was observed on February 1. Several of our young people participated with Gary Meyer telling the children's story and Doug Hender delivering the sermon. We have been bowling lately and hope to have a more full report in the next issue.

Snow-Study-Sleep ?

Add several inches of new snow to 40 young people, mix in a little planning and preparation and the end result is more delicious than a chocolate cake steaming from the oven. The Iowa Winter Camp was such a delicious treat. Young people from Cedar Falls, Ringsted, Newell, Hampton, Kimballton and Des Moines gathered at the state 4-H camp near Madrid for a week end of fun and fellowship.

Opening on Friday evening, January 23, the campers slussed (that's a sound, not a word) out into the woods on the hills for a hike. The stars were shining brightly and the snow shone like candles on a Christmas tree. Wet feet, runny noses and smiling faces came trudging in on weary feet about 9 p. m. A supper of steaming chili greeted them and all was jolity and excitement again.

Rev. Carlo Petersen led the Saturday morning wor-

ship services. A Bible study directed by Dean Axel Kildegard completed the serious study for the morning. Before dinner, a few "hardy" souls washed faces in the snow...whether willingly or not is beside the point. A few snowballs filled the air, and dinner was the only thing that averted a war.

The bright sunshine was rapidly melting the snow, so all present hurried out to the "Tobogganning Hill" for a few daring trips down the side of the "mountain." A tumble here and there didn't dampen the spirits, but the same cannot be said for the clothes. The day wore on and tired bodies again returned to the lodge.

A discussion on the very relevant topic of church merger was led by Dean Kildegard just before supper. Those present know a little more about what is happening now.

Saturday night was fun night. The talents of some of those present were displayed in a game known as "Keep Talking." It seems that some have an easier time of this than others! Singing and folk dancing are musts when we Danes get together, and they were not missing at this camp!

The pastors present led the campers in an inspiring Bible study on Sunday morning. The worship service was conducted by Rev. Harold Olsen. A big dinner and the usual sad farewells were said, and another Iowa Winter Camp goes into the record books.

The camp director, Rev. Charles Terrell and the district officers deserve a hearty "Thanks" for a job well done! There was fun and laughter, stunts and horseplay. But there was also study, discussion and worship. The cooperation and friendliness of the campers far outshone the limited effort to get out of KP. Come back and bring a friend in 1960!

The Time of Lent

Sometimes we get depressed. Everything just seems to go wrong. Too much homework, can't get the car for the big date, the pastor asks us to be at LYF early so we can do some extra work....it seems that things are all wrong. But sometimes things are a lot worse, like when we never seem to do right things. It seems like we are always getting into trouble because we just don't do right.

The disciples were depressed, too, when Christ died. It seemed to them that the love of God had died on the cross, too. But then Jesus rose from the dead, and the love was recognized ever stronger.

Lent is the time or season when the great obedience, self-giving sacrifice of Christ becomes very clear to us. He went all the way in suffering, pain and even death so that we could be able to see the great love of God.

When we are depressed and everything is going wrong, we see our need for help. We know that we need to be redeemed. We need to bow down and pray for the mercy which only God can give. We cannot help but be humble when we think of all that Christ did, as compared with our miserable lives.

During this Lenten season, let us, as young people of the church, direct our lives in the direction of the great love of God. God will guide us if we let Him. He will help us in our time of need.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Women's Mission Society (AELC)

STATEMENT OF RECEIPTS, DISBURSEMENTS AND BALANCES FOR THE PERIOD FROM JULY 1 TO DECEMBER 31, 1958

RECEIPTS:

District	General Fund	Home Mission	Dorm. Beds	Member-ship	Santal Mission	Golden Jubilee Schrsip.	Total
Bal. 7-1	\$1371.17	\$307.73	\$1056.89	\$	\$	\$2439.53	\$517.33
Dis. I ...	30.00			8.00		69.25	107.25
Dis. II ..	10.00*	34.30	35.00	8.00	36.50	74.05	197.85
Dis. III .			60.00			387.93	447.93
Dis. IV ..	96.45		137.50	17.00		12.00	262.95
Dis. V ...	32.25		50.00	6.00		336.02	424.27
Dis. VI ..	52.65	52.00	63.00	8.00		501.73	677.38
Dis. VII .	75.70	15.00	25.00		10.00**	265.75	391.45
Dis. VIII				4.00		1.00	5.00
Dis. IX ..	26.28					241.06	267.34
Nat. Con. Col.						215.26	215.26

Totals ..\$1694.51 \$409.03 \$1427.39 \$51.00 \$46.50 \$4543.58 \$8172.01

There were no contributions to the Seamens Mission.

* earmarked Seminary Fund

** earmarked Tractor Fund

EXPENDITURES:

By board action, Santal Mission	\$ 100.00
By board action, National Church Women dues	50.00
By board action, film library, Des Moines	40.00
By board action, six Mission churches, \$100 ea.	600.00
Use of Norse Home, Seattle	10.00
Organist, Seattle	10.00
Convention expense	55.66
Lutheran Tidings, Jubilee issue	153.15
Jubilee banquet expense	24.17
National convention and board mtg. travel exp.	288.48
Postage	9.84
Office supplies	49.02
Stationery and envelopes	41.20
District treasurers' receipt books	23.50
Earmarked Bone Lake	10.00
Harry Jensen, dormitory bed (balance in full)	1482.63
Earmarked Santal	56.50

TOTAL EXPENDITURES\$3004.15

BALANCE IN ALL FUNDS\$5167.86

Balance by funds according to your new treasurer and are subject to corrections or changes:

General Fund	\$ 819.49
Home Mission	190.97*
Dormitory Fund	55.24*
Santal Mission00
Seamens Mission00
Membership	51.00
Scholarship Fund	4543.58

\$5167.86

*Indicates a red balance.

Respectfully submitted,
Ida Christensen.

Then, I should also like to have another reminder in the paper regarding the sending of all funds through the district treasurer and indicating as nearly as possible, according to the funds listed in the report, which account to credit. Some money is received to be credited to **operating fund** and some to the **mission**. I have been depositing it all in **general** unless otherwise stated, but question whether **home mission** is meant by **mission**.

Ida Christensen.

Women's Retreat

Yes, we are planning to have a Women's Retreat at Danebod College, Tyler, Minnesota in June. Winter is here now but summer will be here before we realize it, therefore you should start making plans now to attend this special project of the women in Districts IV, V and VI — with the opening meeting Tuesday evening, June 23, two full days, 24th and 25th and closing meeting following breakfast on Friday morning. A splendid program is in the making. Watch this page for future announcements.

Alma Meyer.

Prayer Book in Stew; Beef Goes to Church

Worshippers at a Mass in the Roman Catholic church at Lanion, France, were shocked when a woman's voice echoed through the building exclaiming: "Oh, my Sunday dinner!"

The parishioner had just found in her handbag, carefully wrapped in greaseproof paper, a piece of beef which she thought was cooking in a stew in her kitchen.

Chilled by a sudden suspicion, the lady ran home immediately and found her prayer book floating with an assortment of holy pictures among the vegetables in the stewpot where she had popped it in her haste to get to church.

— Lutheran Standard.

Plain Talk on

Religion in Public Education

C. Emanuel Carlson, Ph. D.

SOME TIME AGO I spent several days in a conference on religion in the public schools. We spent the first two days arguing the various facets of the problem. When we came to the point of asking one another, "What do we mean by the word 'religion'?" we found four distinct concepts: (1) Some used the word "religion" as being largely synonymous with a person's system of values. They thought of his attitudes toward other people, toward other nations, toward property, toward women and children, toward work, and all other things that make up ordinary living. (2) Others in the groups thought primarily of the institutions which present the ideas and the claims of religion. They thought of the churches and the agencies operated by the churches. (3) Still others thought primarily of what the theologians call "order." They thought of creeds and forms and ritual of worship and the various behavior patterns that make up the exercise of group religion. Finally (4) some in the group defined religion as an individual's personal relationship to his Creator, his relationship to God.

These four uses of the word "religion" are inter-related and overlapping. If you will agree as to the place to put your emphasis among these four, you will very largely settle many of the arguments about religion in public education. If you define religion as the equivalent of values, then for you it is part of the culture pattern in which you live. Every culture has its patterns of moral and spiritual values. It is impossible for people to live together without them. No public school has ever existed without attempting to cultivate such values in the rising generation. The separation of church and state then becomes unthinkable.

If you define religion in terms of organizations and institutions, then the religion in the public schools becomes a recruiting activity for those organizations. In a pluralistic society in which no one group dominates the total scene, that arrangement becomes competitively impossible, and if you think of religion in terms of ecclesiastical order, of creeds and ceremonial aspects of worship, the same thing is largely true. Here, however, an additional difference appears among the religious groups. Some groups have much to teach in the way of creeds and ritual so that the time available for instruction on Sunday becomes utterly inadequate for the instructional job. Other groups place much less emphasis on this aspect and require much less time to gain the religious conformity of the person.

Finally, if you put your religious emphasis on a person's relationship to God, then you recognize that religion is more nearly "caught" than "taught" and that it cannot be communicated by non-believing, uncommitted teachers. It then certainly lies beyond the scope and powers of government and cultural conformity.

To briefly state our American tradition on this point, it would be something like this. We have expected the public schools to teach the moral and spiritual values of American culture, to teach integrity and loyalty, self-restraint and respect for human personality. We have expected our schools to make it clear that the individual person is the **end** and our institutions are the **means**. Certainly our public schools have taught moral and spiritual values. They have not achieved perfection, but they have laid down a common set of facts and a set of culture values. We have assumed that the institutions of religion should be free to recruit the American citizens and the American population for their own institutions, and to influence them freely to their highest ideals, but that such participation in religion should be one of **voluntary responsiveness**, in support of which the compulsory school attendance laws of the state must not be used. Further, we have assumed that matters of "order," creeds and forms of worship, can be adequately taught by the church itself, so that the indoctrination of the person into the religious group must remain a responsibility of the religious group. Thus the setting up of an established church in our social order would be an easy way to get easy answers to all our questions on morals and values; but those answers would be slanted and limited by the competence and the interests of the ecclesiastical leadership in power. Religion then becomes conformity at the human level.

For approximately a century our system of public education was calmly taken for granted. It was something that we had — and that would remain with us for eons to come. It was a splendid new device with the wonder and the admiration of the world focused upon it. It was free — free of cost, free of regimentation, free of institutional interests. Millions of Europeans heard of it and wanted it but could not have it. Hundreds of thousands from almost every nation in Europe were so anxious to enjoy the benefits of free instruction that they left their native lands to give their children these opportunities in the land of freedom.

During those days of confidence we thought of education as being something different from indoctrination or social or economic propaganda. We said, perhaps glibly, that man has a right to knowledge, that he has a right to think for himself, and that above all else he has a right to his conscience, to his worship, and to his religious expressions. At least we professed that man as a creature was important and that his nurture and development were matters of great

Dr. Carlson is Executive Director of the Baptist Committee on Public Affairs with headquarters in Washington, D. C.

national concern. Today the world is much less sure that man is important. In recent world history throughout the world today are vast mass movements dedicated to the proposition that social, economic and religious patterns are much more important than people. National leaders have demonstrated a horrifying willingness to treat man as expendable. Millions were simply destroyed under the Nazi program because they were not "Aryans." How many have been expended in these recent decades under authoritarian regimes the historian will never be able to determine. But in each instance the philosophy has been the same, namely, that the institutions are more important than the people. Totalitarianism consists in having people serve institutions instead of having institutions serve people, and so we are moving back into the dark ages.

In this present world of tensions many Americans, too, have become unsure of themselves. Many have come to think of "the people" as separated from "true values," so that a deliberate or external program must be conceived for "teaching moral and spiritual values" to the people. Others say that only "the church" has the true understanding of these moral and spiritual values and so parochial education is claimed to be our only hope.

Today America's chief indoor sport seems to be to criticize our public educational program on the assumption that we are criticizing somebody else. Cynical college professors, who for years have complained at the inadequacies of the arriving freshman and have blamed high school teachers for their problems, now have a nation-wide audience and pages of space in many magazines. Our military scientists seem to think that we are losing the race for missiles and atoms in the public schools of the land. Many chieftains of commerce and industry who are confident of the merits of economic freedom, have grave doubts about the wisdom of intellectual freedom in our schools. And in line with all this, clergymen in considerable numbers are saying that the public schools must teach religion to save our way of life. Each seems to be quite unaware that his suggestion is the surest way to reduce influence of the churches and the vitality of faith, and to remove us from our free tradition. Nation after nation has demonstrated that compulsory religious instruction carried on by uncommitted teachers is the most effective inoculating against vital religious experience.

No society can endure unless it makes some provision for its own transmission. Society in the Middle Ages was "the church" because education was largely left to the church. Agrarian economies of all ages have arranged educational patterns suited to their needs, teaching the child enough to relate him to the soil and to the immediate community. Hitler in his time took over the schools of Germany, and so did

the Communists in Russia. It is normal and unavoidable that a community should seek to project itself into the future by nursing the young into the data, the practices and the values of that community. Ordinarily this means schools for general instruction. Democracy in the modern world had no choice, and has no choice but to conceive an educational program to meet the needs of the people in that society.

This means that the values in a program of popular instruction tend to rest on the values which are currently accepted by the controlling elements in the political unit. All schools are based on some moral and spiritual values. The American public schools never were an exception to that principle. Every culture has in it attitudes toward the group itself, toward the various population elements in it, toward other groups, toward things possessed and things desired, toward life and death, toward women and children, toward church and school, etc., *ad inf.* Of course the public schools teach values, but they are the traditional and predominant values of American life. They are part of our community life, no worse and sometimes not much better. They do not teach the values of "the church," not those of 18th century Europe, not those of Judaism, nor those of a score of special interest groups that would like to use these schools for their own purposes.

This is as it should be. If we were to deprive our nation of the opportunity to hand down the legacy of its growing culture we would terminate the life of our nation. If parochialism wins out and 257 religious groups proceed to produce "citizens," each according to its own notions, the coherence of the nation would be dissolved. If we partition the various regions into so many educational programs we will have that many nations within the nation. The struggle in behalf of our public schools, then, is of no small significance. It is based on an appreciation of the values that constitute our heritage and our coherence.

To take this position does not mean that we resist change. On the contrary, it means that we must be constantly alert to the changing educational needs in our nation. If grandfather's education was just what he needed in the good old time of the horse and buggy, it obviously is not suited to survival in a day of cars, planes and electronic missiles. There must be a "fringe of freedom" on our cultural heritage which permits the educator to assist the rising generation to adjust to the changing times. We cannot turn back the clock — but sometimes we have to turn it ahead with distressing frequency and speed. To refuse to do so is to spite our children and ourselves, our nations and our world.

The American public schools have been agencies of American culture, of American national and community life. Today many are critical of the schools

Schools and Our Freedom

Two-time presidential loser Adlai Stevenson, in a recent address, attributed much of the United States' loss of impetus and conviction to its having "confused the free with the free and easy."

"If freedom means ease alone," he said, "if it means shirking hard disciplines of learning, if it means evading the rigors and rewards of creative activity, if it means more expenditure on advertising than education, if it means 'bachelor cooking' and 'life adjustment' courses in the schools and the steady cult of the trivial and mediocre, if it means — worst of all — indifference or even contempt for all but athletic excellence, we may keep for a time the form of free society, but its spirit will be dead."

and find them lacking at the point of values. Certainly they lack much and have tremendous needs. They need facilities, support and personnel. But to say that they lack values is to indict the American public. Frequently we are told that "God is left out" or that "the schools are ungodly." This is an old familiar line. Many of the first generations immigrants who desired "Swedish culture" or "German culture" for their children, expecting to sing those languages in heaven, looked upon the "American school" as "pagan" because they did not teach "God." As soon as the next generation came along, adjusted to American life, the sense of God's absence was relieved. During 1956 there was a rising demand for religious instruction in the schools of Poland. In December of 1956 the Roman Catholic church and the Government of Poland worked out an agreement which enabled "God" to return to the schools of Poland in January, 1957. No doubt He did! Sometimes we talk as though religion is like galoshes — worn or not worn as we please. They can be left at the door when not desired.

The superficiality of such thought is obvious to you. No teacher can leave his philosophy of science outside when he goes into the high school laboratory, nor can he leave his philosophy of history at the door of the school building. Were we to ask that of our teachers we would quickly drive all people of thought and of integrity out of the profession. Certain aspects of religion are part of history and should be neither denied nor forgotten. But this recognition of culture and values in the schools does not mean that we are justified in using those schools to coerce the pupils to the church or to the tenets of the church. The public schools are not godless unless we are a godless generation. The schools are part and parcel of our lives. If the American people are a godly people, then God is in their schools also. Many countries have been taught to merge their concept of God with their own culture. Invariably both God and culture suffer. God becomes a diminutive of His real self, and culture becomes cast in a mold of unchanging verities. We should be spared such confusion.

In the matter of values the schools are weighed and found wanting also in the production of skilled scientists and budding business executives. A new age — an age of "organization man" and circling satellites — has suddenly come upon us, and the public schools are found deficient of the values of this new age. Now we must screen out genius early and capitalize on its development so as to give us leadership where we need it. In this also it will be wise to analyze how far we really wish to shift. Does the scientist have value because his skills are needed by the nation, or is the man of worth as a person? Must we have the business organizer, or the propaganda expert, or do we want mature, sane, broad-minded and big-hearted men? There is indeed room for more mathematics and science, but let us not panic and run from our fundamental insights.

The Russian revolution launched a new educational program in the 1920's and 1930's. It discarded the

values of the Tsarist regime and adopted the values of the revolution, glorifying industry and science over the aristocracy of blood and land. It set up a "crash" educational program to industrialize the nation at the maximum possible speed. That the achievements of this government directed program of guidance and training are significant within the province of its objectives no one would dispute. But does that mean that we should adopt that system? Does not democracy have something to offer this modern world in its originating insight regarding the worth of man?

Youth today is caught in the midst of a phenomenal shifting of community or national values. We grandparents are trying heroically to defend values that arose in a past economy but have no more divine sanction in them than some of the new values of our changing world. But youth must go on. The boy who is in school now must be so instructed that he can live and be effective fifty or sixty years from now in a world that even Buck Rogers has not dreamed of yet. It is not backward to the agrarian concepts and patterns of the Middle Ages that we must turn our clocks, but forward to the most advanced visions which we can find within the wisdom and purposes of God.

What then are the institutional patterns needed for the training of free minds for tomorrow's world? God no doubt has the answer, but certainly no one institution has it. Ultimate reality is not defined by institutional structures. If the family, the church, or the state were to be given a monopoly over the education of the next generation, any one of them would perform within a set of

serious limitations. When our founding fathers tried to figure out how to set up a government that was "for the people," i. e., a government that could not become absolute and oppressive on the people, they decided upon a "check and balance system." A legislature to make the laws, an administration to carry out the laws, and the courts to adjudicate differences, each branch checking on the other and keeping a balance among the "separated powers." And all the people live under all the powers of the government.

That is a good analogy for education. A child needs not just one education from one institution. He needs three educations from as many institutions. The family must begin the process, but it cannot impose itself and its limitations on the future children. Nor can the state be permitted to absorb exclusively the person who was created in the image of God. He has a destiny on earth and in eternity which lies beyond the scope and competence of government, and must be taught by the church. All three must rise to the new demands for a generation of greater spiritual, intellectual and social competence than the world has yet known. We must help parents in their desire to do a good job for their children in the home, we must help our communities do a good job for the citizens of tomorrow, and we must help the churches do a good job in order that the next generation shall be "children of God," and worthy of their spiritual heritage.

To rethink education in America is unavoidable in the new world in which we live. It is a world made

(Continued on Page 15)

**Who so neglects learning
in his youth, loses the past
and is dead for the future.**

—Euripides.

Lutheran News from Around the World

NLC URGES COOPERATION WITH OTHER PROTESTANTS IN HOME MISSIONS FIELD

Milwaukee—(NLC)—A proposal to cooperate more closely with other Protestants in the establishment of new churches in America was endorsed by the National Lutheran Council at its 41st annual meeting here.

By a unanimous vote, the Council approved a statement on "Planning Together with Other Protestants" that will be transmitted to its participating bodies for use as a guide and study document by their various home mission departments.

Dr. F. Eppling Reinartz, retiring president of the NLC, hailed it as "one of the genuinely important actions" of the four-day meeting, February 3-6.

He said this marked an initial step toward solving "the dilemma which is involved for many when they are on the one hand in the grip of confessional loyalties and on the other under the demand of lifting up Christ for all fellow countrymen."

The proposal calls for common research, adequate communication of information, and a forum for consultation regarding norms, needs, and plans, through which Lutherans "can properly participate without compromise of principle and yet fully share responsibility."

On the other hand, if the Swedish bishops begin ordaining women, they have now been warned that their Church may be threatened not only with an internal split but also with a chilling of its long-warm relations with the Anglican communion.

This new threat came out at the Canterbury and York convocations of the Church of England in mid-January. At the first of these, Dr. Geoffrey Fisher, Archbishop of Canterbury, revealed that he had sent a "personal and private" letter to Swedish church authorities on the matter.

He said the Swedish decision to permit women's ordination was a "serious matter" which might "cause some embarrassment to the Church of England." Since the Church of Sweden has a historic succession of bishops, Anglicans recognize its clergy as validly ordained and maintain intercommunion with that Church.

Dr. H. Conrad Hoyer, executive secretary of the NLC's Division of American Missions, pointed out that 66 million Americans were not members of any church and that the number was increasing by more than a million each year, a fact, he said, which "challenges even the best possible coordination of Protestant resources."

He said that by sharing information and plans, "Christian concern as well as enlightened self-interest will prompt denominations to avoid unnecessary duplication of effort."

In recommending adoption of the proposal, Dr. Hoyer assured the Council that there was no intention to surrender all rights to new territories, nor to assign areas specifically to other Protestants as is done in some courtesy arrangements in leading population centers.

He said the consultations might lead to mutual agreements for a denomination to delay establishment of a new congregation or to locate elsewhere, but stressed that the final determination would rest with each church body.

It would be based on each body's understanding of its responsibility in relation to the facts as shown by cooperative study, and perhaps guided by the group judgment, Dr. Hoyer concluded.

In other actions, the Council:

—Adopted a budget of \$1,544,694 for regular work and certain special phases of its program in 1959, a budget of \$1,588,336 for 1960 and a tentative budget of \$1,870,591 for 1961.

—Allocated funds for distribution from the 1959 Lutheran World Action appeal for \$3,900,000, approved a 1960 LWA goal of \$3,980,000 and gave tentative approval to a 1961 LWA goal of \$4,179,000.

—Voted \$50,000 from 1958 LWA receipts to be included in the Lutheran World Federation's contribution toward the construction of a new World Council of Churches headquarters in Geneva, Switzerland. Lutheran Churches abroad are expected to contribute another \$50,000.

—Appropriated \$15,000 from unallocated LWA receipts to the World Council's Division of Interchurch Aid and Service to Refugees to assist in resettling White Russians from the mainland of China in other areas of the world.

—Approved continuation through 1959 of the Lutheran Refugee Service as a cooperative program with the Lutheran Church—Missouri Synod.

—Referred back to the Committee on Social Trends for further study a position paper on "foreign aid" from the standpoint of Christian principles and insights.

—Assigned to the Division of Welfare the responsibility to represent the NLC's interest and concern in the area of Federal Civil Defense.

—Endorsed plans of Lutheran Film Associates for a motion picture on the struggle of the Church behind the Iron Curtain.

—Adopted a standing resolution to permit the solicitation and receipt of funds from foundations and other organizations to support special features of work of the Council.

—Authorized the Division of American Missions to continue regional study meetings through 1959 to which representatives of other Lutheran bodies might be invited. (About a dozen such

meetings were held last year, attended by representatives of the Missouri Synod).

—Pledged support of a World Refugee Year in 1959-60, as proposed by the United Nations, to focus interest on the refugee problem in a joint international effort to relieve the plight of homeless people throughout the world.

SWEDISH BISHOPS FACE HARD CHOICE ON WOMEN'S ORDINATION

Geneva — (LWF) — Bishops of the Church of Sweden are now legally permitted to admit women to the Lutheran ministry, and the majority have recorded their acceptance of the idea in principle.

When the first women theological graduates actually ask for ordination, however, their bishops will have a crucial decision to make. Whether they say yes or no, the Church will be exposed to unpleasant — and perhaps grave — repercussions from within and without.

The new law which took effect January 1 does not oblige the bishops to accept the women pastoral candidates if they do not choose to. But their refusal would further alienate from the Church many Swedes, especially among the socially liberal.

They would take it as evidence that the Church is "behind the times" and that its leaders have no respect for the opinion of the laity as expressed through the Parliament and Church Assembly.

DANISH CHURCH-GOING SEEN ON INCREASE

Copenhagen — (LWF) — Church attendance in Denmark has been slowly increasing in recent years, in the opinion of Lutheran Bishop Erik Jensen of Alborg.

"Men of today are once more reaching for true piety and mystical experience in fellowship with God," the prelate said in an interview quoted in Kristeligt Dagblad, church newspaper, published here.

Bishop Jensen cited no figures to support his opinion that the once nearly empty churches are beginning to have more worshippers, and he said this judgment "may possibly not quite fit in with calculations of certain pessimistic church members."

Nevertheless, he said, "if the number of communicants today is compared with that of 25 years ago, it is quite evident that it has increased in many places. As far as I can make out, it is the Church and the things that are going on in the church building which command growing interest, quite aside from religious gatherings."

The churchman said he felt that among the laity a "new longing is catching fire in the human mind like

fire in 'dry grass.' This is going on, he commented, "despite the unsparingly naked kind of preaching by the clergymen of our generation which often denounces any sort of contemplation, or even the faintest sign of results in 'the inner man' in connection with the Christian life."

FINNS REPORT SUCCESS IN EVANGELISM EFFORT

Helsinki — (NLC) — Finnish Lutheran congregations in this area report some 37,000 visits made by 557 callers in a recent evangelism visitation program here.

The figures were announced at a clergymen's meeting by the secretary general of the drive, the Rev. Samuel Lehtonen.

Although there had been some apprehension concerning the reception of the visitors prior to the campaign, he pointed out that some of the callers were even greeted with "coffee and cakes."

One congregation reported that out of 5,500 calls made, only two were definitely rejected. In another parish, an estimated one per cent of the homes visited took an unsympathetic stand.

The report said that in hundreds of cases real discussions had been started. Many of those visited asked their callers why no one from the church had come to see them before.

As part of the working method of the campaign, 184 small discussion groups were held in 13 of the parishes. "Positive results" from most of these gatherings were reported.

Church attendance during the campaign was not as great as had been hoped for, however. As attendance fell off particularly during the second week of the special program, it was indicated that future campaigns will probably be held in one week instead of two.

SWEDISH CHURCH CHALLENGED BY MEMBERSHIP LOSSES

Helsinki — (NLC) — Swedish congregations here have lost almost one per cent of their membership during the past year, according to the leading article in a recent issue of the Swedish periodical, "Forsamlingsbladet."

The result of these resignations must be acknowledged as a problem, the article said, not because of the weakness it has caused in the economy of the Church, but because the Church is responsible for the spiritual life of its members.

Cause for the large number of withdrawals was not simply the heavy Church taxation, the writer said. "But behind this reason, it must be admitted, lies the fact that people feel unfamiliar with the Church and believe that they have no need for it," he added.

As a consequence of the withdrawal, a strict economy within the Church is necessary, the article pointed out. But the writer sees as "far more important" the need for the Church to

"intensify its efforts to reach people."

The article urged particularly that a special contribution be made to the "forgotten groups" among the members of the congregations, e. g. the men and the middle aged.

NEW GUINEA MISSION HAS UNPRECEDENTED EXPANSION

Wau, New Guinea — (LWF) — The world's largest single Lutheran mission, operating in this Pacific island, experienced in 1958 the greatest geographical expansion of any twelve months in its 73-year history.

This was revealed by Dr. John Kuder in his president's report at the ten-day annual conference of Lutheran Mission New Guinea, attended by over 200 missionaries and delegates of the indigenous Church.

New mission stations were established, he said, in no less than seven mountain districts of the island's vast, almost unexplored interior, which is said to contain some of the most primitive people of the 20th century.

The forested highland areas are being rapidly opened for travel and settled activity of outsiders by the government of the territory, which is an Australian mandate under the United Nations.

As a result, baptized membership of the Lutheran Church of New Guinea — which was formally organized only three years ago — rose last year ten per cent, from 180,000 to about 200,000, in an area whose total population is 634,000.

The new districts entered under the mission's 1958 expansion program alone have enabled it to reach at least 50,000 aborigines who have never before heard Christian teaching, estimated the Rev. Willy Bergmann of Neuendettelsau, Germany, senior missionary in the New Guinea highlands. Another estimate placed the population of those districts at 80,000.

The mission, which was started by Germans in 1886, is now a joint undertaking of the American Lutheran Church, the United Evangelical Lutheran Church of Australia, and the Leipzig and Neuendettelsau Mission Societies of Germany. The Department of World Mission of the Lutheran World Federation participates by providing funds, but not personnel.

Of the more than 250 men and women on its missionary staff, about 45 per cent are Americans, 25 per cent Australian, and 30 per cent German. The 1959 operating and building budgets for the Lutheran work in New Guinea total more than \$620,000, of which LWF/DWM is contributing over \$200,000.

Dr. Kuder, who is also bishop of the indigenous Church, noted that in some areas where no stations were established last year, New Guinean evangelists had gone in earlier and done preliminary work. In other areas, however, the work was begun

with dramatic suddenness when the government made them accessible to non-indigenous people.

For example, three days after official announcement that the Kagua River valley was open to occupancy, six missionaries and several dozen New Guinean evangelists trekked in over mountain trails to start work among aborigines hitherto unreached by the Gospel. A site for a mission center was chosen and the evangelists dispersed to settle in the villages and begin teaching and preaching.

Official LWF greetings were presented by director Arne Sovik of the Department of World Mission, who is on a two-month visit to the western Pacific island area. During his visit, Dr. Sovik is surveying unevangelized areas of New Guinea and conferring with Lutheran leaders not only on this island but also in Indonesia.

OUR CHURCH

Minneapolis, Minnesota. The royal decoration "Ridder af Dannebrog" from the King of Denmark was bestowed on Olaf Juhl late last year, in recognition of service to the old country. About 140 persons were present at a hotel banquet in Minneapolis where Consul Andrew Johnson presented the Knight of Dannebrog medal. Olaf Juhl has been president of the congregation, St. Peder's, here in the past, and for many years was Synod Treasurer.

Cedar Falls, Iowa. Rev. Ronald Jespersen is slowly recovering from surgery for a mysterious lung infection, non-malignant. The operation was performed at Mayo Clinic. Meanwhile, Pastors Richard Sorensen, Waterloo, and Harold Olsen, of St. Paul's Church, are alternating, conducting Lenten services in Bethlehem Church while Pastor Jespersen recovers.

Racine, Wisconsin. Guest pastors will also conduct Lenten services in Bethania Church here during February and March, coming from the Racine area and from Kenosha. A new "working sacristy" has been added to the beautiful church here, for the use of the Altar Guild Committees.

Kimballton, Iowa. Pastor Holger Strandskov will become the new editor of the synod's Danish-language publication, "Kirke og Folk," beginning April 1. The present editor, Pastor Paul Wikman of Chicago, has resigned and will be moving permanently to Denmark. Pastor Strandskov is a man of long editorial experience, and for 13 years was editor of LUTHERAN TIDINGS.

Tyler, Minnesota. Gov. Orville Freeman, chief executive of Minnesota, on February 6, appointed Mrs. Enok (Nanna) Mortensen to the Minnesota Board of Education to fill an unexpired term. Appointment became effective February 9, and is scheduled for five years. The Tyler Journal reports:

Last year, while Mrs. Mortensen served on the Governor's committee for Higher Education . . . a booklet was published entitled "Minnesota's Stake in the Future." This booklet is now used as a reference book, and Mrs. Mortensen was the only woman member of the committee which was responsible for the publication. Some years ago, Mrs. Mortensen had the opportunity to serve as a Minnesota delegate to the White House Conference on Education in Washington, D. C.

Fredsville, Iowa. Pastor C. A. Stub, who had a heart attack late last year, has now resumed part-time work in his parish once more, and conducted services on the first Sunday in February. Pastor Stub was hospitalized for 32 days. Friends in the congregation presented him with a surprise gift of a new television set when he returned home.

Omaha, Nebraska. Pastor Clayton Nielsen will be installed here March 1 by district president Thorvald Hansen of Cozad. Pastor Nielsen leaves his church in Withee, Wisconsin. He has now recovered from a double hernia operation. Pastor Nielsen was in the same hospital with Pastor Ronald Jespersen, (see above).

Seattle, Washington. The radio appearance of St. John's church and choir and Pastor Jens C. Kjaer was postponed from February 15 to May 3, due to rescheduling at CBS headquarters. Watch for a later announcement of this interesting event. - According to the Seattle church "Messenger," Pastor Willard Garred, Synod Secretary, will be District Nine guest lecturer during the period May 5-15.

Tacoma, Washington. It was reported in the Seattle "Messenger" that Pastor John Pedersen, of this city, was expected to return to his pulpit February 1 — his first service since his serious stroke last summer.

Waterloo, Iowa. The church here has recently acquired a part-time Director of Parish Education, Mr. Omar Lett, a high-school English and Dramatics teacher. Mr. Lett will assist Pastor Richard Sorensen in youth work, vacation school, and confirmation class.

Minneapolis, Minnesota. Lenten services will be held in St. Peder's church here with Pastor Michael Mikkelsen scheduled to preach the sermons, and Pastor Ottar Jorgensen conducting the services. The congregation here will celebrate its 75th Anniversary on March 13-15. Pastor Enok Mortensen will be opening speaker, and others who will be present during the week-end festival are Dr. Alfred Jensen, former local pastor J. C. Aaberg, and district president Harold Petersen.

Kronborg, Nebraska. Pastor Ove Nielsen, of the LWR office in New York, was guest speaker here February 8, with nearby synod churches invited to participate in the all-day event.

Grayling and Roscommon, Michigan. From a Correspondent: The Messiah Lutheran Church of Roscommon, Michigan has been using the new Lutheran Service Book and Hymnal since September. The choir has rehearsed the order of service of the first setting since then. Sunday, November ninth, the men of the congregation sponsored a fellowship supper, and at that time the congregation was given an opportunity to try the new service. With the beginning of the new church year the new service replaced the old at the Sunday morning worship.

Mrs. Helen Ridenour, a voice teacher, retired from the Detroit school system, living in her cottage near Higgins Lake, has been directing the choir since last summer. The choir has responded to her exacting leadership with good will, and the results are appreciable.

Twelve new pews have been purchased, and delivery before Easter has been promised.

Members of the Youth Fellowship group conducted the service Sunday, January 25. The pastor preached the sermon.

The Youth Fellowship invited the congregation to a Family Night January 15, at the Gerrish Township Hall.

Seattle, Washington. The District IX Women's Retreat has been set for April 1-3. The District Fellowship Meeting will follow, on April 4 and 5. Details will be published later.

Edison-Fords, New Jersey. Sunday, February 1, was Youth Sunday in St. Stephen's Church here. Six young people took part in the service with one of the boys reading the gospel of the day, Luke 8:4-15, and giving the sermon . . . The plans for the new church will be finalized about the middle of March at which time bids will be received by the architect.

Education by Traveling

It has been our good fortune twice within the last few years to have visited Europe. Since our return we have given a considerable number of talks about our experiences and so many people have asked about the possibility of taking a tour that we have asked Arne Sorensen, former folk school leader and at one time minister of ecclesiastical affairs in Denmark, to arrange such a tour. This he has done and it is planned for retired and semi-retired people and at a time when most other tourists have left Europe.

The plan is to leave New York August 28 with arrival at Southampton on September 4. A week spent in England includes a trip to Stratford-on-Avon and Shakespeare's birthplace, plus one of his plays, Windsor Castle, and 2-3 days in London with a chance to see all the historic sights there.

On September 11, the party reaches Denmark with a visit of Esbjerg, the ancient town of Ribe, Askov Folk School, H. C. Andersen's birthplace at Odense, Hamlet's castle at Elsinore,

and the many sights in Copenhagen, including a festive night in Tivoli. Those who prefer a longer stay in Denmark may arrive there by an earlier boat. The party travels by chartered bus through Germany. There will be a reception by the mayor of Hamburg, a visit to the famous Cologne Cathedral, an excursion on the beautiful Rhine, a briefing at the U. S. Embassy in Bonn on the divided Germany. Through Luxembourg the bus travels to France, the cathedral at Rheims, four days in Paris, a visit to Versailles, the museum at Louvre, the castles in southern France, and into Switzerland. Then through Austria and Lichtenstein to Italy. Three days will be spent in Rome (St. Peter's, the Vatican, the catacombs, etc.). From Rome the trip goes to Florence with all its art treasures, then to Venice with the romantic canals and the lovely Doge Palace, and to Milano with Leonardo da Vinci's "Last Supper."

The party flies to Nice in Southern France, then to Barcelona and Madrid in Spain (bullfights!), and on to Lisbon in Portugal. The plane arrives back in New York October 22.

Many people have a desire to travel but are a little afraid of the language difficulties in strange countries. On this trip all details are arranged, hotels, meals, transportation, tips, sight-seeing; but there will also be free time to use according to one's own wishes. Arne Sorensen has been conducting travel groups for many years and he knows Europe and its history. He will meet with the group at various points and give lectures and other information. He will also arrange meetings with prominent leaders as well as visits to homes in various countries.

This tour costs only \$1,390.00 which includes everything except personal purchases, — only a little more than a trip to Denmark alone would cost. It will be not merely a tour; it will be an education. Those who are interested are asked to send a postcard to Mrs. Enok Mortensen, Tyler, Minn., who will forward more detailed information and answer any questions you might have.

Enok Mortensen.

Religion in Public Education

(Continued from Page 12)

small by science, with its new forms of travel and communications. But it is made large by the emergence of a score of nations with billions of people who are determined to catch up on food and health, on industry and commerce, and on prestige and recognition of their worth. Our generation has the fearful responsibility of planning for the education of our next generation who will live in this new world. In that responsibility lies our grandest opportunity. In meeting that opportunity we need to have faith in God and in the people.

A Letter from India

LUTHERAN TIDINGS

Dear Friends,

It is not easy for us here at Seva Mandir to express in words our gratitude for your Christmas gifts, and for your kind thoughts and wishes. The fifty dollars you sent us went far in making nearly 400 people, mostly children, very happy. You can hardly realize how delighted and thankful our children are for the little gifts your money provided. Nearly all of them come from very poor homes that have little to offer.

We are also grateful to the American people for the milk-powder, cheese and corn syrup sent us; our children love it. They join me in sending a very sincere thank you to our LUTHERAN TIDINGS friends, and to Mr. Peter Molby, who sent us money toward a power pump so that our girls do not have to draw up water by hand. We are happy to report that we have now been promised electric light and power at our school, which will lighten our work in many ways. And we are looking forward with much anticipation to the erection of a house of worship in memory of our beloved founder Anne Marie Petersen, donations for which come from Denmark, and you, our friends in the U. S. A.

Here at Seva Mandir we join in wishing you all a Happy New Year!

Mary K. Chakko

Seva Mandir

Porto Novo, United India

(Donations for the Porto Novo Mission may be sent directly to Miss Chakko, or to Nanna Goodhope, Viborg, South Dakota.)

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, Astor, Minnesota.

February 20, 1959

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

TYLER, MINN. K. 6-4

W. C. of C. on Bomb Tests

The Executive Committee of the World Council of Churches in its semi-annual meeting in Geneva, Switzerland, issued a statement in which it urged cessation of atomic tests and asked its member churches to build informed public opinion on the issue.

The committee which has twelve members in addition to its chairman and vice-chairman and the Council's five presidents is meeting in Geneva, Switzerland, February 9-13. Doctor Franklin Clark Fry, New York, president of the United Lutheran Church in America, and chairman of the Central Committee of the WCC, presides at the Executive Committee.

"Both the World Council of Churches and its members in many parts of the world have repeatedly pleaded in statements and representations for an approach to disarmament which could start from controlled cessation of tests. Therefore this Executive Committee of the World Council of Churches currently meeting in Geneva during days which are critical for the Conference (note: the three-power conference on cessation of nuclear tests now meeting) welcomes efforts to this end now being put forth."

The text of the statement follows:

"Ever since man unleashed the power of the atom, peoples of the world have feared its threat of destruction and sought the promise which this development has offered. They have searched hopefully but thus far without success for steps to minimize war and release power for peace.

"The Conference on cessation of tests now meeting in Geneva could break the current deadlock. The considerable progress which has been achieved in technical approach to detection of tests should now make it possible for political leaders to reach constructive agreement. Both the WCC and its members in many parts of the world have repeatedly pleaded in statements and representations for approach to disarmament which could start from controlled cessation of tests. Therefore this Executive Committee of the World Council of Churches currently meeting in Geneva during days which are critical for the conference welcomes efforts to this end now being put forth.

"We realize that the question of international control is the crux. Powers of the control commission as well as composition of inspection teams are in dispute. Perseverance in efforts to resolve these difficulties is the responsibility which negotiating governments bear towards all people.

"It must be recognized that any agreement, however carefully framed, involves a measure of calculated risks for all parties. Yet in fact atomic peril is so fraught with grave consequences for present and future generations such risk is surely justified. More-

over every agreement is one more step in the struggle to allay suspicion and build confidence. To make tests to cease is important in itself. To demonstrate that international controls are feasible in relation to cessation of testing can in the long run prove even more worthwhile in the development of regulated and progressive disarmament. In commending the statement to member churches, we urge them to do everything possible to build informed public opinion about these issues which are vitally at stake and make such representation to their governments as they deem proper especially in countries whose governments are directly involved in negotiations on cessation of tests. The Executive Committee further requests officers of the Commission of the Churches on International Affairs to bring this statement personally to the attention of the heads of delegations at the current conference — United Kingdom, USSR, United States of America — and to pursue these objectives through every appropriate means."

The Church's One Foundation

(Continued from Page 4)

"The Christian Church on earth has no greater power or work than such common power (prayer) against the power that opposes it. This the evil spirit knows well, and therefore he does all he can to prevent such prayer. Gleefully he lets us continue to go on building churches . . . making music, reading, singing and multiplying ceremonies beyond all measure. This does not grieve him, nay, he helps us to do it, that we may consider such things the very best, and think that thereby we have done our whole duty . . . For when prayer languishes no-one will take anything from him, and no-one will withstand him . . . But if he noticed that we wished to pray together, even if it were under a straw roof or in a pig-sty, he would indeed not endure it but would fear such a pig-sty far more than all the high, big and beautiful churches in existence."

May the life of St. Ansgar's congregation shine forth as a beacon in this community. May this church be a haven and a home for old and young. May all that is human not be a stranger to this congregation and may it never fail to open its doors, its hearts, to all who hunger and thirst for the Kingdom of God. May the men and women, as well as the children, who gather here in Christ's name, be "like a tree planted by the streams of water, that yields its fruit in due season, and its leaf does not wither" AMEN!