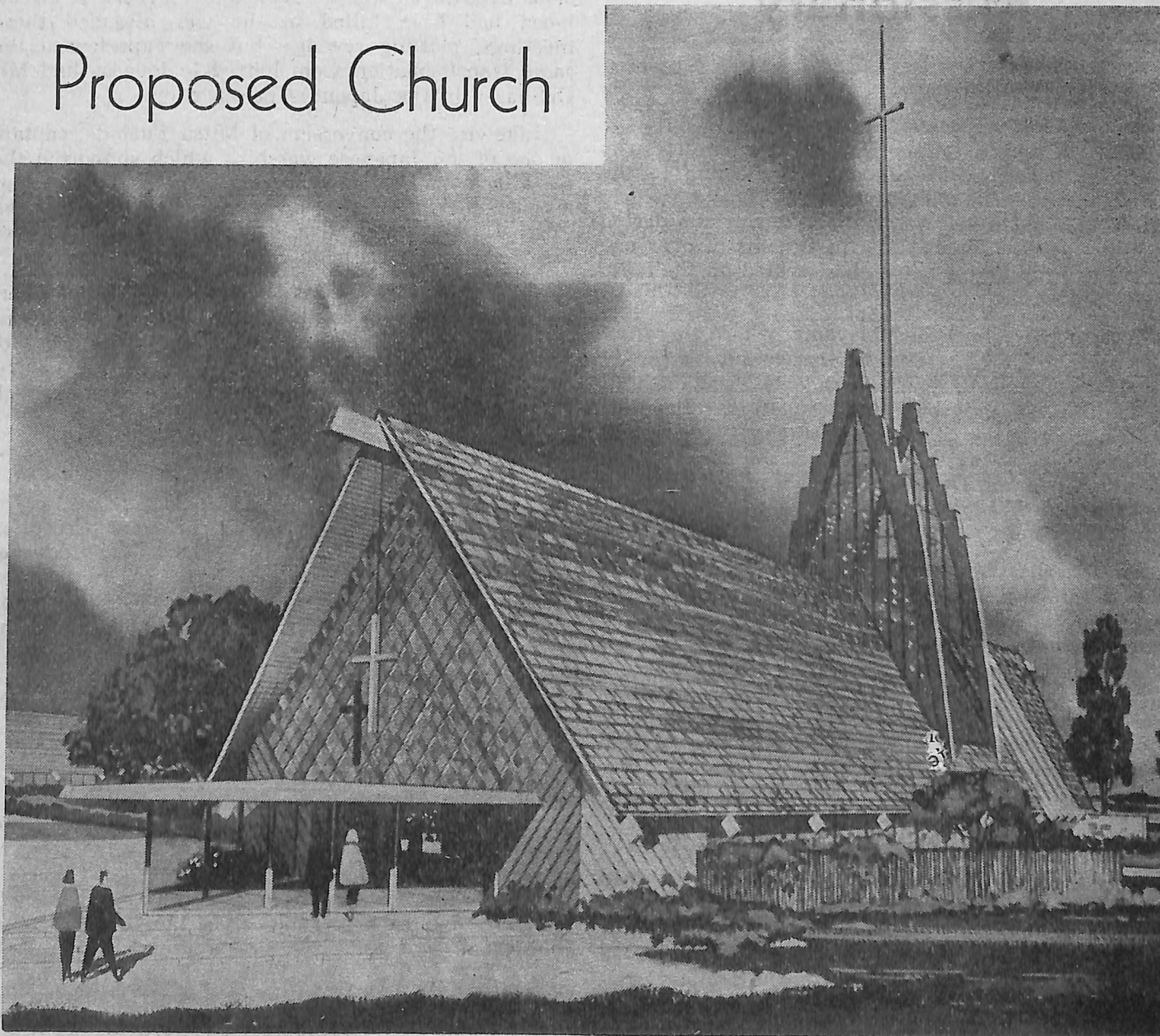


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Proposed Church



A sketch of the proposed new church for the First Evangelical Lutheran congregation of Watsonville, California, a home mission project of our synod. The congregation has a four-acre site at the corner of Alta Vista and Marilyn Streets. Stained glass windows, an enclosed garden section, and contemporary design all contribute to a chapel-type building of unusual beauty. Architect: Inwood. Pastor: Owen Gramps.

Bomber Turned Missionary

Jacob DeShazer, former Doolittle bombardier who became a missionary to Japan, is returning to the city he helped to bomb. The city is Nagoya, which, with Tokyo and Kobe, was bombed during the daring air raid of 1942. Nagoya is a metropolis of over one and a third million people and is located on the main island of Honshu.

Here in the suburb of Moriyama, where there are at present no churches, Mr. DeShazer and his family will live in "Smith Town," a residential section built for families of the army of occupation. Japanese families now make their home there. In locating a church here — at the request of Japanese fellow Christians — Jacob DeShazer once more demonstrates the objective that impels him in his mission career: to replace bombs with the Christian gospel.

None of the fame which attended Mr. DeShazer's postwar return to Japan as a missionary has diverted him from his objective. His quiet return to the United States in 1955 to further his training at Asbury Theological Seminary, after a remarkable period of missionary service, illustrates this. After spending three years of study to earn a bachelor of divinity degree, he stated, "I feel deeply constrained of God to return and minister to the Japanese people." Returning with him to Japan in December, 1958, were Mrs. DeShazer, also an appointed missionary, and their five children — Paul, John, Mark, Carol and Ruth.

Mr. DeShazer was captured by the Japanese when his plane went down in enemy territory after the memorable Doolittle raid on Japan in 1942. Three of his fellow raiders met death before the firing squad and a fourth died of starvation during solitary confinement. Jake DeShazer was one of the four survivors, whose sentences were commuted to life imprisonment. Before release by American soldiers, he spent 40 months in prison, most of that time in solitary confinement.

The brutal treatment he received filled him with bitterness and hatred. But the reading of a Bible given him by a prison official changed his life. "I realized that the greatest possible weapon in the hands of men is love," he said. In response to an inner call, he decided to take the gospel to those who had been his enemies. After release at the end of the war and recuperation in the United States, he attended Seattle

Pacific College, receiving a bachelor of arts degree in 1948. In 1949 he and his wife, whom he had met in college, went to Japan under the missionary board of the Free Methodist Church.

Thousands of Japanese have accepted Christ as a result of DeShazer's ministry. He has traveled throughout Japan, speaking to great crowds in factories, mines, schools and churches, and distributing gospel literature. As ambassadors of good will, he and his wife opened their home for informal discussions with the Japanese. A Japanese girl whose sweetheart had been killed in the war attended these meetings, plotting revenge, but she experienced the same transformation from hatred to love as had Mr. DeShazer in the Japanese prison camp.

Likewise the conversion of Mitsu Fuchida, captain of one of the Japanese warships which supported the air attack on Pearl Harbor and of Mr. Fujita, commander-in-chief of the air squadron which attacked Pearl Harbor, came about through the influence of Mr. DeShazer's testimony.

Return to Nagoya, this time on a mission of peace and brotherhood, is another of the purposeful actions by which Jacob DeShazer has converted a record of wartime to a ministry of love. "How true," he has observed, "that the peace-time challenges are so much bigger than those in wartime!"

Death

Many have come to the clear personal perception that — as they would put it — the true self cannot be destroyed by the crisis of death, for its position is such that it rides above that crisis. This conviction gives them a further answer to the question about the possibility of the free sacrifice of life for a cause, which we find so common today in the armies of materialistic societies. Indeed, that willingness to die is present wherever we have human nature at its best, as in the pursuit of new paths in medicine and in other phases of science and its applications. There never have been wanting men who were ready to die for the sake of man. For, as we now see, in freely rejecting life, there is a self that is rejected and a self that rejects. In rejecting life for the sake of a higher good, the self that rejects unconsciously lays hold on what is more valuable, and more durable, than the life itself that is rejected.

— William Ernest Hocking,
Immortality in Science and Philosophy,
from "Man's Destiny in Eternity,"
by M. T. Garvin (The Beacon Press)

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From the Newest of the United States

“Maikai (good)”

The Bible in Hawaii

THE STORY IS TOLD that when the first Hawaiian New Testament was published by the American Bible Society in Honolulu in 1832, Queen Kaahumanu seized a copy on her deathbed, kissed it tenderly, lifted it high in the air and exclaimed “Maikai (good).” Her late husband, King Kamehameha, had also been interested in the white man’s God. Before his death, idolatry and heathenish customs were abolished. The people were responding to the teaching of the missionaries who had come to Hawaii in 1820.

This group of seven married men and their wives had been sent out by the American Board of Commissioners for Foreign Missions. They found the people without a written language or a religion, yet responsive and willing to learn. First the missionaries must become familiar with the language and reduce it to writing. The simple sounds of Hawaiian, represented by five vowels and seven consonants, made learning to read and write comparatively simple, after the spelling was settled.

Dr. Hiram Bingham, one of the missionaries, had set himself to the task of providing Scriptures in Hawaiian. The first publication was a part of St. Luke’s Gospel translated in 1827 and published in Honolulu. Then followed other parts of the Bible, with a group assisting Dr. Bingham with the translation work, resulting in the complete New Testament in 1832 and the entire Bible in 1839.

The Commandments were adopted as the basis of laws in 1825. Schools were established as one of the earliest results of missionary effort. Within 35 years after the arrival of the missionaries, 35,000 natives had accepted Christ and one-third of the entire population had become members of the Christian Church. Today, totalling about a half-million people, from North and South America, Asia, the Pacific Islands and elsewhere, the people speak a score of languages. The American Bible Society has provided Scriptures for these various groups, most of whom today are rapidly turning to the English language.

The Bible Society’s work in Hawaii is under the supervision of its office in San Francisco. The city

of Honolulu today is a great metropolitan area, but at the same time there are isolated communities where spreading the Good News is still a pioneer missionary effort. Added to this program the Society receives constant calls for help — for the leper settlement on the Island of Molokai; for hundreds of Filipinos who need the Bible in their own language; for a newly organized church that needs Bibles and Testaments; and for copies of both the Christmas and Easter Gospels that find a ready reception in mission work and for hospital visitation.

One of the most interesting programs the Bible Society has been recently promoting in Hawaii is the Bible Reading and Sharing Program, which was conducted on the Island of Maui. This project, according to the Rev. Dean S. Collins, who is responsible for the Society’s work in Hawaii, caught the imagination of almost every church, minister and church member on the entire island. Because of the nature of the population with its mixture of nationalities and creeds, the emphasis was centered around the Sermon on the Mount. The young people of the various churches distributed a copy of this pocket-size Scripture Portion to every home on the Island. It is estimated that through this method more than 32,000 persons were reached.

Radio and television stations cooperated by reading the Sermon on the Mount over the air. Newspapers published it on their front page. Business establishments offered their windows for exhibits from the American Bible Society and for displays of unusual Bibles and Testaments supplied by the people of the Island. The Ministerial Association, which sponsored the project, reported that it was a great event which began with the presentation of a Bible to Mayor Eddit Tam and which ended with the majority of the people better acquainted with the Word of God.

As we add the fiftieth star to our flag and welcome Hawaii into the fellowship of States, the American Bible Society will continue to be aware of the responsibility to provide the Book that has brought a new life and outlook to the many thousands in these Islands who say, with Queen Kaahumanu, “Maikai (good).”

Pentecost:

Forgotten Festival?

John Garrett



WHY ARE THE PENTECOSTALIST churches thriving? Some people say it is because they specialize in popular music and are not afraid to let their hair down. The worshippers feel at home because they can forget to be respectable and just enjoy themselves.

There are many ways of explaining why the popular "sects" grow and thrive all over the world; but no explanation is good enough if it leaves out their stress on the Holy Spirit and the coming of the Spirit on the assembled disciples. Pentecostalists are dynamic, missionary. A real Christian is identifiable partly by his joy, controlled excitement and missionary concern. Since Pentecost every Christian is called to be a "Pentecostalist."

What happened at Pentecost? Fifty days after the Easter appearance of Christ an international group of followers of Jesus met in Jerusalem. They were in low spirits; they had been waiting round for something to turn up. It did.

As they sat together and prayed God came among them. Describing it afterwards they spoke of wind and fire and the power of speech. They were like Elijah, who had run away from his responsibilities into the desert. God had come to him like a gale that broke up the boulders, like a fire that burned out what was useless, like a "still small voice" that gave him power to speak to his contemporaries and yet remain calm within.

All this happened again in the Jerusalem episode. God the Spirit, Who visits man and gives him uncanny strength through all the Old Testament story, came in Jerusalem to the first followers of Jesus Christ. They had been either good, solid, church-going Jews or polite inquiring foreigners who wanted to know more about the Jewish religion and the Law of Moses.

The whole group, those who took the God of Abraham as a naturally available and favorable aid

to living, and the others, who thought of this God of the Jews as inviting them to become Jews themselves, suddenly met God direct. God came to them and gave them the possibility of understanding other men, speaking other languages and becoming articulate prophets like Elijah. The whole crowd, mostly lay Christians, suddenly recognized that the Spirit of God was alive in their local congregation and that things were going to happen as they had never happened before.

We are the same. Just think for a moment of our conventional, steady ways. We all troop into church on Sunday hoping for something to happen. God has provided the minister and the building. We treat them as permanently available public installations, to which we contribute and from which we receive stated services.

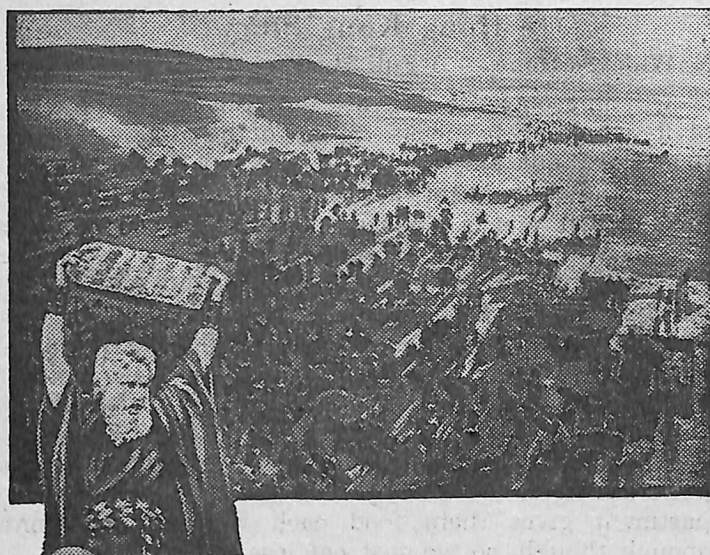
The Spirit? Do we think of the Spirit as Him, as God, the judging, purifying maker of our lives, who destroys evil, and therefore cannot tolerate us as we are — self-important, self-satisfied, self-absorbed? Or are we like many twentieth century Christians for whom the Spirit means trying to be good, sweet, true and reliable — "spreading the Spirit of Jesus?"

The energy of God that came at Pentecost is quite different from the effort of "good Christians" to do their best every day. A church of "do gooders" is inclined to try to save itself by its own efforts. A church that takes Pentecost seriously knows that it must wait for God Himself to change it from a church of Pharisees into a church of witnesses.

What is a witness? He is a man who says, "I saw this happen." The early disciples said: "Christ was murdered by our hostility to God. We saw it happen. We are guilty. Christ was dead, but He is Risen and has come to us, the guilty people, to say that we are forgiven and that we must give all we have and are to serve Him. Christ is alive. He is the Man God has designated to gather the whole world and all nations back into the Father's Home. Christ has sent us the Spirit so that we shall never be tired any more when we serve Him; so that we can receive 'power from on high' to give all our money, our time, our training, our future to Him — and to nobody else."

Perhaps the Pentecostalists have understood this sometimes better than some others? It is possible they have a central truth of the Christian religion at the heart of one side of their success story? In any case Pentecost 1959 is a time for Christians to become once more the revolutionary members of a subversive society. Jesus Christ came to turn those who are "conformed to this world" into people much more dangerous than communists. When whole congregations as conformist as Peter or as self-righteous as Paul become as revolutionary as they were, established customs are in for a shock and men will learn again that the Holy Spirit is not just light, but a fire that is hard to put out.

Editor's Note: Australian pastor, John Garrett, is a Congregational minister, now director of the World Council of Churches information department.



The Law and Hollywood

Pastor Ronald Jespersen

RECENTLY I SAW Cecil B. DeMille's film version of *The Ten Commandments*. It was nearly four hours in length. It occurred to me that not many would allow a preacher to take this long to present a text. He could not be as sweeping and colossal and colorful.

Fortunately, most people do not expect this panoramic, vista-vision kind of portrayal of scripture, except occasionally. If you saw the film you may have enjoyed it. I did. The enjoyment, however, was by way of color and scenery and entertainment.

I think we may as well come to terms with the film, and when we do it has to be defined as entertainment. There is no question but what it was well filmed. Furthermore it was a tremendous task. It took ten years to complete and cost thirteen and a half million dollars and used twenty-five thousand extras, mostly to portray the Hebrews leaving the land of Goshen.

But we can allow all this to carry us away. The hard fact of the matter is it is a "phenomenal money-making attraction" — to use the words of its own trade magazine.

I was reminded of the statement, "The motion picture industry is the illegitimate child of commerce and entertainment." Now I am not opposed to the film's financial success, but let us then be aware that the film was first a profit venture, secondly entertainment, and thirdly it was religious. And perhaps one ought to modify the religious characterization.

Whereas the film, *The Ten Commandments*, showed us the scene, the country in which some of our Biblical history occurred, the main theme of the film was freedom and responsibility. This is surely a commendable theme. Moreover, God is the author of freedom, but we hardly have opportunity to really know this in such a grandiose presentation.

The film hardly needed to be religious to tell the story it did. One sits through about three and a half hours of love and sex and cruelty and war and magnificent scenery, and about a half an hour of *The Ten Commandments*. The first hour hardly touches the Bible story. *The Ten Commandments* do not come into view until the last twenty minutes of the full two hundred and twenty minutes.

What am I trying to say? That the film is worthless? No! The film is quite enjoyable. However, we should see the film for what it is: A commercial venture using a religious twist to entertain us. It is occasionally acceptable to be religiously entertained if we then **know** this is what is taking place.

It is secularized religion with a Hollywood approach, and Hollywood is not quite the proper base from which to operate on real religious matters. When Hollywood starts to preach, I am on guard.

We get all of Hollywood's hoopla and hokus-pokus and fanfare, with a little Bible — and a very literalistically interpreted Bible it is — thrown in for good measure. One got a clearer picture, I thought, of **how to break** *The Ten Commandments*, than of how to keep them.

I recall a discussion at one of our recent Couple's Club meetings. Someone mentioned how impressed she had been with *The Passion Play*, which shows each summer in The Black Hills. From seeing the play, the story of Christ's last week with His disciples had become very vivid and living to her. Some of the same hope could perhaps be held out for the filming of *The Ten Commandments*. The big difference, however, is that ***The Passion Play* adheres to the script**. It does not have a love story, or a war, or sex parade across the stage every few minutes to divert us from the real story.

I could not and would not deny that love and war and sex are portrayed in the Bible stories, especially the earlier ones. But as I read the text these are not constantly competing for our attention. I would say that the Hebrews never had it like this; this is a Hollywood extra. Very entertaining, but hardly

Editor's Note: The film "*The Ten Commandments*" is just reaching some smaller communities now. In the larger cities such as Chicago and Los Angeles, it first played two years ago. However, this article raises questions which are continuously timely, and those who saw the film two years ago will recall without difficulty the scenes Pastor Jespersen refers to.

straight scripture. Or should we say it was too literally scripture and not enough interpretation? But this is another subject.

Fortunately for the movie industry I am **not** a movie producer. The box office would suffer too much. As a preacher I am fixed with the task of interpreting scripture. This would be an even more besetting problem to the powers-that-be in Hollywood.

What does one do to express and present the real essence of The Ten Commandments? It's not just how we got them, it's what they say, what they are, what they do for mankind. "Aye, and that's the rub." It's no simple task. In the process one may present the towering figure of Moses. In showing how he understood the will of God for his time and his people, and how he developed a notion, a code and a people we can easily glamorize him. But we must not forget the greater need of presenting the inner wealth of The Ten Commandments. A partial presentation is better than none. Yet it leaves one frustrated to have The Ten Commandments become a secondary matter, and to have Moses Hollywoodized!

Jesus asks Thomas, "Have you believed (only) because you have seen me?" and then adds, "Blessed are those who have not seen and yet believe." I would not apply this too literally to a discussion on the filming of The Ten Commandments. I would, however, emphasize that the "testimony of God" is a much greater theme than is the testimony of men. We believe these Ten Commandments but not because men have handled them. We believe in them because here are laws that can not be successfully broken. Broken they are, but never successfully. God in the scheme of the universe has certain absolutes. To break these is only to **break ourselves**.

Nevertheless, the testimony from God does not begin or end, or center itself in The Ten Commandments, even though they are important to us. This testimony comes to us in the revelation we have in Jesus Christ.

We have just passed Easter. God let it be known therein that He was still in command, and that there was a love that not only says we **shall not** do certain things but also a love that says we **shall** do certain things. This further step is not so easily or readily portrayed. It works through the Holy Spirit, a somewhat difficult matter to picture, but nevertheless a fact we experience in the sacraments and in the word. It does not merely entertain us; it moves us.

To present the Holy Spirit is to experience it, and having experienced the Holy Spirit is to be moved thereby. To be confronted by God, to know Jesus, to be moved by the Holy Spirit is our hope in each and every worship service. In our effort to so achieve we can and do slip into entertainment features, even in worship, and even more in our entertainment industries. We must, however, keep the real purpose of worship and scripture before us. They move us in the inner man, not just please us.

By all means see the filming of The Ten Commandments if such a project interests you. The likelihood is that you may even find something good and worthwhile. But do not expect to come away having learned the real lesson of God. You will be more entertained than edified.

Hong Kong Story

Widow's Hope — A Full Meal for Three Children

Clinging onto the hillsides in Tai Hang is a cluster of flimsy wooden shacks, homes of hundreds of families eking out a bare day to day existence.

Life for these unfortunates is just a gloomy struggle for survival, and is plagued with worries as to where the next meal would be coming from.

Sitting in one of these dim squalid huts is a half-paralyzed widow, who has not been able to move out of her tiny six feet by eight feet hut for the past two years.

She is Wan Oi and she lives there with her three children, all of whom are too young to work.

The family of four has entirely no means of support, and lives on charity. The Social Welfare Department gives them food each week. "It is not enough though, so we just eat less," Wan Oi said.

As to clothing, they wear the worn out discarded clothes given to them.

Wan Oi is 39 years old and she has been a widow for five years.

She had seen better times in her younger days. Her husband had a cake shop in the country in Hoklo. They came to Hong Kong after the war.

In Hong Kong her husband became a vegetable hawker, but five years ago he died, after having been sick for over a year.

After her husband's death, she worked as an earth carrier at construction sites to earn a little money to support her three children — one son and two daughters.

But misfortune dogged her path, and one night about two years ago, she suddenly fell from her hard wooden bed while sleeping, and she woke up to find that the left side of her body was paralyzed.

"I don't know how I became this way. I was not sick before it," she said.

Her daughter, who is now 15 years old, was preparing supper for the family. It was just a thin gruel with nothing to go with it.

They do not dream of a feast or new clothes. Just one full meal would mean a lot to them.

Ten dollars to Lutheran World Action makes possible the giving of one and one-half tons of food to desperately needy people like these.

Chinese Proverbs

If heaven wishes to rain, or your mother to remarry, there is no way to stop them.

To understand your parents' love, you must raise children yourself.

The great tree attracts the wind.

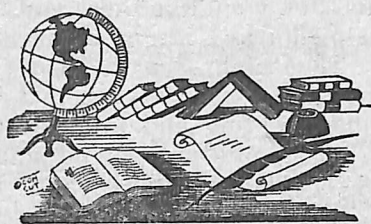
To be for one day entirely at leisure is to be for one day an immortal.

If you are standing upright, don't worry if your shadow is crooked.

If a man does not receive guests at home, he will meet very few hosts abroad.

The first time it is a favor; the second, a rule.

OPINION AND COMMENT



THE CHURCH HAS been much in the news lately. Time Magazine's article on theologian Paul Tillich stirred quite a controversy, confusing many, delighting a few. The Pope's call for an Ecumenical Conference in 1961 also stirred more than a flurry of secular interest and considerable ecclesiastical discussion. Another subject that has won many lines of newsprint recently is the controversial issue of Roman Catholics in public office, especially in the office of the presidency. Senator John Kennedy and Gov. Pat Brown both are being mentioned frequently as possible candidates. Both are Roman Catholics. There are many implications involved in this complicated issue. The POAU summarized some of them in three questions raised some time ago which are worth looking at, both by candidates and by the general public. It does not seem unreasonable that candidates for the office of president ought to express themselves on at least these issues: 1) Catholic law requires Catholics who are parents to boycott public schools, unless they receive special permission from church authorities. 2) Catholic bishops here and there in our land are attempting to secure government money to finance Catholic schools. This is clearly unconstitutional. 3) There is still some pressure existing for the appointment of an Ambassador to the Vatican. These three issues will come up again and again during any campaigning a candidate might have to do. The public is entitled to clear, unequivocal statements of position on them from the candidates if Protestants are to be expected to look equally on candidates of the Roman Catholic faith. The candidates, it would seem, should prepare careful statements on at least these three points, statements which can be recalled without embarrassment later, and which can be referred to whenever necessary. If this is done, then our editorial opinion and position is that Protestants will consider candidates equally on political and ethical qualifications. If issues such as these are side-stepped or ducked, then many a Protestant will be exceedingly wary of casting a vote for a Catholic.

A MINISTER WE know of has a neatly engraved business card, as all ministers do, but his is distinctive. On the back is printed the telling question: What on earth are you doing for heaven's sake?

ONE HUNDRED YEARS ago this year four great nations produced some of the most notable philosophers of all time. In that year, in England, Samuel Alexander came into being. Over in France, Henri Bergson was born; in Germany it was Edmund Husserl. In the United States, John Dewey was born, also in 1859. At the same time, Charles Darwin was publishing his "Origin of Species" which was so to influence these men, and to affect church life for several generations. 1959 is thus an important anniversary year. . . . If such things interest the reader, he might also note that this is the 300th anniversary

of the birth of the great pre-Bach musician, Henry Purcell, and the 150th anniversary of the birth of Mendelssohn.

ON MAY 3, people of our synod will have the privilege of hearing a presentation on the radio (CBS) by the pastor and members of St. John's Church, Seattle. Dr. Jens Kjaer is scheduled to be preacher on the program "Church of the Air." In the East, the program is aired at 9:30 a. m. Other areas will have to check their local program listings to be sure of getting the correct time.

MAY 10 IS OBSERVED as Lutheran World Action Sunday. The 1959 goal for LWA is \$3,900,000, a rather tidy sum. The AELC has a long record of achievement in behalf of LWA, however, and we are confident that we will do our share to make possible the vast plans of LWA administrators. Last year, our synod subscribed 107 per cent of its suggested minimum goal. The Augustana Synod achieved a better percentage (110 per cent) but it is at least a distinction to be in second place. Not all of our churches observe Lutheran World Action Sunday. This is a matter that is up to the local congregations; often it is better to stress LWA on a date which better fits into the local plan. (In our church here in Los Angeles, people make their LWA contribution their Christmas offering. The plan works very well.) This cause is one which ought never to need a struggle for fulfillment. Gratitude to God and love for fellowmen ought to be the strongest of motives within the human breast, and these are the foundation for LWA. . . . In this connection, it can be noted that according to the recent treasurer's report for 1958, our synod budget was also over-subscribed by our people. This is cause for rejoicing, for it shows the growing sense of responsibility of our people.

ONE OF THE LITTLE annoyances we have to deal with at our editor's desk could easily be voided by local committees or pastors who are in charge of sending out the parish papers of our churches. Sometimes the origin of these papers is taken for granted to the extent that the only identification supplied in the make-up of the papers is the post office postmark. Each piece of church literature that is sent out by a local church, it seems almost unnecessary to say, should have the name and address of the church on it. We get perhaps fifty or sixty of these a month, and sometimes the only name on some of them is the church name. If the post mark happens to be blurred, as it often is, it takes careful reading of the material to know the church identity. It would seem also to be wise to include in a prominent spot the name, address and phone number of the pastor. This policy should hold for stewardship folders, building brochures, and other church mailings.

TWO OF THE ARTICLES in this issue were sent in by readers voluntarily. They came as a pleasant surprise; most writers have to be cajoled into producing something. The two articles (by Nielan and Johansen) are only indirectly appropriate in our church paper, but they deal with important matters which our readers will do well to ponder. Contributions are always welcome for LUTHERAN TIDINGS — articles, poems, stories.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

Deadly Pride Dies

The final bell ending chemistry class rang at East High and Jerry Nelsen, a senior, shut his books, happy to see another day end. It was not that Jerry didn't like school, but it was one of those beautiful spring days and a bunch of the fellas had planned a ball game after school. He stopped at his locker to pick up his glove and headed down the crowded hall toward the front door. Up ahead of him he could see Jon Phillips coming toward him against the stream of kids, bumping into underclassmen and pretending not to notice. Jon had transferred to East last fall and since he had not been able to get along with the kids very well, Jerry had been trying to help him.

"Jerry old man, you're just the guy I wanta see! I've got a problem."

"Go ahead and shoot, I'm listening."

"Well, my parents are having a party Friday night. The president of Dad's company and his wife are going to be there. Dad is vice-president of Cooper Inc., you know. Well, I gotta have a real sharp date for it. Sally is gone this week and I can't take just any of these gals. After all Dad's done a lot of smooth talking and manipulation to get where he is...did it all by himself. Well, I have to have a date that's up in our style....."

"Oh no!" thought Jerry, "this guy will never learn. I thought I had him realizing that man does nothing by himself, but all that he receives is a gift of God. That pride of his is the basis of all his problems, if he would only realize it."

"Well, how about it Jerry, got any ideas?"

"Yes, I think I have just the girl for you. Kathy Moore."

"What! You mean that book worm? Hey man, what's with you? Don't you think I've got any pride at all?"

"Now just a minute. You need a date, so before you go running off blabbering about your pride again I want you to listen. If you'll come to LYF meeting tonight for a change I think you'll change your mind and your ideas about Kathy. Is it a deal?"

"All right, I'll come, but if you think I'm going to lower myself to take her to the party, you're nuts!"

Kathy Moore was the secretary of the local AELYP and although she wasn't one of the so-called "queens," she was neat and had a pleasant personality. Kathy wanted to become a dental technician and had to do a lot of studying on the necessary subjects for that training; consequently, she was not in the social whirl.

Jerry knew the subject for discussion at LYF was to be John 13:1-11 and the problem of pride. He hoped

that Jon would be there and that the discussion would help him and his problem.

That night Jon did show up for the meeting, although he kept saying that he could think of many more exciting and interesting things to do. After a brief opening prayer and singing of the hymn, "Lord, I Wish To Be Thy Servant," Rev. Johnsen opened the discussion. He talked about how Jesus, although He was the Son of God and was mighty and powerful enough to perform miracles, was humble. Jesus considered Himself a servant to man. The story in John 13 of Jesus washing the disciples' feet was the perfect symbol of His life of lowliness. The pride which one puts in oneself or in any human being is in contrast with the true humility which trusts in God alone.

"Then it is sinful to have pride in ourselves because of the work we do for the church?" asked Kathy.

Rev. Johnsen replied, "It is sinful to think that all our blessings and the good things we have are a result of our work in the church; rather we have these things because of God's Grace and Love, even if we do not deserve them. In having pride we are worshipping ourselves and things of this world which money can buy. In other words, we are worshipping idols instead of God."

Jon raised his hand, "You mean to tell me that a man as great as Jesus would bow down and wash another person's feet?"

"Yes, Christ's whole life was one of humbleness, from the time He was born in a lowly manger until He died on the cross at Golgotha. A Christian may be proud and boast of only one thing: That is the cross of Jesus, that He died for our sins."

After the rest of the meeting and the refreshments, Jon remarked to Jerry as he was going home, "I've got a lot of thinking to do tonight, see you tomorrow."

The next day during noon hour Jerry saw Jon and Kathy talking together in the hall. As he passed by them he overheard Jon saying, "I hear there is a good movie downtown, how about taking a break from the books Friday night and going with me?"

This 'n That

District I (The Atlantic District) is planning their annual convention at Bridgeport, Connecticut, May 22-23-24. Fred Kline is chairman of the affair with many valuable assistants. Featured with the usual run of meetings and activities will be Dr. Mahesh speaking on the topic, "Young People in India."

The Iowa District is also planning their convention for May 29, 30 and 31 at Hampton, Iowa. St. John's church there will be the host. Registrations should be sent to Dick Paulsen, Latimer, Iowa, including \$1.00 fee (plus \$3.00 for food, etc., to be paid later).

Salinas, California reports that its team has won the church basketball league championship again this year. More important, perhaps, they also won the sportsmanship trophy. It isn't always easy to be a graceful winner! Softball is the next task.

The main article this time is by Harald N. Sorensen, a junior at Grand View Seminary. Send in your reactions to it!

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



A Reminder

District VII "Fellowship Week-end" will be held April 24-26. We hope to have a well attended women's meeting Saturday afternoon and also Saturday evening, when our guest speaker will be Miss Naomi Torkelson, a young missionary, home on furlough. Saturday evening meeting for everyone. Be seeing you.

Eileen Paulsen,
Dist. Pres., WMS.

The Housewife

Jesus, teach me how to be
Proud of my simplicity.

Sweep the floors, wash the clothes,
Gather for each vase a rose.

Iron and mend a tiny frock
Taking notice of the clock,

Always having time kept free
For childish questions asked of me.

Grant me wisdom Mary had
When she taught her little lad.

Catherine Cate Coblentz.

The Sermonette — Equality Before God

From a distance of not over ten feet we watched the face of a great musician, as he translated something of the harmony, perfection and beauty of God, on the keyboard of a piano. It was a marvelous coordination of brain, nerves, hands, fingers and muscles. During the performance his face expressed the exultation and serenity which one feels in the presence of something that is altogether just the way it should be, leaving nothing to be desired in the degree of its perfection.

For two hours the problems of the world were below the surface of consciousness while everything seemed to be harmonious and beautiful, just the way God would have it, unmarred by the sins, shortcomings and imperfections of man.

The master had reached the very pinnacle of his profession and he drew the rest of us up to the clouds with him. We thought how wonderful the world would be if all of us could attain a high degree of excellence in our capacity to express some of the beauty of God's world.

But we can! All of us, do just that!

We cannot all be great artists, musicians, poets or philosophers, but we all have some unique talent or capacity which no one else possesses. Each one of us has a certain sparkle, a way of being helpful

to others, and an ability to do certain things as no other person can do them. This gives every man, woman and child the value of uniqueness. The world would be less, my friend, if you had not been born. You have added something to it, that was not here before you came. That something is from God and it is precious beyond all price. If you fail to use it to the best of your ability and to seek diligently to nurture and cultivate your talents, you are depriving the revelation of the personality of God, of one outlet which He needs, and sent you into the world to supply. No one can take your place, and if you fail the loss will be irreparable.

No two flowers are alike. No two snowflakes in all the vast snowstorms that have swept this world are exactly alike. No two leaves on a tree are alike. Eyes, voices, personalities all differ. Each person being different from every other person is of infinite importance in the plan of God for developing man in His own image. Your contribution to that process can be of priceless value. Don't depreciate yourself. Think not that you don't matter. God has entrusted you with something He gave to no other person, and the way you use it is just as important to Him as the way our most gifted men and women use the talents they possess.

A man is tallest on his knees. In that position he stretches clear up into the heaven itself. The man who most nearly brings his life into complete harmony with God, is the one who excels, as the servant of God. We are all equal before that test. No one has any advantage over any other and we may be sure that the humblest among us may avail as much as any other in our efforts to tap the power of God and apply it to the redemption and salvation of the world.

Howard E. Kershner
in "Christian Economics"

Keep Sweet

Amid the duties of today,
In all I think, and do, and say,
Whether I work, or rest, or play —
Lord keep me sweet at HOME.

When household duties claim my care
And I seem needed everywhere —
Then tune my heart to praise and prayer,
And keep me sweet at HOME.

No matter what the day may bring,
Or night — I pray in everything
My life may glorify my King —
Especially at HOME.

Laura A. Barter Snow.

*On World Tensions**Two Laymen Speak Up***Let's Have More Discussion !**

H. B. JOHANSEN
Askov, Minnesota

Every day in every way it becomes more obvious that the time has come when we must take a new hard look at our concept of world peace, power and western freedom.

During the early formative years of our nation the religious leaders were influential in guiding and shaping the policies of the political leaders of the day.

After the nation was well on its feet it was thought best to keep the church and state separate to avoid state-controlled churches or church-controlled states. The clergy should administer to the needs of the soul and that was all.

Since the turn of the century there has been a gradual trend for the clergy and educators to take a more active interest in social and economic structures of society.

The time has come again when we need leadership in our foreign affairs influenced by religion enough to formulate a more sensible foreign policy, dominated by the brotherhood of man rather than the power of armaments.

The dawning of the space age brings such enormous possibilities and responsibilities that we no longer can afford the smug remark, "I'm ag'in it" when the subject of war comes up. That would be like a policeman staying at the police station while the town is being robbed, saying, "I'm against all crime."

Some seem to think they can stop war by trying to stop bomb testing, by sailing into the bomb testing areas in small boats or spending the Christmas season demonstrating against the testing of nuclear devices.

Such actions and utterances can seem pious and noble, but it is not enough when we stop there. We must launch a counter offensive. We must come up with concrete proposals for ways to create a peaceful climate in which war will be a minor danger.

A big order? Well, maybe, but until we get started in that direction more and more money and energy will be spent on the arms race which creates tensions and war jitters which tend to degenerate and are hard to keep under control.

We must help our political leaders (after all they are OUR representatives) to develop a foreign policy dedicated to help create such social and economic climates, based on sound Christian principles of the brotherhood of man in all parts of the world. So communism will cease to be such a temptation.

We hear well meaning people deplore the arms race (and rightfully so) claiming the only way to peace is disarmament. If Congress should decide to disarm Uncle Sam, would that stop the communist pressure toward world power? No, in fact they would be in such a hurry to overrun the world they would be falling over one another.

We Americans are noted for salesmanship and

(Continued on Page 16)

Why are We in Trouble All the Time ?

JOHAN L. NIELAN
Los Angeles, California

Last year we feared inflation and now we are scared of deflation. We live in constant fear of communism and war. Why is it we have so much time and effort for the symptoms and so very little to seek for the causes of our ills. We do know the law of Cause and Effect still operates. If we don't know the cause, we do know it exists, for there are no happenstances.

We are not punished for our many mistakes, but we do suffer the consequences and when these make us suffer, we ought to find out what we did wrong and then begin to do right. Everybody wants peace and prosperity, we even pray for those blessings, but if our daily actions bring warfare it is bound to come in spite of all the pious words about peace; for actions speak louder than words.

In the thirties we had bread-lines, knee-deep in wheat, and that is below savage man in intelligence, for he never went hungry, as long as food was available. Today we have all the ingredients for an economy of abundance, yet we have want on every hand; with millions of workers idle and surplus materials we ought to do very much better. What is the matter with our leadership? How can we hope to lead the rest of the world, when we don't even know how to manage at home? When a worker goes idle for one week, we suffer a loss that can't be made up, and those at work must provide for themselves and the idle as well. Yes, it is very simple, but our leaders don't seem to care much, unless we are in the ditch.

The nobility of France and Russia were liquidated or driven out because they had failed to lead aright. Here, our churches and schools should lead, but if they fail to do their job, they deserve the same treatment as the discarded nobility. Unfortunately, churches have opposed progress more than helped it up until now. The church in Rome burned Bruno at the stake, because he wouldn't call the world flat and that was 80 years after Magellan sailed around the globe. Even the Protestant clergy fought against Davin's findings for a long, long time. Some of our preachers here even fought against the League of Nations in 1920, but most of them did change, after we had suffered the Second War and were willing to join the United Nations. Must we suffer one more "Hoover Depression," before we will seek and find the cause of such distempers and then remove the cause? If we refuse, then we deserve to suffer the consequences of our sins of omission.

The universities didn't prevent the Hoover depression and they have done mighty little to prevent a similar experience under Eisenhower, yet most of them will admit that our failure to make the League of Nations a success brought us economic warfare in the twenties and political warfare in the thirties, and ended up with shooting war in the forties. Have we

made radical changes since the war? Or are we doing the same in essence, as we did after the first war? If not, we can expect to harvest similar results and what is more, we shall have deserved to suffer. A wise man said: Those who have wisdom learn from the experiences of others, while those with common sense learn from their own experiences; and the rest never learn.

The universities did give us able production engineers and farmers. These made two blades of grass grow instead of one and with mass-production methods we mastered the art of production. Let us be thankful for that; but what about distribution? The President and Secretary Benson maintain our surpluses are "the big problem." How many universities have a chair in social engineering? Because we have failed to master the art of distribution, our mastery of production can only benefit us in war-time, when the destruction takes care of the surpluses. If we want prosperity in time of peace, we must also master the art of distribution and that is our unfinished business and the most imperative task before the nation and Western civilization now. And it will be until we do find a way to do it without continually increasing our debts.

Germany and France have proven inflation can only go from 100 down to zero and installment selling can only put off the day of reckoning, because it actually curtails our insufficient purchasing power with the interest, the carrying charges and the collection expenses. What is even worse, it is unfair to all with perishable goods, for these can't be sold on installment and our farmers are already suffering now like they did in the thirties, when many city-dwellers starved themselves to pay for their cars and other hard-goods bought on installment; but when the war came with work for all workers, our appetite and money for food rose so much, we had to resort to rationing in order to have enough to go around.

If our churches and universities should fail to lead, then farmers and workers had better take hold themselves, or they will suffer the consequences. Russia was 200 years behind 40 years ago. I saw it myself while traveling as courier for the Peace Conference in 1919; since then I have pointed out they were catching up. But Sputnik had better luck. Now I hope we will react with something better than more armaments, for we can't shoot an idea anyway, and to bomb a continent of villages is like shooting mosquitoes with a rifle.

However, when an idea annoys us, we can overcome it with a better idea. We can produce an abundance for all our citizens. When we have abolished poverty, communism will leave us alone, for it depends on poverty like yellow fever depends on the mosquito. The day we have balance between our ability to produce and distribute goods and services, we have removed the cause of communism and we can be free from our fear of it like we are now of yellow fever. (Yellow fever killed more people than all the wars and many feared it as much 50 years ago as we fear the H-bomb today.)

It is not ability we are short on. We must use better methods, if we want to have prosperity at

home and be able to lead the rest of the world by example. We didn't go out proselything for mass-production, yet that example went quickly to all industrial countries.

President Roosevelt said: United States has a date with Destiny. I believe he was right, for we have all that is needed to give a practical example of economic justice with prosperity for all able and willing workers. When we have that we can make Democracy work well in all the states and the rest will follow our example, just like they did our mass-production after the first war. I sincerely hope all good citizens will help bring about such a change, for then United States will be out in front and again become the hope of the world.

Hong Kong Story

Sunshine Isn't Enough for Leung Pui

The sun shone brightly in Hong Kong, bringing a welcome respite from the biting cold of the previous day, but there was no warmth or cheer in the home of Leung Pui.

His eight-year-old daughter was crying. She was hungry. Too young to understand the meaning of poverty, she only knew that other children had something to eat while she had none. She wanted to know why.

The hapless father tried to console her, but besides kind words he had nothing to comfort her with. There was no money to buy her any food.

"I had no work for the past few days, so we have not eaten today," Leung Pui said.

"Her mother died about 20 days ago, and there is no one to take care of her," he sadly added.

Leung Pui lives in a little hut on the Lin Fa Kung hillside with his four children. They share the tiny hut with another family.

He had seen better days. At one time he had a small business of his own. He was the proprietor of a shop selling charcoal but he could not stand the competition of big business and about seven years ago went broke.

He moved up to the hillside with his family, and toiled as an earth carrier, and did some carpentering work to support his family. But he had no steady job, and a few days without work meant that the family would have to go hungry.

To add to his misfortunes, his wife became sick about three years ago. It was her lungs, and she had been sick until her death, towards the end of last year.

Leung's eldest daughter is 17, and she can help out the family slightly by working in a factory. It was, however, day to day employment, and the combined family income is about US \$10 to US \$12 a month.

Although hard-up Leung is eager to see his children in school. Two of his children, a son and the youngest daughter, are studying at a free school.

Another 10-year-old daughter is however without schooling, and Leung would like to see her in some free school.

Assistance to families like this is part of the social welfare programs, supported with Lutheran World Action gifts through your congregation.

More from the Merger Meetings

JCLU AGREES TO HOLDING JOINT MEETING WITH TALC

Chicago—The way has been cleared for the first step toward future cooperation between seven church bodies which are negotiating merger into two separate Lutheran church bodies with a combined membership of more than 5,000,000.

The Joint Commission on Lutheran Unity, meeting last month in Chicago, accepted an invitation for a joint meeting from the Joint Union Committee of three bodies that will form The American Lutheran Church in 1960.

The JUC proposal was advanced on behalf of the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church with a combined membership of 2,000,000. The invitation to commissioners representing the American, Augustana, Finnish Evangelical Lutheran Churches and the United Lutheran Church in America, was issued by the JUC at its meeting in Chicago December 5, 1958.

The steering committee of JCLU presented a report on the JUC invitation, unanimously approved by JCLU, which said:

"The committee considered a communication under date of December 5, 1958 from the JUC, being an invitation to appoint a committee to meet with The American Lutheran Church's Commission on Inter-Lutheran Relations to discuss matters of mutual concern and responsibility with the purpose of fraternal understanding and cooperation between TALC and the church now being planned and projected by the JCLU."

In voting to accept the invitation from the other merger group, JCLU commissioners appointed a committee of seven to meet with The ALC commission.

The committee includes the presidents of the four merging bodies — the Rev. Dr. Franklin Clark Fry, New York, ULCA; the Rev. Dr. Oscar A. Benson, Minneapolis, Augustana; the Rev. Dr. Alfred Jensen, Des Moines, Iowa, AELC, and the Rev. Raymond W. Wargelin, Hancock, Mich. Suomi Synod. The other committee members are the Rev. Dr. Malvin H. Lundeen, LaGrange, Ill., chairman of JCLU; the Rev. Dr. P. O. Bersell, Minneapolis, president-emeritus of Augustana, and the Rev. Dr. T. A. Kantonen, Springfield, Ohio, ULCA.

The presidents of the bodies uniting in The ALC and of the Lutheran Free Church, in a letter to JCLU, declined an invitation from the four other church bodies to re-enter an intersynodical long-range program of parish education.

Presumably, such discussion would be outside the long-range program

being undertaken by the other four bodies.

In its invitation to JCLU, the JUC commissioners mentioned for discussion at the joint meeting inter-Lutheran cooperation "in certain areas of parish education," and the question of continuing pulpit and altar fellowship with Augustana and its possible extension to the new church of which that body will be a part.

Also on the agenda of the proposed meeting would be "other matters relating to possible developments" within the National Lutheran Council.

The merging churches represent seven of the eight participating bodies in the National Lutheran Council. The eighth body—Lutheran Free Church—withdraw from merger negotiations with the three churches uniting in The American Lutheran Church.

JCLU VOTES TO CREATE SOCIAL MINISTRY BOARD

Chicago—Creation of a board combining the activities of social missions and social action in a new 3,000,000 member church body has been approved by the Joint Commission on Lutheran Unity.

A report on the Committee of Functions and Powers, giving board status to social missions and social action, with a separate Department of Social Missions and a Department of Social Action, was approved by commissioners representing four merging church bodies.

The suggested name for the board—Board of Social Missions and Social Action—was not approved. JCLU referred the matter of a name back to the committee for study, but there appeared to be wide acceptance of an alternate name proposed by the Rev. Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill. He suggested "Board of Social Ministry."

Functions of the Department Social Missions under the new board were adopted in principle.

They include development and interpretation of a comprehensive social mission policy throughout the church, development of relationships with synodical boards or committees, institutions and agencies; promotion of the spirit and program of Christian service in synods and congregations, recruitment of workers for social missions and assistance in their training and placement, and assistance in the development of special social mission ministries for the blind, deaf, seamen, etc.

Also adopted in principle were provisions for the functions of a Department of Social Action.

These include initiation and direction of studies relating to specific social

problems and providing the church with factual materials for its guidance to implement its social concern; exploration of ways and means of combating social evils, influencing and crystallizing public opinion, securing proper social legislation, and awakening the social conscience of the community.

The department also would be responsible for the formulation of statements on social issues for the consideration of the church, recruitment and assistance in the training of leaders in social action and arranging Faith and Life Institutes.

The committee on Functions and Powers also reported to JCLU on a study of redistributing functions of the proposed Boards of Theological Education and of Colleges and Church Vocations.

The committee's proposals, that there be only two rather than three boards in these two areas of the church's life, was approved by JCLU.

The Board of College Education and Church Vocations will include two departments on college education and church vocations. Deaconess work will be included in the Department of Church Vocations, under the Board of College Education and Church Vocation.

OFFICERS RE-ELECTED BY LUTHERAN UNITY GROUP

Chicago—All four officers of the Joint Commission on Lutheran Unity were re-elected here last month (March 5, 6 and 7) by commissioners of four Lutheran church bodies negotiating merger.

The commission, comprised of representatives of the American, Augustana and Finnish Evangelical Lutheran Churches and the United Lutheran Church in America, re-elected the Rev. Dr. Malvin H. Lundeen, pastor of Grace Lutheran Church, LaGrange, Ill., as its chairman. Dr. Lundeen is vice president of the Augustana Lutheran Church.

Re-elected as vice chairman was the Rev. Raymond W. Wargelin, Hancock, Mich., president of Suomi Synod; the Rev. Dr. Carl Rasmussen, of the ULCA's Gettysburg Seminary, as secretary, and the Rev. Dr. Johannes Knudsen, Maywood, Ill., a member of the AELC, as assistant secretary and treasurer.

As JCLU opened its first meeting of the year, the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church, asked that the commission send greetings to the Rev. Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, who was reported seriously ill in Geneva. Dr. Fry is president of the Lutheran World Federation. JCLU voted unanimously to send its greetings to Dr. Lund-Quist.

Grand View College

Spring is Here — at Last !

Do we dare breathe—hope—think? Have we actually had our last snow of the season? Is it really Spring?

The answer from Grand View students is an emphatic YES — a yes that is not heard but felt and seen everywhere on campus. The grounds are "Hopping" with robins, the physical education classes head for the baseball diamond, and couples parade, hand-in-hand, in a setting of pale struggling grass and bare expectant trees. Inside "Old Main" Eric and Elsa chatter rapidly together above the buzzing tone of voices around them.

"UK (that's the name of our student governing body) and the week-end committee sure have been giving us some good entertainment lately. Don't you think so, Elsa?"

"Oh yes, Eric. The swimming party and the oh, the Spring dance last week were both fun. But what about the Special Events Committee? From what I hear they are really planning a big homecoming week-end — Studenterfest!"

"That's right. I think this beard growing contest is a terrific idea. Say how do you think mine's coming?"

"I've seen quite a few that are longer Eric, but you've still got a chance. I can't wait until they are judged at STUFEST to see who gets the ten dollars from Kerry's Restaurant."

"Me too! I certainly hope a lot of the alumni come this year. It makes the whole occasion just that much better."

"Well, I know that I'm not going to miss one single event — the exhibitions by the folk dancers, the gymnastics team, and the choir on Saturday afternoon, May 2, or the banquet and dance that evening, or the play, May 3."

"Say you know that the choir tour starts this week?"

"Yes Every one is getting excited. Well, why not? They are going to Minnesota, Wisconsin, and northern Iowa."

"Time certainly goes fast. Why soon the fellows will all be out for intramural baseball -----"

"And the girls will be wearing their pretty summer dresses, and the Sophomores will be getting ready for graduation and -----"

"And everybody will be getting ready for vacation!"

"It seems like years since classes were postponed for a whole day because of that big snow storm."

"Oh and remember the big KIOA Snowman that the students built on the campus in front of 'Old Main'?"

"Yes, I remember. That was about the same time that the article 'The Woman Behind the Man' in the Des Moines Register and Tribune featured our President, Dr. Ernest Nielsen and his wife."

"That was a very good article."

"Oh, goodness. If I don't hurry, I'll be late for Psychology. I don't want to miss it because our new instructor, Dr. Fitz, is going to talk more today about psychotic art and he even has illustrations. He's great!"

"That's what I hear. But it seems like all the GV instructors are great. See you at noon, Elsa."

"Sure, Eric. Save me a seat in Valhalla. We can talk more."

But I can't. See you next month!

Danish Pastor Studies Church Life in America

New York — (NLC) — A Lutheran church leader from Denmark is studying urban planning, evangelism, and stewardship in American churches through the Lutheran World Federation's church worker's exchange program.

He is the Rev. Christian Christiansen, general secretary of the Church Foundation of Copenhagen, and former senior representative of the Lutheran World Federation in the Near East.

A private agency, the Church Foundation of Copenhagen is engaged in building churches in the rapidly growing capital of Denmark.

Mr. Christiansen's itinerary from April through June has been arranged by Dr. Ruth Wick, secretary of the National Lutheran Council's international exchange program in cooperation with the American Lutheran Church's Board of American Missions. It will include visits to Washington, D. C., Columbus, Ohio, Phoenix, Ariz. Solvang, California, Minneapolis, Minn., Chicago and Sterling, Ill., the Florida home mission field and Des Moines, Iowa.

Although visiting America for the first time, Mr. Christiansen speaks and writes English fluently. During his stay he will confer with Lutheran leaders, study American church methods, and visit a district convention and an evangelism training session.

Pointing out some of the problems confronting the Danish Lutheran Church, Mr. Christiansen said that more than 20,000 persons, mostly young people, migrate to the city of Copenhagen each year. This population shift is attributed to the increased mechanization of agricultural methods and the resulting decrease in manpower needs on the farm, he explained.

As the city has grown, more and more of its population has moved to suburban areas, thus leaving the center of town to business and industry.

Many of the churches of Copenhagen however, are located in the heart of the city, and large numbers of people are far from a church in the suburban regions.

To further complicate the problem, many Danish parishes have long been considered too large to operate effectively, many of them having memberships ranging from 10,000 to 70,000.

The Church Foundation was established in 1890 for the purpose of dividing the larger congregations into smaller churches, none to exceed a membership of 10,000 and each to be served by at least two pastors. It helps groups of people who wish to organize as a new congregation to raise funds for building.

During the past year six new churches have been built in Copenhagen. At the present time eight are under construction, with two more to be started in the near future.

A graduate of the University of Copenhagen where he received the Bachelor of Divinity degree in 1940, Mr. Christiansen was employed by the War Prisoner's Aid of the World YMCA in Geneva, Switzerland, from 1942-1948. At the end of the war in 1945, he was seized by the Russians in Berlin and spent a year in prison in Moscow.

From September 1946 to December 1948 he worked with German prisoners of war in England, North Africa and the Near East. The Lutheran World Federation employed him from January 1949 as chief resettlement officer in the British Zone of Western Germany. In 1952 he was sent to Damascus, Syria, as an LWF welfare worker among 90,000 Arab refugees, and served as senior representative of LWF in the Near East, from 1954 to 1957. He became an ordained minister in 1957.

From his experiences in Palestine, Mr. Christiansen feels that Americans are "really concerned" about their neighbors both at home and around the world. For this reason he believes there is much to learn here that will be of benefit to his Church.

Speaking of American concern demonstrated to Arab refugees, Mr. Christiansen said: "If American Lutherans knew of what tremendous value their gifts to Lutheran World Action and Lutheran World Relief are to refugees, they would contribute much more to them. Lutheran relief work in this area has been and is still the hand and the arm of the Church in Palestine." Mr. Christiansen will return to Denmark the end of June.

THOUGHT FOR THE DAY

Tsu-kung asked, saying: Is there any one maxim which may serve as a rule of practice for the whole of one's life? The Master replied: Is not the maxim of charity such? What you do not wish done to yourself, do not do to others.

From "The Analects of Confucius"

Lutheran News from Around the World

CYCLONE VICTIMS AIDED

Christian churches and missionaries are helping victims of five cyclones which have struck Madagascar in the past two months.

International appeals sent to the churches by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches in consultation with Lutheran World Service have met with immediate response in many countries.

Reports from Jacques Vernier, delegate of the French Protestant Mission at Tananarive, Madagascar, said that "there are about 42,000 refugees in the lower parts of the town. Of these 11,00 are in 37 centers of shelter organized by the Protestant churches and missions in church buildings and schools."

The Tananarive picture is confirmed by the Norwegian Lutheran missionaries who work with the Malagasy Lutheran Church. According to messages received in Oslo the flooded areas have been cordoned off. Crops have been ruined and the water, in most of the flat areas, is not expected to recede fully for some time. Supplies are being rushed by parachute to isolated communities.

Most of the flood victims in Tananarive are from the lower parts of the town. Medical supplies are adequate for the time being, but church workers fear outbreaks of epidemic if the situation is not carefully controlled. Food stocks can meet emergencies, in spite of rationing. The government is making food available and coordinating all aid. Both Protestant and Roman Catholic communities have opened church properties to shelter sufferers and distribute clothing, food, and blankets.

Although news from areas other than Tananarive is still being pieced together, the reports received in Paris say "It looks as though the towns of Maroantsetra, Mananara, and Mandritsara and Port Berger have been completely razed and wiped off the map." Loss of life is not as great as we feared, but destruction of mud houses and the foundations of others made of baked brick will call for massive reconstruction work.

According to workers on the island "the greatest need for the immediate and long-term future is money. There are many people who will not have a thing or a penny left."

\$10,000 from Church World Service in the United States

The response to the Madagascar appeal has been immediate. Gifts so far notified to the Division of Inter-Church Aid and Service to Refugees of the WCC in Geneva, which is working in consultation with the Lutheran World Federation World Service, include \$2,800 from the British Council of Churches, \$600 from Germany, \$2,000 from Sweden, \$1,395 from New Zea-

land, \$1,500 from the Netherlands, \$1,000 from Denmark and \$10,000 from Church World Service in the United States.

The Norwegian Missionary Society has appropriated 25,000 crowns (\$3,500) and initiated a nation-wide appeal. To this appeal an Oslo Christian daily newspaper has responded by launching its own appeal which by April 8 had brought 35,000 crowns (\$4,900), and was growing by 10,000 crowns a day. These funds are being transferred to the Lutheran Church in Madagascar and have been applied there both to the program of the Christian Council and the public relief program.

U. S. CONFERENCE OF W. C. OF C. MEET

More than one hundred leading American churchmen will hear Dr. Bryan de Kretzer of Ceylon, visiting associate professor of missions at the University of Chicago, at the annual meeting of the U. S. Conference of the World Council of Churches at Buck Hill Falls, Pa., next week.

Dr. de Kretzer, who has served as secretary of the National Christian Council of Ceylon, will speak Thursday, April 23 at 8 p. m. on "Christianity and the Renaissance of Non-Christian Religions." He is the author of "Man in Christianity and Buddhism."

A minister of the Presbyterian Church in Ceylon, Dr. de Kretzer received his theological training at United Theological College, Bangalore, India, and did post-graduate work at Edinburgh University. He has been active in ecumenical youth circles and served as chairman of the youth committee at the first assembly of the World Council of Churches held in Amsterdam, the Netherlands, in 1948.

Archbishop Iakovos, the new primate of the Greek Orthodox Archdiocese of North and South America, will speak at the opening session on Wednesday, April 22, at 8 p. m. He will speak on "The Contribution of Eastern Orthodoxy to the Ecumenical Movement." Ecumenical is the term used for the modern movement for Christian unity of which the World Council of Churches is one of the principal organizational expressions.

Francis P. Miller, Presbyterian Church, U. S., Charlottesville, Va., has been added to the list of panelists who will discuss "Factors in World Strategy for U. S. Churches." The discussion will follow presentation by the executive secretary of the New York office of the World Council Dr. Roswell P. Barnes. Others who will participate in the discussion at the Thursday morning session are: Dr. George W. Carpenter, acting general secretary of the International Missionary Council; Father Alexander Schmemmann of St.

Vladimir's Orthodox Seminary; and Dr. Howard Yoder, of the Committee on Cooperation in Latin America of the National Council of Churches' Division of Foreign Missions.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, will speak on "Creative Action on Current Crises" at the Friday morning session.

Another CCIA staff member, Dr. Richard M. Fagley, will report on "Progress in Population Study" at the Thursday afternoon business session. Dr. Fagley was present at a meeting of a small group at Mansfield College, Oxford University, April 12-15 where "The Population Problem and Responsible Parenthood" was discussed.

DUTCH ISSUE RHYMED PSALMS

The Hague—(LWF)—A collection of 110 rhymed Psalms has been issued by a special commission representing the 60,000-member Lutheran Church of the Netherlands and four other Dutch denominations.

This was revealed here by the information service of the Reformed Church of the Netherlands, another of the cooperating bodies. It said that collection was the fruit of "many years" of work by poets, theologians and a church musician.

It was described as a "specimen collection," to be followed by a complete rhymed version of the 150 Psalms "within a year or two." Melodies are those originally prepared for the French psalm texts.

INDIAN CHURCH AGAIN HEADED BY DR. GOPAL

Guntur, India—(LWF)—Dr. A. N. Gopal, who was the second Indian president of the Andhra Evangelical Lutheran Church, has become its fourth also by being returned to office after a four-year lapse.

Dr. Gopal was first elected in 1950 to head India's largest Lutheran Church but four years later he became constitutionally unable to succeed himself in the presidency. Now that his successor, Dr. G. Devasahayam, has similarly become ineligible for another term, the Church has elected Dr. Gopal once again.

The returned president served in the interim as principal of the Lutherigiri Theological College in Rajahmundry after taking post-graduate studies at Chicago Lutheran Theological Seminary in the United States.

Likewise, T. John Ratnam of Narsapur, who was AELC secretary, 1950-52, has been returned to his former post. Both the president and the secretary have two-year terms.

From 1952 to 1957 Dr. Gopal was a member of the Lutheran World Feder-

ation Executive Committee, and Mr. Ratnam of the LWF Commission on Stewardship and Congregational Life. Both were delegates to the federation's 1952 Assembly at Hannover and have attended numerous religious gatherings in the United States and Europe.

Both AELC leaders have served also as officers of the Federation of Evangelical Lutheran Churches in India, Dr. Gopal as secretary and Mr. Ratnam as treasurer.

The 254,462-member Andhra Church serves a Telugu-speaking constituency in southeastern India. It elected Dr. E. Prakasam as its first Indian head in 1943, when a reorganization provided for full self-government. The Church itself was constituted in 1927 as an over-all body for five regional synods which now have more than 2,300 congregations.

The Church developed from American Lutheran missionary work begun in 1842 by "Father" Christian Frederick Heyer, and is now an "affiliated Church" of the United Lutheran Church in America.

LEGAL STATUS GIVEN TWO SOUTH AMERICAN CHURCHES

New York—(NLC)—Two Lutheran congregations in South America have been granted legal status, according to word received here recently by Dr. Stewart W. Herman, director of the Lutheran World Federation's Committee on Latin America. The congregations are in Bogota, Columbia and LaPaz, Bolivia.

Dr. Herman explained that it is very difficult for Protestant churches to receive legal recognition in most South American countries. As a result, many congregations exist simply as a group of people without the protections or rights of a legal entity.

The Bogota congregation has had its application pending for several years, he said. Now that formal recognition has been made, the parish will proceed immediately with building plans which had been made in anticipation of this event.

The LaPaz church received legal status one year after the arrival of its permanent full-time pastor. The group plans to erect a new parish center in the near future.

72% OF SWEDES CHURCH MEMBERS BY CHOICE

Stockholm—(LWF)—If all Swedes had to apply for membership in the Lutheran Church instead of automatically belonging to it, 72 per cent would make such application.

This is what they told pollsters of the Swedish Institute for Public Opinion (SIFO), according to a copyright report published in the Svenska Dagbladet here.

Most frequently given reason, it said, was that they felt a sense of security in such affiliation. Almost as frequently cited was the unwillingness to

break with long-standing tradition. In third place came more strictly religious explanations for seeking church membership.

On the other hand, 19 per cent of the Swedes over 15 years of age were reported to have said they would not apply for admission if the present involuntary membership basis of the State Church were abolished.

Two-thirds of these were said to have based their answers on a frank lack of religious interest, while one-sixth explained that they belonged to Swedish free churches.

The other nine per cent of the total adult population were listed as "undecided" on whether they would take the initiative to join the Church of Sweden.

By sexes, 64 per cent of the men and 78 per cent of the women seek church membership, the SIFO revealed. It said 25 per cent of the men and 14 per cent of the women had indicated they would not take such a step. Classified as undecided were 11 per cent and 8 per cent, respectively.

PARIS LUTHERANS MARK 150TH ANNIVERSARY

Paris—(LWF)—The 15,000-member Lutheran Church of Paris this year celebrates the 150th anniversary of the establishment here of the first Lutheran consistory by official decree of Napoleon Bonaparte.

Climax of the observance will come in November, when the sesquicentennial will be marked by the dedication of the Lutherans' first church building in the Carmes-Billetes section of Paris. The jubilee year, which began in the latter part of 1958, saw the initiation in December of Lutheran services in two additional localities in the outskirts of the city.

By imperial decree on August 11, 1808, Napoleon I sanctioned the organization here of a Lutheran Church with two pastorates, and its consistory was elected two months later. A few days after the first decree, he issued another authorizing the purchase, for Lutheran use, of the historic Carmes-Billetes church, which French revolutionaries had converted into a salt storehouse. Its renovation took several months, and it was re-opened for Lutheran services on November 26, 1809.

A century and a half later, Lutherans in Paris and vicinity now have 23 parishes, some with more than one place of worship. They constitute one of two districts of the 48,000-member Evangelical Lutheran Church of France, each having its own regional synod. The other district ("inspection ecclesiastique") is that of Montbeliard.

The Church of France and the Church of the Augsburg Confession of Alsace and Lorraine, which has 241,000 members, are the two French affiliates of the Lutheran World Federation. They also constitute the National Alliance of Lutheran Churches of France (ANELF).

These two Lutheran constituencies

were parts of one centralized church body before the Franco-Prussian War. But the German annexation of Alsace-Lorraine in 1871 severed its six Lutheran church districts from the two of Paris and Montbeliard, forcing the latter to organize a separate smaller Church.

However, they survived this blow as well as the loss of all government subsidies in 1906 as a result of a new Church-State separation law. Today the Church of Paris not only supports itself and a number of institutions, but carries on, through its Mission Interieure, an aggressive program of home mission expansion.

ULCA PASTOR PLANS JAZZ LECTURES IN GERMANY

New York—(NLC)—Students at the Church Music School (Kirchenmusikschule) in Hannover, Germany, will get a taste of a wide range of American music when the Rev. L. David Miller lectures there.

"The records I am taking include everything from jazz to the new recordings of the three musical settings of the Lutheran liturgy," said Mr. Miller, a professor at Wittenberg College in Springfield, Ohio. He was interviewed here before his departure for Germany on March 24.

Visiting Europe under the International Exchange Program of the Lutheran World Federation, Mr. Miller will study at the Church Music School for the German "summer term," April 1 to July 15.

During his stay abroad he will also attend various European music festivals, observe current church music trends in Germany, and attend a meeting of the LWF's Commission on Liturgy in Germany in July.

As director of the School of Music at Wittenberg, Mr. Miller hopes especially that he may find some new contemporary choral material for use by the Wittenberg Choir.

Describing himself as "a kind of schizophrenic who has always combined the ministry and music," the young pastor-professor said he was delighted that his first trip to Europe will utilize his theological and musical background. He plans to study in the German language, which he has been "brushing up on" for the past few months.

A graduate of Lenoir Rhyne College and Lutheran Southern Seminary, Mr. Miller received his Master of Sacred Music degree from Union Theological Seminary in New York. He served as assistant pastor at Macedonia Lutheran church in Burlington, N. C., and at Holy Trinity in New York. At Trinity Lutheran in Fort Wayne, Ind., he acted first as minister of music and then as associate pastor, later going to St. Mark's in Van Wert, Ohio, as pastor. In 1955 he accepted the position as director of the School of Music at Wittenberg, and lecturer at Hamma Divinity School.

OUR CHURCH

Chicago, Illinois, Trinity: Pastor Peter Thomsen of Lester, Pa., where he has been serving a ULC Church while attending Gettysburg Seminary, has accepted a call to be pastor of Trinity Lutheran Church, Chicago.

Alden, Minnesota: Pastor Holger Jorgensen, Des Moines, Iowa will in early summer be moving to Alden to take up his pastorate there. He recently resigned at Des Moines.

Askov Minnesota: A correspondent, Vermund Ostergaard, writes to inform readers that many books for the near-blind are now available printed in large type, including books in Danish.

Edison Township, N. J.: Architect plans, blueprints and specifications for the new church were accepted by a recent congregational meeting here. When contract bids are in a special congregational meeting is to be called before construction begins.

Greenville, (Trinity and Dannebrog) Mich.: Seminary student, Ivan Westergaard, has accepted a call from the two congregations here and will move here with his family this summer.

California District: Synod President Alfred Jensen will tour the District next week and participate in the District Convention. His itinerary is:

Los Angeles, April 26; Fresno, April 28; Watsonville, April 30; District Convention (Salinas), May 1-3; Solvang, May 5.

Watsonville, California: Pastor Owen Gramps will speak at the Suomi Convention in Berkeley this summer. He will be attending a Seminary there. He will participate in the J.C.L.U. night at St. Michael's Church at the Convention.

Seattle, Washington: Pastor Walter Brown, who has been convalescing for many months, has recovered sufficiently to be serving a ULC church in this area.

Des Moines, Iowa: Mrs. Frances Nielsen will conduct a tour to Europe this summer called "The Northern Lights Tour." Mrs. Nanna Mortensen, Tyler, Minnesota, will conduct a similar tour.

Seattle, Wash.: Dr. Jens Kjaer will speak over CBS Radio on May 3, 1959, at 9:30 a. m. Eastern time. The program is "Church of the Air."

Muskegon, Mich.: Pastor and Mrs. Edwin Hansen will leave for Europe in May, returning in July. The trip will mark the occasion of the 25th anniversary of Pastor Hansen's ordination.

California Convention

District VIII

MAY 1, 2 and 3, 1959

Salinas, California

Announcement

The Annual District Convention of District VIII will be held the first week end in May on invitation of St Ansgar's Congregation of Salinas. The entire district will look forward to this opportunity to visit Salinas and see the new church and parsonage recently completed by our friends there. The Synod President will be our special convention guest. Each congregation is invited to send a full slate of delegates (1 for each 25 members or fraction) and as many visitors as can make the trip. Early registration is advised, and may be sent to Pastor Paul Nussle, 14 Pajaro Way, Salinas. Let us meet in the Spirit of God and for the sake of His Kingdom.

Verner Hansen,
District President.

Invitation

We of St. Ansgar's Lutheran Church of Salinas, California, consider it a privilege to serve as host for the Annual Meeting of District VIII, May 1, 2 and 3. We extend a cordial invitation to all members and friends of the District congregations. Will you kindly register in advance whether you intend to be present for a day or for the entire time. Please send registrations to Church Office, St. Ansgar's Lutheran Church, 72 San Joaquin St., Salinas, California. We look forward to a stimulating convention.

Paul Nussle, Pastor.

Program

Friday
8:00 p. m.—Opening Meeting — Dr. Alfred Jensen, Speaker

Saturday
9:30 a. m.—Devotions — Pastor Niels Nielsen
10:00 a. m.—District Business
12:00 noon—Luncheon
1:30 p. m.—Solvang Lutheran Home Board Meeting
3:00 p. m.—Coffee Break
3:30 p. m.—District Business, concluded
4:30 p. m.—Panel Discussion, four

laymen with Pastor Nussle as Coordinator

6:00 p. m.—Supper

8:00 p. m.—Entertainment — Drama and Music

Sunday

10:30 a. m.—Communion Service—
Pastor Hansen or Pastor Gramps

12:30 p. m.—Dinner

1:30 p. m.—Speaker — Pastor A. E. Farstrup

Let's Have More Discussion

(Continued from Page 10)

sales technique and our American ingenuity. Why, when our American way of life is so much better than that of the Russian and Chinese communists, are we as a people not able to come up with some plan that can sell and apply the real democratic system and ideals abroad? After we have done a good job selling and helping to get it in working order, we can start disarming.

Our religious, educational, and business and political leaders have a challenge here they cannot afford to pass up. Of course, each of us has a responsibility and challenge also. Maybe we will have to prod our leaders into action.

This is not only a government responsibility but a challenge to every citizen, and to all worldly, religious, and political organizations in the free world.

Protecting the underprivileged countries with an army alone will not create the desired conditions. We must help them build their own religious, educational, economic foundations. If they are sound, the people should be able to build political and social systems that can withstand communist pressures.

While I have some ideas about solutions to the problem, this is no attempt at solving it. It could be a good discussion subject at Men's clubs and Ladies' Aids or community meetings. Our ladies should be interested as well as the men. Every community has some people who are fairly well informed, who could start the discussion. If enough ideas, even seemingly foolish ones, are kicked around (somewhat like brainstorming in industry) in a free give-and-take atmosphere, such meetings could produce at least one idea with some merit, which could be publicized or passed on to our representatives in Washington or to the Resolutions Committee of our synod.

Don't say all this is just politics; it is our responsibility as Christians and as members of a free society to try to help ease world tensions.

After writing the foregoing I have read an article on how our steel companies are teaching representatives from India the art of steelmaking. A big step in the right direction.

I also realize there are several individuals and organizations working on this problem, but there is still much too much apathy among the public as a whole.

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.
 April 20, 1959
 I am a member of _____ the congregation at _____
 Name _____
 New Address _____
 City _____ State _____

PETERSEN, ANDREW K.
 TYLER, MINN.
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