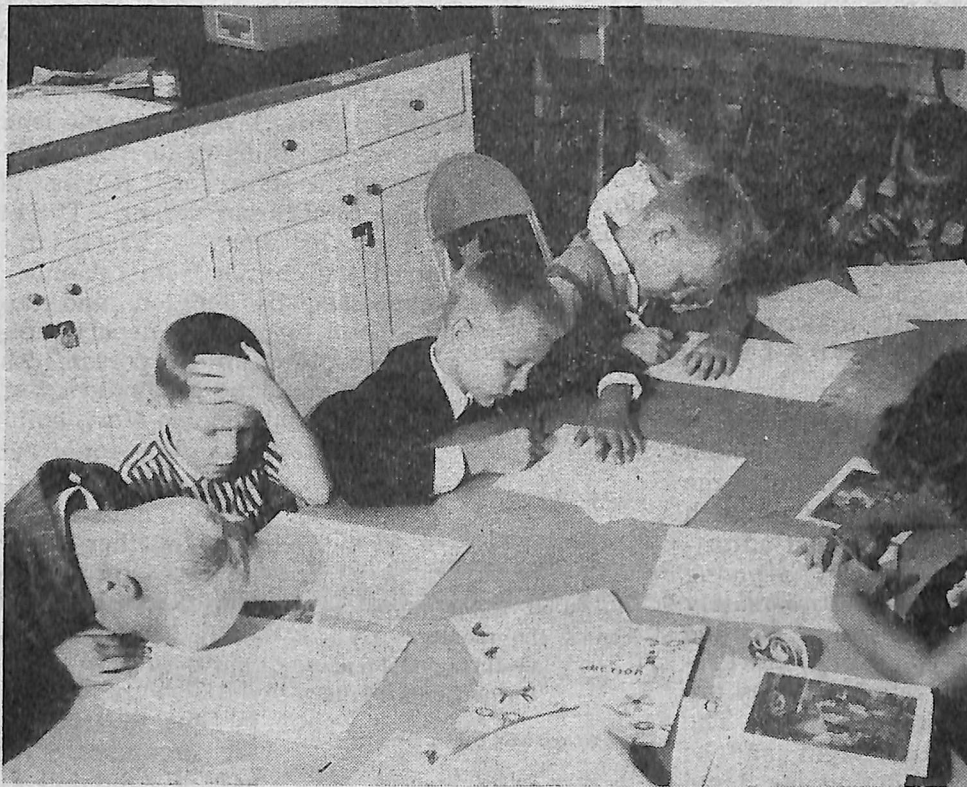


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Sunday School looks like hard work. Gain and enjoyment of any activity, however, increase as our participation becomes more intense. This issue of LUTHERAN TIDINGS salutes children and young people everywhere who take seriously their opportunities for spiritual growth through Christian Education, at home in the parish, and abroad in other environments.

In Childhood

I saw Him in childhood with eyes brightly beaming,
At home in the hills where the sunlight was streaming,
We played with the stars, on the clouds swiftly riding,
And saw not the cross which the woodlands were hiding.

I saw Him in youth when my soul was unfolding,
My spirit flew high when His glory beholding;
He beckoned my soul, and He filled me with gladness,
His glory lent brightness to life's gloom and sadness.

Vilhlem Birkedal.

(Tr. by P. C. Paulsen)

Letter to a Young Friend

DEAR WILLIAM:

Being more than twice your age, I don't know why you should ask for my concept in regard to your problems, but I figure that you have seen how little a few years count in life problems. The totalitarian demon tries to scare us away from taking both a long and broad view, living only in the newspaper moment. That will naturally amplify the age differences. I recall the time when a teacher could speak in a lively way and understandingly to children ranging from four to sixteen years; and now these children must be classified into so many age groups. Does that mean that the demon has taken over? I know you remember quite keenly the silver wedding festival in uncle's garden. That was really a feast which did unite us, the grandpa of ninety-five, the baby in the crib and the neighbors included.

You have heard several people say that your generation exists in a state of spiritual inertia, and it hurts you. It hurts me too and the inertia affects me so much that I find myself in a rational adjustment to the hibernation. The young people go steadily and dispassionately together. They seek a secure position which will give old age provisions. Preceded by a two hour rehearsal, they are nicely married in the church. The punch and the cake are right, and he has had training in holding her hand when the cake is cut. They leave on their honeymoon trip at the right moment while the proper amount of rice is being strewed. They have already made a rational agreement as to copulation and children. Coming home, they start to work in their respective jobs and to make adjustments. Joining a church, attending worship services and belonging to one of the committees is a major part of the adjustment. Going to the PTA meeting and becoming a member of a lodge is an addition to a good standing. One must read the daily in order to qualify in the discussion, and it is a good thing to see Wagon Train and the Steve Allen shows. As to food, the steak is always appropriate, and ice cream is never objectionable. It has for a long time been right to cuss the Russians, and now it has suddenly become right to find their good points. This whole way of life is on par with a cold war, and the anemic panel argumentation.

Now let us consider the truth that you and I have inherited, the experiment called democracy and we have no way of escaping from the legacy; nor can we run away from the truth that this experiment requires more and more vigilance, more and more knowledge and an increasing amount of trust in the life of the people. The people who launched the experiment and had to break away from European usage took it for granted that there is a reservoir of

spiritual life in the heart which in some unknown way replenishes itself. There is, as St. Paul said, a natural integrated conscience in each person. There is in each person a natural ability to trust others and to operate out of a mutual trust. There is an infantile and intuitive respect for freedom as the supreme value and the goal.

The experimenters said that a community which would not suppress freedom but give it a chance to function would have to be made of what is in the reservoir. They were not fanatics who tried to banish the state, but they knew that the nature of the state is different from the nature of the people. It has been given no other means than that of force, and it is in itself align to conscience. The state officer has only one thing to do, namely to assert the sovereign force of the state and if it gets out of bounds it turns into a totalitarian tyrant. Therefore it is necessary to limit its scope. That is the reason why they barred the church from becoming a state institution, embellished by religion, and they meted the state force out to several departments, so that it could not be centered in one person. They did not say that the state could be eliminated, but they believed that the people could be so alert, enlightened and trustful that they would avoid centralized state dictatorship.

You have heard about the princess who together with all living creatures in the castle and the garden fell asleep and slept a hundred years. While they slept, the thorny plants and obnoxious weeds grew up and would have choked the flowers had the prince not come in time to arouse the princess and all the creatures. What happened with us? We did fall asleep and the totali-

tarian monster roared. We are in regard to this as guilty as Germans, Russians and others. It permeated church life and got the upper hand in education. It took over in defense activities and the military machine got into the saddle. Gangsterism had a pervertive influence on jurisdiction. Worst of all, it defected the mutual trust. It is like cancer, and it freezes the spiritual life of the people.

Recently a man in Norway said that it is impossible to build up a peace culture on the suspicion which goes with war and aftermath of war. The ones who carried on the war cannot make the peace. It takes an awakened generation of trust and spiritual warmth to revive the experiment and continue it. The awakening can happen. Let us seek it and respond to it when it comes.

Your friend,

Aage Moller.

METHOD

When God wants an important thing done in His world, or a wrong righted, He goes about it in a roundabout fashion. He never lets loose thunderbolts nor stirs up earthquakes. He simply has a tiny baby born.

Margaret Applegarth.
Men as Trees Walking.

"Comfort is a stealthy thing that enters the house as a guest, then becomes the host, and finally becomes the master."

—Harry Golden.

"For 2 Cents Plain."

THE CHURCH UNDER THE CROSS

In the Family

Carlo Petersen

Colossians 2:8-23

WE ARE AWARE that the family is considered to be the main and the strongest institution in our society. Yet, it seems to suffer from a sense of defeatism and frustration; that is, mother and father express an attitude of defeat toward family living in the world: What can we do? What can we say? We don't want to be odd-balls in the community. And with a shrug of the shoulders, giving in to defeat we say: I just don't know what to do! What has happened to the family life I once heard father and mother talk about and I once knew?

It is common knowledge that the industrial revolution and science, have brought about tremendous social changes in the life of the individual and his thinking, and therefore also in our concept of family life and marriage.

Present day life has changed from being family and church centered to school and community centered. Where once the family mores used to project into the larger community, now the mores of the larger group of school and community control the family and church. And woe to that home and church which does not abide by the demands of this immediate society. Its parents are abnormal and its children are outcasts. And the pastor with whom the church is identified becomes a "meddling preacher." Rather than for this to happen we bow down in fear and trembling, submitting to the yoke of slavery placed upon us by this idol of collectivism and conformity. Forsaking our church and home, we look to this idol for our spiritual and emotional needs.

This is one avenue, one response taken by the family facing the problems of family living. If you can't lick them, join them. What's the difference, anyway?

Another way used to meet the difficulties of the family in society is the road of retreat into a legalistic piety of "don't do this" and "don't do that." But this too is a life of bondage; a yoke of slavery. Once a confirmation class wrote a theme on the topic: What is a Christian? A Christian is a person who does not drink, play cards, go to the movies, dances, use cosmetics or swear at any time. This is the substance of the theme. Poor children, they were dead and buried in negatives even before they started to live. Not one positive aspect of the Christian life in the family was expressed.

Now, the church does not advocate that there are no "Don'ts" to be observed in the family calling itself Christian. Some of us in this assembly today should probably observe the Don'ts enumerated by that confirmation class, because the things listed have become, at least at times, an obstruction to the experience of the freedom we have in Christ our Lord.

At a meeting of foreign youth leaders there was a

*A Ringsted, Iowa, Pastor Brings One of the
Morning Messages at the District Convention*

discussion of the freedom we have in Christ and its meaning for youth in the church. The discussion of one group expressed itself in a short statement. They saw their task to be that of guiding the youth to a free and responsible use of things in this world. For us to do this, that the family may grow in the grace of God, means that there are situations and occasions where we must obey the Don'ts and refrain from doing what may not be harmful to our personal relationship to God, but it may be harmful for our mate, our children, their friends and ours. In Christ "all things are lawful unto me but not all things are helpful;" "If your brother is hurt by what you eat and drink or do, you are not walking in love."

The foundation of Christian family life is none other than the cross of your Baptismal Covenant. "Receive the cross upon your brow and upon your breast as a token that you shall believe in the crucified Lord Jesus Christ." This is the foundation of family life. "The rock that stands, when storms come assailing and floods wash the lands," sending you running to join the herd, hoping there to find escape; making you turn and retreat into the citadel of legalistic moralism, hoping there to find release; only, we found not the reconciliation we seek with God and man. We found a bruised conscience and a hardened heart.

In the cross alone, which is the only mark of the Christian imprinted upon us in Holy Baptism do we find the freedom, "the peace which passes all our understanding, guarding our hearts and minds in Christ Jesus." Where this cross of Christ "is on guard, evil powers are barred," — powers which would tend to separate us from the love of God in Christ. This cross on guard, does not prevent the possibility of a free and responsible use of the things in this world to flow out from a family life lived in the church under the cross. In fact there is no other way in which the Christian family can live life in this so-called "tragic predicament" of society.

The "reconciled life" in the church under the cross, means that we are forgiven sinners. Sinners to be sure, but "washed and sanctified and justified

(Continued on Page 16)

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A Gauge for Church Schools in the Four Merger Churches

How Typical Is Your Sunday School

Pastor John M. Mangum

Philadelphia, Pennsylvania



TAKE ANY AVERAGE PERSON in the four Lutheran bodies that are working toward merger, ask him to close his eyes, then say the words, "Sunday School." What he will picture — whether he knows it or not — is St. John's Church, London, Ohio.

He may think he's focusing on Mary Smith's well-scrubbed brood of sweet-faced kindergartners or John Jones' wiggling collection of problem juniors in his own home church. But he will be having double vision. In his mind's eyes he will also see Ada Deyo's six-year-old innocents and Kenneth Kullberg's exasperating live-wires in London.

He'll be no more surprised at his double vision than Ada Deyo and Kenneth Kullberg and the rest of the teaching staff at St. John's were when they learned that they are **"the typical Sunday School" in the four merging bodies.** "We always thought our problems were different," Ray Arnatrout, vice president of the church council, confesses. "How often we've said we couldn't do things other churches do because we are not big enough or because we do not have enough leaders or because we need more space. I guess every church thinks its special."

The one thing special about St. John's is that it's so common. In many ways it's so close to being at dead center statistically that it sounds like something a statistician dreamed up. The typical Sunday school has about 160 pupils. St. John's has 174. The typical school runs for an hour and puts in about 30 minutes on the lesson. St. John's runs for an hour and puts in about 30 minutes on the lesson. The typical has mostly female teachers for classes aged 14 and below and mostly male teachers for classes aged 15 and above. St. John's has one lone male teacher salted among the younger classes and one lone female teacher peppered among the older classes. The typical is located in a community with a population between 2,500 and 9,999. London is at the middle of these figures with a population close to 6,000.

St. John's, of course, wasn't just dreamed up. Its discovery was the result of hundreds of hours of detective work in the research department of the Long-Range Program of Parish Education. The Long-Range Program is a cooperative venture of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod, and the United Lutheran Church. In it co-ordinated curricular materials for all the schools of the parish are being developed. Included are Sunday school, vacation church school, week-day church school, catechetical instruction, and the home.

"When you are writing curricular materials, you've

got to know who will be using them," explains Dr. W. Kent Gilbert, LRP director. "Do the pupils live in the country or the city? Can their materials talk about heifers and threshing machines or should they be illustrated with steel cranes and commuter trains? You've got to know whether the classes have individual rooms in which they can dramatize Joshua's march around Jericho. Or whether such activity is ruled out because three classes try to out-shout each other in one large room.

"One thing ought to be emphasized, however," Dr. Gilbert continues. "We are not trying to shake everything down to a dead level of some statistical average in the Long-Range Program. The fact that St. John's is the median congregation in so many respects is a striking phenomenon. It does not mean we will tailor curriculum to fit St. John's and forget all we have learned about 1,080 other congregations we have studied."

After two years of asking questions and turning the answers into millions of holes in thousands of pink, green and manila IBM cards, LRP can provide the facts with the flick of a switch on an electronic brain. For instance, in most churches the walls of Jericho will have to remain intact and the trumpets of the Israelites remain unsounded. Only 15 per cent of the congregations have separate rooms for all of their classes. In 23 per cent of the congregations most of the classes get along in large rooms that have no dividers of any sort between groups.

St. John's is like most. It has a mixture. Younger children have separate rooms. But juniors meet in small, rather dark cubicles made by pulling curtain dividers.

"Our big problem is space," sighs Pastor Talivaldis Gulbis. A quick trip through church and parish house makes him sound like a master of understatement. Before the former parsonage, next door to the church, was converted into classrooms in 1956, the youth class barbecued itself every Sunday morning in the nine-by-twelve slot beside the church furnace.

Ironically the seniors now gather around the cutting table in the church kitchen. Long-legged high school boys tip their chairs against the gas range while their teacher backs the refrigerator. Intermediates, on the other hand, are sardined into the pastor's office. Even the nursery and kindergarten rooms can hold little more than a table and chairs.

"Enrollment has more than doubled in the last ten years. Natural causes are responsible," Ray Arnatrout says like a straight man. "We've scheduled as high as 30 baptisms on one Sunday. The motto of our Mr. and Mrs. Club is, 'We are growing'." Average

age of the adult members in St. John's is about 35. Mr. Armatrout himself is only 31. The secretary of the church council is 32.

Youngest Sunday school teacher is an 18-year-old girl who graduated from high school this spring. Oldest is in his sixties. But most are in their thirties.

This is typical. In the four merging churches the average teacher is 36 years old. The majority are between 26 and 45. Less than eight per cent are under 18. Less than seven per cent are over 55.

In one respect St. John's is not typical. It does not finance its Sunday school in the usual way. "We have no Sunday school treasurer," quiet-spoken Ray Armatrout said with evident pride. "Sunday school bills are paid from the general church treasury. Sunday school offerings go into the general treasury. Our Sunday school is part of the church. It isn't a separate group of people that meet on Sunday morning. The Sunday school superintendent is automatically a member of church council with full voice and vote."

That's not true most places. In more than three-fourths of the 6,000 congregations of the four merging bodies, the Sunday school has to support itself. In addition, 28 per cent of the week-day schools and more than 26 per cent of the vacation church schools are financed solely by the Sunday school.

Consistently St. John's council budgets more than the Sunday school spends. The \$600 earmarked for curricular materials in 1959 was only the beginning. Another fund provided the \$115 for film strips, slides and movies used in the first half of 1959. Stamps, stationery and postal cards were charged to "office supplies." Although the catechetical class meets on Sunday morning, its \$300 is a separate budget item. As is the money to send 25 youngsters to Ohio Synod's Camp Mowana this summer. Mr. Armatrout was somewhat surprised that some congregations would expect the Sunday school to pay for its own projector, tape recorder, or tables and chairs.

All of St. John's items added together would probably come out a good bit better than the \$5.16 per pupil spent in the typical Sunday school.

Quality of teaching at St. John's is probably close to average. And that's not high, according to LRP research. "Only 13 per cent of the congregations set up a special class to introduce the teacher to the task of the Sunday school," Director Gilbert reports. "About 14 per cent give him a handbook describing procedures. In one of every four congregations the new teacher's orientation consists merely of chatting with the superintendent. The only conclusion one can reach is that congregations pay relatively little attention to the training and orientation of new teachers."

At St. John's most of the teachers work as assistants for a while before they are given primary responsibility for a class. But such a procedure may pass along poor methods also. On a recent Sunday all but two of the teachers used the same teaching method, no matter what the age level. And if there had not been a good deal of wiggling, a visitor might have assumed that the children were glued to the chairs.

"Johnny, turn around and be quiet while I tell this story from the lesson leaflet." But Johnny was a pre-schooler.

Next time the teacher's voice was impatient. "Johnny, turn around and listen."

Even impatience was no match for Johnny's short attention span. The story was not yet finished when the teacher capitulated. "Johnny, you don't have to turn around. Just listen."

What the teachers lack in teaching methods and understanding of age-level characteristics, however, they partially make up with other qualities. Probably typical is Superintendent James Bailey. Although he walks about ten miles a day as a mail carrier, he still has energy for the scores of administrative details that would drive a less consecrated layman to give up his church responsibilities. Most of the teachers obviously love their pupils. And they are devoted to the school and the church.

By Dread Alone ?

Nuclear fall-out, trials in Cuba, the status of Berlin, Sputnik and Lunik, Apartheid, Little Rock, Cyprus, Mao Tse-tung — what does it all mean? Frankly, is there any meaning at all? Is this torment and travail really travail: is anything struggling to be born? And if anything, what? This may be the most frightening question of all. Perhaps the future will be so monstrous that we dare not think about it. Perhaps it will be all right after all. Perhaps there will be war. Perhaps there won't. Perhaps we shall like the future. Perhaps we shan't be afraid any more in ten years' time. Perhaps we shall.

But who knows? And who cares?

Of course, men say that God cares. But then, men would say anything. What is he doing if he cares, when all is said and done? What is he up to in all this chaos and confusion? Is he doing anything at all? Or does he expect us to get out of this mess by ourselves?

Now, that is impossible — utterly impossible! Whatever else is true, that cannot be. It cannot be that God is, and that he is not active. Upon this conviction we intend to meet at Athens in December. Upon this certainty — and upon this certainty alone — the Student Volunteer Movement is calling students together for a conference.

It should be possible there to learn what God is doing — or to begin to learn it. But you will not necessarily like what you learn. It may make sense of the mess, but the sense may contradict much of what you like to believe, and it may be the sort of sense that makes nonsense of the way we live.

For this reason half of the delegates to the Conference will have come from overseas, from lands where our own values are not taken for granted, and where there are hopes and fears of which we here know nothing. In this meeting of opposites, this clash of mind upon mind, the true should begin to stand out from the false. We may be rebuked by them, or they by us; we may be humiliated or encouraged — that remains to be seen. What alone is sure is that if we can begin there to see what God is doing, we shall no longer have to live in this world by dread alone.

*Across The Land, Church Colleges This Month Have
Admitted Thousands of Young People.
Here Is a Penetrating Look At*

The Christian Church and Higher Education

A. Denis Baly

Professor of Political Science, Kenyon College

The Christian Church, ever since she first began, has always been interested in education. Some of her activities in this field may be thought, perhaps, to have been unwise, but this does not alter the fact of her persistent interest. We may think, for instance, of the overwhelming part played by the medieval Church in the education of the Europe of that time, of the fact that as the American frontier was pushed westwards from the Alleghanies the various churches were among the first to establish schools and colleges, and of the dynamic effect of the great missionary outreach upon the educational systems of Asia and Africa, if indeed there always was such a system before the Christians came.

Certain features of this activity need to be noticed. First, the Church has held that education is not for a class or a caste but for all men, and not only for men but for women. Without any question, it has been the Christian Church which in country after country has by its example compelled the question of the education of women to be taken seriously. Her demand that all should be taught is reflected, for instance in the Sunday school movement, which first began as a means of teaching the children of the poor to read.

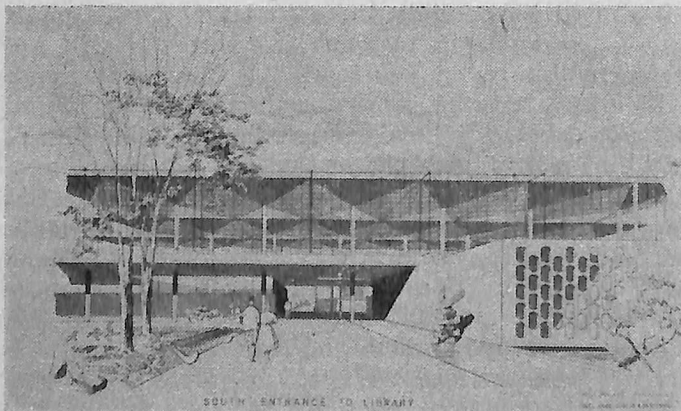
The second important feature is that though Christian education has often been begun with the intention of teaching people to read the Bible, it has usually not stopped there. Instead, those who were responsible for it found that they were driven to extend the teaching and include all realms of knowledge. Thus, one has the missions schools in widely separated places setting the standard of education, both in the academic excellence of the teaching and in the range of subjects taught. The work of the Christian Uni-

versities in China, for example, is of great importance in the educational history of that country. So strong has been this belief in the importance of education as being itself a Christian activity that mission schools have often continued to teach even when they were forbidden any more to teach the Christian religion. Not everyone, it is true, has agreed with this policy, but it has been responsible for keeping open many mission schools that might otherwise have been closed.

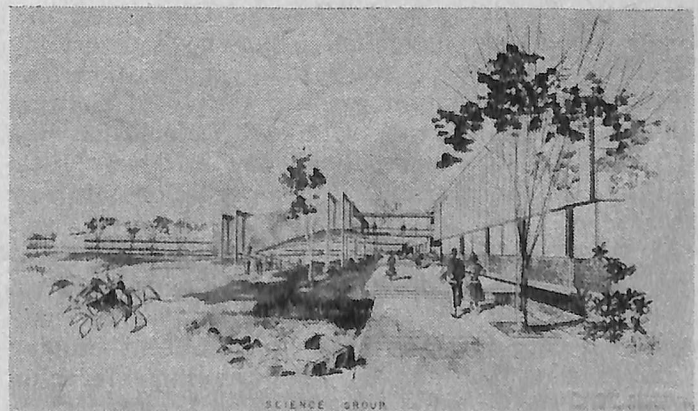
Behind this insistence that education is a proper, and indeed a necessary, activity of the Christian Church lie some very important statements concerning the Christian belief. They start, perhaps, in their simplest form from the example of Christ Himself, who, when He was on earth, could be seen to be doing four things: forgiving men their sins, teaching them about God, healing their sickness, and caring for the poor and needy. On this basis, then, Christians have maintained that it was also their duty to do all these things and that the ministry, the work of teaching, medical work, and social work, were all of them Christian vocations.

There is, however, a theological reason for the importance of education in Christian thought. Christians believe in what theologians would call the Creation, the Incarnation, the Crucifixion and the Resurrection, that is they believe that the whole universe was made by God and that all He made is, as the Book of Genesis would say, "good." They believe that God respects what He has made and works through it, so that in the history of the world there have been vitally important events by which He made Himself known. They would include among these events the Exodus, the entry in Canaan, the fall of

Scenes from New California Lutheran College



Ventura Lutheran College is now being built. This library is a project of the ELC. The college is 40 miles from Los Angeles.



Science Building of the new college in Thousand Oaks, California, to be built by Augustana Church. Six synods sponsor Ventura.

Jerusalem, the return from the Exile, and as the culmination of them all, the Birth of Jesus Christ, and then His Life and Death and Resurrection.

Now from this follows some very important statements about the world in which we live: first, that everything in this universe is worth studying, because God made it; second, because God revealed Himself through events, there is therefore a history of events to be learned and studied and explained; third, that since God chose to become man in the supreme revelation, therefore human reason is something through which He is prepared to work and not something to be despised; fourth, because human reason is part of man for whom Christ died, therefore it is something which must be redeemed; left to itself, it can be corrupted. Finally, because Christ's work was not complete until He rose from the dead, the complete explanation of everything is not to be sought here, in this world of time and space, nor on this side of death, but in the world to come.

This explains the Christian interest in education.

There are, however, a great many pitfalls, and most of them center around how to relate the discoveries of all those people who study the things of this universe with what the Christian knows about God and His revelation of Himself in Jesus Christ. It should be clear that the problem is not one of "science" and "religion," because there are all sorts of religions, which do not all of them teach the same thing about the universe. Some religions, for instance, teach that matter is evil or that it is illusory. What Christians are concerned with are the statements of the Christian Faith.

Secondly, we have to be clear that we cannot get rid of the problem by saying that science is dealing with material things and Christians are interested in spiritual things. The problem is that **both** are dealing with material things. This is what is involved in the statement that God revealed himself through the events of Jewish history and finally in Jesus Christ of Whom Christians say that He is really and truly Man. The Christian Faith is talking all the time about material things, about the often confused facts of Middle Eastern history, about the nature of man, about the world which God has made and what He intends to do with it. You cannot read your Bible and escape from "the compass of the world and they that dwell therein."

However, this is just what is being studied in universities and colleges, and what is discovered and taught there often seems to be in conflict with what Christians have believed. Some of the conflicts are probably due to misunderstandings, but some of them turn out, when we study them, to be real and different problems. Obviously, we cannot just throw up our hands and run away from these questions. We have to face them carefully and seriously, without making up our minds in advance about what we want to believe. To believe sincerely in the Creation means that we must respect the work of all those people who study what God had created.

The question all the time for Christians in any country, and in any sphere of work, is "What difference does it make that Christ was born, and died, and rose again?" If it makes no difference, "then is our preaching vain," but if it does make a difference we have to know what the difference is. We have been asking so far what difference the Incarnation makes to the studies of students in college, and this is a question which is not asked nearly often enough. However, it is not the only question for Christians on the campus. There are also the questions of what they must do, how they should stand up for what they believe, whether there should be any difference in their lives from those of other good and well-meaning people.

One of the most disturbing questions on the modern campus, especially as the universities grow to such a gigantic size, is that of community. The university of today is no longer a community; it is a town, and it has, therefore, many of the problems of a town, though they often appear in a rather unusual way.

There is the question of the foreign students and what ought to be done about them, whether they should be integrated into the university (which means turning them, into good Americans), or whether they should be encouraged to be different. There is the question of married students with families, now far more numerous than they used to be. There is the question of the many, many students who are just overwhelmed and lost, and who must be helped, not to escape from the campus, but to go back on to it and live a useful and effective life. About all these questions, and

about many others too, the Christian on the campus has to ask very seriously, "Does it make any difference to this question that Christ died?" It is never easy to give an answer, and most of the answers that are given are altogether too glib and superficial. There is need of an immense amount of earnest thought, and this still remains to be done.



It should be a matter of great concern to us that our values are so confused that our cultures pay television and movie actors more than we pay our school teachers, and we hardly notice the absurdity.

Brock Chisholm.
Can People Learn to Learn?



Church School Institute

Church School teachers of this Synod are invited to the Annual Church School Institute at Dwight, Illinois, October 23, 24 and 25. An interesting program has been outlined. Mrs. Margaret Erwin of the Chicago Lutheran Theological Seminary will conduct periods in teacher training. Dr. Johannes Knudsen will discuss the use of Church History in a Sunday School Lesson. Besides this, there will be opportunities for questions and discussion of mutual problems of Church School teachers. Please register with: Mrs. Florence Mortensen, 506 North Chicago, Dwight, Illinois.

Recipe for having beautiful children: be a beautiful parent.

Elbert Hubbard.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines 16, Iowa

Nebraskans Convened

A total of nineteen visiting delegates (Cordova had five, Kronborg eight, Nysted four and Rosenborg two), Pastor Carl Laursen, Pastor and Mrs. Folmer Farstrup and Mr. and Mrs. Harald Sorensen were given a warm welcome by the Hay Springs Lutheran Youth Fellowship and Pastor and Mrs. Lavern Larkowski for the district convention of the Great Plains area. Beginning on Friday afternoon, July 31, the meeting ended with a community dinner at St. Peter's Church on Sunday, August 2. The visitors were housed by the congregation.

We got acquainted by singing and playing games under the direction of the Larkowskis. After supper, a "private swimming party" was held at the Hay Springs pool. After plenty of ducking and diving, we returned to the church for refreshments and a restful devotional service around the campfire on the church grounds.

The business meeting was held on Saturday. The highlights included such things as preparing a new district constitution, to be voted upon next year; discussion and assigning of duties for each Fellowship concerning the AELYP convention in Nysted; election of Steve Jacobsen, Marquette, as president; Janet Christensen, Nysted, as secretary; and Pastor Larkowski as advisor; a special thank-you was given to Pastor Laursen for his work as advisor and the acceptance of Cordova's invitation to the 1960 convention.

Saturday afternoon was spent at Chadron State Park. This is a beautiful park near Hay Springs which added a great deal to the week end. We spent our time hiking, swimming, boating, or just enjoying the wonder of it all. In the evening, we gathered back at the hall for more singing, followed by dancing — the square and folk variety. An impressive candle lighting devotional ceremony ended a fun-filled day.

We all attended Bible Study on Sunday morning, and then gathered in the church. There, we worshipped with the congregation and participated in holy communion.

Final adieus were said following the fellowship dinner. The Kronborg gals had a bouncy ride back in the rear of a pickup truck piloted by Pastor Laursen...we hope they all recovered. Three carloads of conventioners took the long way home by going sight-seeing through the Black Hills and the Badlands of South Dakota.

With the vote of thanks expressed by the convention to the Hay Springs LYF and congregations comes this personal thank you and, "hope to see you and you next year at Cordova, and I do mean YOU."

Greg Farstrup, Reporter.

AELYP Doin's

Ringsted, Iowa: We held our annual meeting on September 21 at the parsonage, electing a new vice president, Duwayne Hansen, and a new treasurer, Russell Heerdt. Thanks were expressed to the outgoing officers, Gary Jensen and Carol Madsen. We decided to help serve at the Harvest Festival, to take subscriptions to the Christmas magazine, YULE, and to invite the young people from a ULCA and Augustana church to a program here on November 15. We also noted an ULCA Luther League Rally at Manly. In addition, we listened to the tape recording about the coming National AELYP convention and workshop at Nysted.

Sidney-Gowen, Michigan: We have had a very successful hayride with folk, square dancing inviting a neighboring church to join us. Forty-five attended. Four carloads of us jaunted to Lake Michigan for an outing, too. Our Friends of Youth are really helping.

Greenville-South Sidney, Michigan: We had a Regressive Dinner for the new confirmands here recently. We enjoyed being at the Sidney-Gowen hayride, too. Our new officers are: President Pam Christoffersen, Veep Mary Ellen Nielsen, Secretary Pearl Ann Hansen and Treasurer Sandra Johnsen.

Alden, Minnesota: We stepped into action here by serving a community breakfast on August 30. The community responded very well, with a net of \$75. We also plan a candy booth at the Ladies' Aid supper and will help decorate the church for Harvest Festival. Our big Halloween party is scheduled for October 18, with goblins, witches and the works.

Newington, Connecticut: Pastor and Mrs. Nielsen had an open house for us here on September 20. We played volley ball, ate hamburgers, hot dogs, potato chips, cake and cookies and drank soda. After refreshments, we went to the church where we watched the film strip, "It's Your LYF." We also welcomed the new confirmands whose enthusiasm will be a great addition to the future meetings.

Cedar Falls, Iowa: At our last meeting, we saw the film strip, "It's Your LYF." It gave us a lot of good and valuable information. We also listened to the "Nysted in November" tape recording.

Over the Typewriter

School has been going for a month now...and we imagine you are getting into the groove of studying. Just think of all the things we would NOT have if no one had been educated. And think about how much you are denying yourself by staying away from the post-confirmation Sunday school classes. You did not graduate out of but into the church!

Attention! Flash! Attention!

Send your registrations to Mrs. Orville Sorensen, Dannebrog, Nebr., for the National AELYP Workshop and Convention, November 6, 7 and 8.

The cost for the week end is \$8.50. Pack your bags, get that carload together...it won't be long now. Be looking for road and train information coming to you.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



NEW ASSISTANT SECRETARY

Mrs. C. Arnold Buhl,
Tyler, Minnesota.

Report of the 1959 National WMS Convention

The convention business session met Friday evening, August 14, at 6:30 and was very well attended.

It was recommended that our local groups plan their yearly programs in advance, with more emphasis on Home Missions, Foreign Missions, and a wider Fellowship theme. By wider fellowship we mean working together through organizations such as United Church Women.

It was noted with pleasure, that many of our groups are having fellowship with the other three groups of the proposed merger. Also, through taking part in World Day of Prayer and other projects of the United Church Women.

It was noted that many and varied projects were carried on in the local groups. There is an increasing interest shown in mission work. Some of the projects were: Support of Korean Orphans; Support of Santal Child; Support of Migrant Work; Scholarship Fund for Girls Attending GVC; Massed Chorus of Women at District Meetings; Sewing Groups for Welfare Work; Christian Service Groups to Shut-ins and Institutions. Additional suggestions were: Mohulpahari T.B. Unit in India; Portable window fans for the Old People's Home in Des Moines, Iowa. (At this point, a motion was made, seconded and carried, to buy three portable fans for the Home.)

Last year's convention had asked that a model constitution for local women's groups be presented to this year's convention, and it was. It is a model patterned after the district and national constitutions, only on a much simpler scale, of course.

Mrs. Frances Nielsen presented the recommendations of the Scholarship Committee. It was accepted by the convention, after a few changes were made. You no doubt have read it on the page "Our Women's Work" in LUTHERAN TIDINGS.

We have had a special project in mind for the 75th anniversary of the Chicago Children's Home — namely new beds. To our surprise, we heard the Welfare Board announce that they were considering a change for the Home. It will probably be used for emotionally disturbed or handicapped children. There seems to be a great need in these fields. However, we will still recognize the 75 years of service, with appreciation.

As usual, the board suggested and the delegates okayed the following: \$500 Scholarship Fund; \$100 Circle Pines (Home Mission); \$100 Brown City (Home

Mission); \$200 North Cedar (Home Mission); \$100 Cedar Falls (St. Paul) (Home Mission); \$100 Brayton, Iowa (Home Mission).

I hope you have read the financial statement in "Our Women's Work." The synod projects for 1960 will be: Home Missions and Scholarship Fund.

It was proposed at last year's convention, that we have a budget committee appointed to work out a budget and present it to this year's convention. The committee were: Miss Ida Christensen, Mrs. Richard Sorensen, Mrs. Harold Olsen and Miss Emilie Stockholm, ex officio. The proposed budget was thoroughly discussed pro and con and then accepted. Would like to have equalization of the travel expenses for our district president to one board meeting. It was felt that it is unfair to expect the districts on the west and east coasts, to pay so much more than we, perhaps more fortunate ones, who live nearer the center of the synod. So it was planned to include this in the budget; thus it would be equalized. It was suggested that the board have its meeting at convention. This is practically impossible, as there isn't time or place there for an all day meeting. There will also be three merger committees this year and it's surely no more than right that they receive coach fare. (Each one takes care of the rest of the expense personally.)

1) There will be a "Blue Print Committee." They will work with the merger process of the four women's group. There should be two members — national president and one other.

2) An "Education Committee." We have been asked to have three represent us.

3) "Magazine." We have been asked to cooperate — have one person represent us; perhaps the editor.

Miss Emilie Stockholm was re-elected president for another two-year term.

The following resolution from the Cordova Ladies' Aid was discussed, and it was unanimously voted to send the statement to Washington, D. C., coming from our national convention. The resolution:

We, the members of the Women's Mission Society of the American Evangelical Lutheran Church, wish to voice a formal protest against the indiscriminate use of our television channels for the portrayal of scenes of crime and violence. We feel it is a serious threat to the morals and mental health of our children and young people to be continually exposed to the portrayal of all manner of evil. We make an earnest appeal for cleaner, healthier entertainment.

Down in their hearts wise men know this truth: the only way to help yourself is to help others.

Elbert Hubbard

OPINION AND COMMENT



THIS PAPER does not usually devote an entire issue to a "theme." LUTHERAN TIDINGS is so multipurposeful an organ that it does not lend itself to that kind of treatment. This time we do have several related articles which seem to tie the current issue together with a thread which might be called "Christian education." Since most of our churches are getting their education programs into high gear, after having been in neutral during the summer months, this is the time for such an emphasis. Christian education is a mission work. Little children are as rich a field for evangelization as any pagan jungle society, and most congregations recognize the educational phase of their activity as of supreme importance. Young and old need to be made acquainted with God and with His expression of Himself on earth, the Master. This is the main aim of Christian education. Little ones need to grow into such comradeship with God that fellowship with Him is unstrained and natural. At the same time, there must be a depth to the relationship so that more than a surface association is achieved. It is not enough to have a nodding acquaintance with Him. We must develop in children a true Father-child feeling. This can perhaps begin with a consideration of thanksgiving — gratitude. Children understand this easily. It can then develop into a gradual discovery of God as Resource, not merely for physical requirements, but for the emotional and spiritual needs which multiply with maturity. Finally, the church's education program does not end with confirmation or with adult Bible classes. It continues out into the extension of the Christian college where, away from home, the church can continue to make the most of its opportunity for education in the things pertaining to God. The several articles on this general theme which you will find in this issue will be worth your time.

OUR TOWN IS baseball crazy. Our team went, in one season, from seventh place to first place, and last Sunday's sermon competed with television of a game in the East which was beamed to the West Coast at 10 a. m., on a Sunday morning. Those who did go to church furtively wished that pastors would announce the score instead of the hymn number. We personally have an interest in baseball (although in two years we have not yet seen our Dodgers play a game.) But it is hard for a pastor not to wish that he could excite and stir up his people in behalf of what is a much more vital competition than baseball — the competition between materialism and the things of the spirit. The current craze prompted us to look

up some statistics which we are happy to put before our readers. Baseball is fun, but there are entertainments of deeper quality, and we see in the following figures some indication that the American people are not neglecting those activities of the human spirit which may have more probing and lasting value than sports. For example, music: Concert music recordings were bought last year in the amount of \$90,000,000. There are 23,000 orchestras and 45,000 bands in our schools. Two hundred and fifty books on music were published last year — twice the number published only a decade ago. There are 728 opera-producing groups in the U. S. There were 4,000 performances of operas, and most interesting of all — more than half of these were contemporary works, and 85 per cent were in English. There are 500,000 music teachers in this country. More than half of the symphony orchestras of the world are in the U. S. (A generation ago there were less than 100, and now there are over 1,000.) And a final note: last year Americans spent more money at the concert box office than they did at the baseball gate. (The ancient Greeks spent more on drama than they did on defense.)

Carl, our Custodian, was making his annual check on fire hazard in the church. He scowled at an extension cord that lay beside the organ, and said, "Pastor, I hope the church council has our fire insurance kept up to date. Now that we are starting up heaters in the churches, some of them are going to be in the news, burned to the ground."

"We talked about it at last council meeting, Carl. Everything is in order, and our premiums are paid in advance. I suppose you're checking everything."

"I wish I could guarantee we were safe from fire. I've done what I can, I think. It always hit me kinda funny that our insurance on the church covers about everything except 'an act of God.'"

This was a rather astute observation and we acknowledged it with a chuckle, and then said, "Some people think things like life insurance are a sign of a lack of faith."

"Maybe it is, in a way, pastor. But it seems like a kind of irresponsible faith."

"I agree. We are going to die, all of us, some day and we might as well face that fact squarely."

"Yep... I'm going to put it off as long as possible It's not something a body wants to rush into. In fact, dying is about the last thing on earth I'm going to do."

"I can't argue there."

"Say pastor, did you see Khrushchev? What do you think of him comin' over here and stirrin' everybody up like that? He brought so many of his family along I thought for a while he was going to ask for political asylum here."

"I think it was a good idea. It is something new for us and for the Russian people. It all contributes to historic development, and I don't see any harm in it."

"Well, he sure got a lot of free publicity for himself and his ideas. Wouldn't it have been better to let him stay home in the first place?"

"Carl, we've got to keep all the avenues open between us. The more of them we close off, the more

The Voice from Grand View

We Open Our Doors

W I D E

We all know the song so popular a few years ago "June is busting out all over." If you were to step into the lobby at Grand View College any school day this week, next week or next month, I believe you might agree with us when we say that we, too, are — well, let's be dignified and say we're bursting at the seams! (Not quite as expressive, but perhaps it **does** sound better.) This year there are 464 students, including 45 nurses. Some of these people come from our synod, some from Des Moines, some from Chicago, New York and Gary, Indiana. In recent years we do not remember having students from Indiana, and certainly not from Gary. Our foreign students are from Thailand, Africa and Norway. The young lady from Norway came to us through the "salesmanship" of Ellen Ellgaard who studied in Norway for some weeks during the summer last year.

The sophomores registered first, and so were on hand to assist the freshmen when they arrived for their three-day testing period and registration. With literally hundreds of students clamoring to be admitted into our colleges today, this testing program

rigid the Russians become. And us too. They seem to be getting more and more flexible now, and we have got to encourage that in every way we can. That will give us time, and will give them time to develop from their crisis-minded state into a more stable state which will be less dangerous to us."

"If we let them get more stable, they'll be more dangerous."

"I think you are wrong, Carl. The unstable state of mind is the riskiest to deal with, because suspicion and panic are enough to trigger that kind of mind into thoughtless action. This is what we have to avoid, on both sides. Not only that, but Jesus taught that there is something to love, even about our enemy. The least we can do is try to discover what it might be."

"The less truck we have with them, the better, it seems to me."

"Well, we are not going to convince each other, so I'll get back to my study and let you finish your work. If you are going to do any cleaning today, I'll appreciate it if you will skip doing my office. I'll need to be alone for a few hours."

"Got some deep thinkin' to do today?"

"I'm preparing a speech and I'd rather not be disturbed.... You must have a place in your house where you go and don't get disturbed. Don't you have a study or a retreat of some kind? A den?"

"Nope, I don't have a den, pastor. I just growl all over the house."

is a necessity. The results also give the college some idea as to placement in math, English and science courses. I suppose the tests might well be described as grueling. One thing is sure, they are long and exacting.

After a hectic testing and registration period, the students are "treated" to a good time. There is the student mixer which helps to put each new student at ease, and at the same time to let him know that college is fun, too. This year's mixer was truly a success in this area.

Something new has been added in the men's dorm, and someone new, too. During the summer, crews of painters were busy, and the results are really great. Each room in the dorm has been painted, and in attractive colors yet!!! To make a good picture complete, we have a resident professor to keep an eye on the fellows in the dorm, to advise them, and to help them when necessary. Professor Graham has already exerted very good influence on the young men. They come down to dinner on Sunday wearing ties and jackets. And do they look nice!

Another addition to the faculty is Miss Sandra Jensen of Des Moines who is a full-time assistant in chemistry. We all hope that Sandra will stay with us the full year, even though she is planning to be married early next year.

I must not forget to mention that the freshman orientation class fills every seat in Luther Memorial Church. It is truly an inspiration to see so many young people. Convocations are to be held as usual in Grand View Lutheran Church.

The new Des Moines Public School Educational TV, Channel 11, will be featuring several Grand View College people. They are, in order of their appearance, Dr. Nielsen, Miss Moravec, Mr. Rasmussen, and Mr. Speed.

Did you know that Sunday, September 27, 1896 was Founders' Day? We didn't either, but Dean Kildegaard, interim pastor of Luther Memorial Church, had asked Dr. Nielsen to preach at the two services on Sunday, September 27. Where Dr. Nielsen ever located the information, I do not know, but he came up with the surprising information of Founders' Day and wove about it a sermon that was most appropriate. So in a quiet sort of way, we celebrated a sixty-third anniversary on Sunday, September 27, 1959, one that touched both the congregation and the school which has always been close to it.

As always at the opening of a school year here at GVC, we come with news which might well be termed a "potpourri" of events, perhaps not too well organized, but some information which we feel you should have. Maybe by the next issue of LUTHERAN TIDINGS, we will be more in the groove. Are we forgiven? We hope so. See you again real soon. Who am I? Your official reporter, appointed by the president, but not as yet a One-dollar-a-year man. (Now there's an ambition to strive for!)

Info, Inc.

Don't worry about the idiocies of the younger generation. You were like that, and look how well you turned out.

—Robert Quillen.

Delightful Days in Dalum

"FOLKEFEST"

Saralice Petersen

Luck, Wisconsin

SEVEN YEARS IN District Five, and seven years within a day's drive of Canada, and this was to be our first excursion north of the border, a trip to Dalum, Alberta. Leaving Wisconsin woodland we soon found ourselves out on the wide prairie — Minnesota, North Dakota then, after a brief pause at the border, Saskatchewan and Alberta, mile upon mile, two full driving days, of prairie. Our little red Volkswagen purred steadily across this green-golden land under the magnificent blue sky. Prairie land is sky country. Storms that introduce themselves on the far horizon will be old acquaintances by the time they are overhead and the paths of the wind are no secret here. Clouds indicate the highways and back-country roads as they speed or drift along. Some of the airy boulevards have the same speed limits as do those below. Once a big gray rain cloud travelled steadily along with us at sixty-five miles per hour for a hundred miles or so. Luckily we were not directly under it.

The trans-Canada highway runs smoothly east to west through seemingly endless wheat fields, every ten miles or so passing small towns which exist, apparently, for the purpose of maintaining their six or eight or nine huge elevators lined up along the railroad track.

Out in the midst of all this prairie we spent one night at Cypress Hills, a relic of pre-glacial landscape. It seems that when that huge blanket of ice overwhelmed and covered the whole northern half of our continent, it flowed around and left these hills an island. Plants have survived here, adapting themselves from a semi-tropical climate to the more severe temperature changes of the present age. All around is the prairie, while here in contrast are hills and forests, with a great variety of plant and animal life. We had no time to look around, but on our return trip we were to see the excellent exhibits at the new museum of natural history in Regina, Saskatchewan, many of them from Cypress Hills. Here are Saskatchewan's birds and animals beautifully displayed. Also a series of exhibits with fossils, paintings and models,

presents the history of this part of the globe from the beginnings down through the ages.

Early next afternoon we turned north, leaving the trans-Canada and heading for Dalum. Very soon the land became more rolling. Presently the Dalum church loomed up ahead of us, as impressive as a cathedral. Dalum is but a neighborhood, a few homes, garage and school, with no grain elevator; the church reigns supreme over the landscape.

Dalum's folkefest has a history of several decades. It used to be held, we were told, in one of the wooded coulees that cut into the prairie hereabouts. Lectures, folk dances, food and freely-flowing coffee were offered in the open air, sunshine or shade. Probably weather was no more predictable in bygone days, but now people are less willing to take chances. (We did have storms both Sunday and Monday evenings!) Meetings are now held in the church. Tables were set up, hospitably, in the basement and under an outdoor shelter, but many chose to spread their picnics in the shade of the tree-hedge which surrounds and encloses the large plot of ground where stand both church and parsonage. Visitors from neighboring towns and churches, friends and relatives from the states attend the meetings, as well as the local Dalum people.

The meetings and the Sunday worship were well-attended and well-received in spite of the fact that some were driven home early for fear of rain, mud and impassible roads. Harald gave two lectures based on "Modern Rivals to Christian Faith" by Cornelius Loew. Gordon Miller and Harald read the dialogue between the Christian and the Humanist, which was further developed and emphasized in Harald's talk. Gordon Miller gave a lecture based on the book, *Peace of Mind*, by Liebman. The German Evangelical Academies and similar experiments furnished the topic for Harald's final lecture. Gordon Miller's final lecture dealt with Mary Baker Eddy and Christian Science.

One of the most festive moments of the whole meeting was the time spent after supper on Monday evening when young and old gathered spontaneously and informally around the piano in the church basement to sing from the new *World of Song*. Such enthusiastic singing from our own song book is rarely heard. Requests came thick and fast for all kinds of songs. Before the final note of one song was given its full count several voices would be clamoring the number for the next. There was no attempt to make a logical sequence. "What a mixture!" said Peter Rasmussen, and it was. But as nature blends all or any hues, so the joyful spirit of this group could put songs together in unlikely combinations without undue clashing. All were reluctant to stop when time came for the meeting upstairs. Peter Rasmussen and Gordon Miller offered a few closing thoughts, and, in anti-climax, Saralice Petersen presented a group of American folk-songs.

Several homes welcomed us during our visit with hospitality and fine food, more than we could accept for lack of time (and space), but we remain gratefully thankful for all that was given or offered us.

After the meeting our hosts Gordon, Herdis and the girls took us on a fine tour of town and countryside, with a swim in Drumheller's busy plunge to top off a warm day of sight-seeing.

Dalum, we learned, is in a coal mining region! The coulees are rich in treasures from the past. Fossils of ancient plant and animal life from this area are displayed in Drumheller's small and Calgary's more pretentious museums. But the coal is not in great demand and the price is poor. Consequently most of the mining towns are in a sad state of decay. We saw "hoodoos" and other odd sandstone formations in the neighboring "badlands," and came home with a few pieces of petrified wood carefully chosen from an abundance of it.

Our few remaining days we chose to spend at Lake Moraine in Banff National park. On our way there we spent most of a day and a night in the spacious, new and growing city of Calgary. St. George's Island in Calgary is a fine park for a picnic with its wide lawns, lovely flower beds, excellent zoo, and a dinosaur exhibit that is almost a zoo in itself. At Calgary we visited Peter Rasmussen in his cozy rooms and toured the small hospital which he serves as chaplain. Calgary friends took care of us overnight and saw us on our way to the mountains next morning.

Banff and Lake Louise are familiar to everyone, at least through pictures and descriptions. Moraine Lake, where we camped, is a smaller lake than Louise, but set in its valley of Ten Peaks it takes second place to none. Most interesting here was to see and hear several mighty snowslides fall with a roar down the face of a mountain above Consolation Lake, a two-mile hike from Moraine. Here, too, we became acquainted with marmots, quite tame woodchuck-like creatures who live in the rocks at the base of slide areas.

Returning home by a "long-cut" (as our Christy calls the least direct way) we crossed the Canadian Rockies into British Columbia, enjoyed the "smell" of Pacific climate for a couple of days, and then retraced our way through Alberta, Saskatchewan and on the return trip, through Manitoba and into Ontario. We saw the prairie change to parkland, then into woods much like those at home in Wisconsin, and indeed we were directly north of International Falls, Minnesota. We camped one more night in a beautiful site near a rushing river just out of Kenora, Ontario. Next day found us in our own country again, and happy to sleep once more in our own beds.

What were our impressions of Canada? Only a few things made us realize that we were in a foreign land. The beautiful flags flying everywhere made us regret that our own stars and stripes is not displayed as often. The prominent place of the Queen's visit in all the periodicals made it obvious that here was a different government than ours. On the shelves in the grocery stores the large displays of tea in very large packages indicated the Canadian preference for tea. We were getting over forty miles to the gallon of gas, and found ourselves with a cupful left over when we filled our thermos from a quart of milk.

Although we heard no French spoken during the course of the trip, we were well aware of the bilingual nature of this nation. All canned and packaged goods were identified on their labels in both languages. At the breakfast table one can read of the most wonderful things to be had just for the sending in of a box top — and all in French. It should be easy to pick up a second language at the breakfast table if the stay in Canada were long enough. Camping up north is great fun. We hope to try it again another summer.

How to Raise a Juvenile Delinquent IN TWELVE EASY LESSONS

The police department of Houston, Texas, gives to the parents of each juvenile who runs afoul of the law twelve rules for raising a juvenile delinquent.

1. Begin with infancy to give the child everything he wants. In this way, he will grow up believing the world owes him a living.
2. When he picks up "bad" words or "dirty" words, laugh at him. That will make him think he is "cute." He will run off and pick up some other words that will blow the top off your head.
3. Never give him any spiritual training until he is twenty-one, and then let him decide for himself. By the same logic, never teach him the English language. Maybe when he is old enough, he will want to speak Bantu.
4. Praise him in his presence to all the neighbors; show how much smarter he is than the neighbors' children.
5. Avoid the use of the word "wrong." It may develop in the child a "guilt complex." This will prepare him to believe that when he is punished later on for stealing cars or assaulting women that society is "against him" and that he is being "persecuted."
6. Pick up everything after him: his shoes, his books, his clothes. Do everything for him, so that he will be experienced in throwing burdens on others.
7. Let him read anything he wants. Have no concern whatever for what goes into his mind. Provide him with Lily cups for his lips, but let his brain drink out of any dirty container for words and ideas.
8. Quarrel frequently in the presence of your children. In this way they will be prepared for broken homes later on.
9. Give him all the spending money he wants; never let him earn his own.
10. Satisfy every craving of the child for food, drinks and everything that has to do with the sense of taste and touch, gratifying every sensual desire.
11. Take his part against policemen, teachers and neighbors. They are all "prejudiced" against your child.
12. When he gets into real trouble, always defend yourself and say, "I never could do anything with him."

—Waterloo "Church News."

Across the Ocean—No. 4

The Secret of the "Kirchentag"

Dr. Paul C. Nyholm

Editor, Dansk Nytaar

The German "Kirchentag" has not only become the world's greatest Protestant meeting but also a World-Wide Challenge. Reports about it have reached all corners of the earth. No less than 567 representatives of the press, the radio and TV were registered this year. The impact of the Kirchentag is not only felt on the hundreds of thousands who were present in Munich but on people everywhere.

The Archbishop of Canterbury sent the following greeting:

Your Kirchentag is entirely a lay venture, and it therefore seems appropriate for me to send greetings to you for your ninth Congress through one of our laymen (Peter Kirk, member of Parliament) who will be officially representing the Church of England at Munich.

The subjects you will be discussing are all of supreme importance to Christians today not only in Germany, but to the Church throughout the world. Members of our Church in this country will be following your Congress with interest and will be supporting it by their prayers.

Christians must indeed do their best to help secular authorities in their battles against poverty and unemployment; they must try by example and prayer to help statesmen to overcome the unrest and distrust which is at the root of international strife. But the best and surest service that the Christian Church can perform is to bear witness to the Gospel of our redemption through Christ crucified, by which alone men can be brought to trust one another truly.

Surely we in the Lutheran churches in America must also be interested in what our brethren in the faith in Germany think and do. As Mr. Peter Kirk has said: "A Kirchentag provides a wonderful manifestation of the ecumenical spirit in addition to being a public witness of a kind unequalled anywhere else."

The Kirchentag challenges us not only with its mass meetings and staggering statistics but also with its message and its bold discussion of pertinent and perplexing problems. It also confronts us with this question: Why don't we have such an institution here in America?

Many have doubtless asked: How has this come about in Germany? How has it been possible year after year to attract such multitudes? What is the secret of the success of the Kirchentag? I do not, of course, know the complete answer, but let me present some of my thoughts about it.

First, the Kirchentag grew out of the desperate plight in which the German church found itself after World War II. I was in Germany the year before the Kirchentag began, and one of the outstanding impressions I received then from various church conferences I attended and from conversations with individuals was that the expression, "our desperate situation," was used so often. A moral confusion and chaos had been brought about by the Nazis' attempt to do away with the Christian standards and by the effects of the war. Many of the problems produced by the war still confront the Church, not least the fact that East and West Germany are divided. Or another illustration: 72,000 children have been born whose fathers are soldiers of the occupation forces. 6,000 are colored and of these 1,500 will finish school this year.

This and many other problems which the Church faced caused church people to become deeply concerned. Something had to be done. It was lay people who took the lead in organizing the Kirchentag and they decided to come to grips with the many perplexing problems of practicing Christianity in the present situation. It is reflected in the frank way in which the concrete situations are faced in the discussion of the many questions raised in the various study groups which were mentioned in my former article.

The Kirchentag was born out of a true missionary spirit which is still very noticeable. It is this earnest concern that calls church people together to help them live their Christianity in all spheres of our modern complex life and all its many activities in order that a Christian witness may be brought to the world. At the opening service this year the president and the founder of the Kirchentag emphasized that Christ did not comply with Peter's request to live in comfortable isolation on a mountain of transfiguration but in the real world in the valley of misery and there practice Christianity. It is also this deep concern to witness that caused the Kirchentag in Munich to conduct street preaching and even arrange well attended midnight services for people whose work prevented them from attending the scheduled meetings.

There was a multiplicity of activities in Munich. Many of the speakers were lay people, and there was a great variety in the way in which the topics were presented. Round table debates and discussions were popular. A large number of meetings were conducted simultaneously — over 100

pages were used in the handbook to list them. I could, of course, only attend a limited number but it struck me that everywhere I went I met in all this variety a certain uniformity and unanimity: All speakers seemed to me to be deeply in earnest. They spoke clearly so everyone could understand. They seemed deeply convinced themselves and anxious to convince others. They opened their hearts and quite apparently reached the hearts of their eager listeners. They spoke concretely and dealt with real problems, speaking with power and strength but without sentimentality. And all they said was based on Biblical truth and Lutheran doctrines. The Christian standards were applied uncompromisingly and boldly to the complex modern world situation, and the Gospel of Jesus Christ was clearly and convincingly proclaimed.

An indication of the Lutheran emphasis was the fact that there were frequent opportunities to go to Holy Communion. The Lord's Supper was celebrated each weekday at 7 a. m. in nine churches and at 5:30 and 10:30 p. m. in eight churches as well as on Sundays. Other sources of strength were the "Morning Watch" each day at 7:30 a. m. for those who did not desire to go to Communion, and prayer meetings each morning from 8 to 9. There was suggested for private morning devotions a daily "motto" (two Bible verses), and in private conversation several told me how meaningful this was to them.

The delegates were divided into groups that met in ten different halls each forenoon: 9:00-9:15 for devotion, immediately followed by Bible study until 10:30. After a ten-minute break there was a song period at 10:40. 11:00-12:15 was used for discussion of pertinent problems in the various study groups. One of the secrets of the strength of the Kirchentag, as I see it, is the readiness to face reality and meet the actual problems of life on the basis of prayer and searching of the Scriptures.

Another reason is that everything was prepared with typical German thoroughness. It was a big task to find lodging for at least 50,000 people. 25,000 private homes opened their doors. 6,000 slept in tents, 4,000 in halls in institutions. 1,280 policemen directed the traffic for the Sunday afternoon rally. The planning of the many details of a Kirchentag begins three years in advance. An example: All participants received in advance a booklet of 96 closely printed pages with suggestions for Bible portions to be studied as well as noting the problems to be discussed in the ten different groups, with indication of what particular question should be dealt with each day. A bibliography suggested further reading under each subject. Helpful for the participants was also the Kirchentag paper which was published during the meeting, two richly illustrated editions, each 48 pages and in newspaper size.

Why the Kirchentag has succeeded

in gathering such impressive numbers might partly be due to the fact that Germans are prone to follow leaders and like to "march together" in great numbers. Perhaps one may also trace a desire to show the former Nazis the Church can also gather great crowds. Some observers have that impression. To me it seems, however, that the predominant motive is a genuine Christian desire to help fellow Christians to "find themselves" in the confused times in which we live and then to bear witness to the world.

The chief reason why so many come to the meetings and — far more important! — take such an active part in the sessions is clearly that they really get something of real value for their own spiritual life and for applying Christian principles in their daily living. The fact that there was opportunity to select interest groups was of course an added attraction. One day 20,000 women met for a special gathering.

To this should further be added that the Kirchentag has a wide scope. Luther would have rejoiced to hear how many opportunities are given to the participants to hear good music and Grundtvig would have been happy to note that there were two parallel divisions of the program: the chief program and the cultural program. Scheduled in the afternoons and evenings, the cultural program offered a variety of concerts, plays, reading of poetry, etc. 80,000 tickets for cultural activities were quickly sold out, and a new set had to be printed. About twenty plays with a total of nearly 200 actors and actresses were presented, and most of the plays were repeated several times. There was also a Christian art exhibition. To a prize contest on the topic "Pentecost" 179 paintings and 71 drawings were submitted. A huge book store did a brisk business.

When I have from time to time cited impressive figures it should not indicate that a bragging spirit prevailed. The very opposite was the case! Quite often it was expressed that the church people are in the minority, and confessions of sin and shortcomings were frequently voiced. In this was perhaps one of the most important reasons for the success of the Kirchentag.

But I must also add one more reason: A firm belief that although "the whole world is in the power of the evil one," nevertheless "whatever is born of God overcomes the world." No matter how confused and chaotic the world situation might be, Christianity may be applied. There are those in Germany who have called the present age "the post-Christian era." But the leaders of the Kirchentag proclaimed as their conviction that the Christian faith has the victory that overcomes the world. The theme which was consistently carried through in all the sessions was "You shall be my people."

It was often brought out that God has His people in all the many different nations. The Kirchentag paper

had one French and one English page. The youth had an ecumenical service with representatives from a dozen different countries on the program. Asia and Africa were often referred to in the discussions, and at the great Sunday afternoon rally a brief talk was given, partly in English and partly in German, by Dr. Franklin H. Littell of the U.S.A. The Kirchentag gave a world-wide challenge to Christians everywhere. At the opening service the bishop of Bavaria, Dr. Dietzfelbinger, said something that has meaning for all of us:

The destiny of the nations is not determined by Khrushchev and Eisenhower. Many anonymous men and women quietly exercise influence through their Christian faith, prayer, repentance and suffering. The real need for our divided world is the spirit of Christian love and forgiveness which we practice in our congregations, in our homes and in the places where we work.

The Kirchentag is one of God's choicest gifts — to us all.

In Memoriam

Mr. C. William Petersen, of Portland, Maine, passed away September 18 of this year, following an operation. Bill Petersen was an active worker in the Sunday School and church of St. Ansgar's congregation before it merged with a church of the Augustana Church a few years ago. He was head of the history department of the local high school. He is survived by his wife, Dagmar Potholm Petersen, and one son, Charles, a student at Bowden College.

Florence Jorgensen,
Ferndale, Michigan.

Resigned

Pastor V. S. Jensen, Synod Ordainer, has resigned from his office due to the uncertainty of his health. Pastor Jensen, now living in Des Moines, Iowa, was elected ordainer some years ago, following the death of S. D. Rodholm. In this year's ordination services, Pastor Jensen was unable to officiate, due to his illness, and Dr. Alfred Jensen, synod president, was ordainer. Pastor Jensen last officiated at ordination services in Muskegon, in 1956.

Thanks

Mother and I would like to express our deep thanks for the generous memorial fund gathered among friends of my late father, August Bang. Some thirty persons have sent to us a total of \$300, which we consider a tribute indeed to him. We also would like to thank Richard Sears and Harold Madson for their initiative in gathering the fund, which will help to pay my father's debts. To all, our sincere gratitude.

Svend A. Bang.

OUR CHURCH

Chicago, Illinois. Our west-side congregation in this city has recently voted to change its name to "Trinity Evangelical Lutheran Church of Chicago, Illinois." The former name was "Danish Lutheran Evangelical Trinity Church of Chicago."

Tacoma, Washington. Our congregation here has recently regretfully accepted the resignation of Pastor Johannes Pedersen. Pastor Pedersen has been recuperating for well over a year from a severe stroke, and it is believed that complete rest from the responsibilities of full-time pastoral work will aid and speed his recovery.

Solvang, California. Solvang congregation is preparing for the annual Fall Meeting of the District which will be held here October 9, 10 and 11.

Enumclaw, Washington. Hope congregation will instigate a new plan for evangelization this fall, under the guidance of Pastor Ted Thuesen. Once a month, the congregation will have a "visitation night" when all church members will be invited to help with the task. According to the plan, they "will meet at the church for a brief instruction period" after which they "will go out in pairs to call on prospective members, inviting them to attend and to join Hope Lutheran Church." Two calls are to be made by each pair, after which the groups will rejoin at the church to report results and to enjoy a coffee social.

Minneapolis, Minnesota. At summer meetings of the congregation of St. Peder's church here, it was voted to purchase seven lots for \$40,500 for the purpose of relocating the church.

Des Moines, Iowa. Pastor Arthur Frost, retired, has recently been confined to Iowa Lutheran Hospital here, severely ill.

Chicago, Illinois. On the South Side here, Pastor Harry Andersen was installed on September 20, as pastor of St. Stephen's Church, with Dr. Johannes Knudsen in charge of the service. Pastor Peter Thomsen, Trinity Church, assisted in the service.

Ringsted, Iowa. On October 4, the annual Harvest Festival was held here, with Dr. Alfred Jensen as main speaker. He was to preach at morning services and to speak also in the afternoon.

Montcalm County, Michigan. Members of both our parishes here attended a farewell party given in honor of Pastor Beryl Knudsen and family, who will shortly be leaving here to take up work in Withee, Wisconsin.

I prefer to do right and get no thanks rather than to do wrong and get no punishment.

Marcus Cato.

Lutheran News from Around the World

CHURCH COLLEGES URGED TO RESIST TREND TOWARD BIGNESS

New York, Sept. 25 — Small church-related Christian liberal arts colleges must remain strong, but at the same time should resist the trend toward "bigness" if they are to be effective, a Lutheran college chaplain insists.

The Rev. Dr. David H. Bremer, chaplain of Muhlenberg College, Allentown, Pa., writing in the current (Sept. 29) issue of "THE LUTHERAN," official weekly newsmagazine of the United Lutheran Church in America, asks the question "Are Church Colleges Threatened by Bigness?" And then he proceeds to answer his own question.

"In this age of big organizations and big institutions, people are tempted to emphasize quantity at the expense of quality," Dr. Bremer believes. "They tend to assume that a thing is good because it is large. This kind of quantitative thinking is a danger to higher education.

"The trend is toward larger educational institutions to accommodate the increasing numbers of young people seeking a college education."

Citing statistics revealing that three and a half million young people are attending American colleges and universities this fall — and estimates that by 1970 there will be 6,000,000 in college — the Muhlenberg chaplain, an ordained minister of the United Lutheran Church, declares he is aware of a "pressure on all schools, including church colleges."

Dr. Bremer says many believe that church-related colleges should expand to keep pace with the increasing number of young people seeking entrance, and feel that the church has a responsibility to do its share in educating as many students as possible.

But, he asks, "should our colleges become as large as they possibly can? Should we sacrifice the important advantages of the small college in order to accept more and more students? What about our responsibility to the individual?"

"At a time when many colleges are undertaking vast expansion programs, the church may have a special responsibility to maintain schools that continue to emphasize the more personal element in student-faculty relationships," Chaplain Bremer points out. "We should pay close attention to the needs of individual students, to create an atmosphere where youngsters have opportunity for social, spiritual and intellectual development.

"I believe that if we must choose between fewer and larger or smaller and more colleges, we should pick the latter alternative."

Church colleges, he believes, should assert themselves by going against the trend.

"What we want our young people to gain from the college experience is not an assortment of facts. Knowledge is important, but our special contribution to the field of education should be to relate knowledge to values, to give meaning and direction to life.

"By resisting the trend toward bigness," Dr. Bremer concludes, "and doing an increasingly better job with a limited number of students, we can make our colleges centers of excellence in higher education — schools which demonstrate a genuine personal concern for each individual student."

CHURCH COMMERCIALISM SCORED BY LUTHER LEAGUE OF AMERICA

Ithaca, New York, August 21 — The Luther League of America has overwhelmingly adopted a strongly-worded statement which scores such church and church-auxiliary sponsored events as "fairs, bazaars, games of chance, sales and like enterprises."

Delegates to the 64th anniversary convention of the Luther League, meeting at Cornell University, adopted the controversial statement after an hour-and-a-half debate at a special night session.

The statement describes such church-sponsored activities as festivals, suppers and theatrical productions as "open to serious questions when their purpose is raising money for the Church." The two-page document labels commercialism within the church as "a primary enemy of Christian stewardship."

Commercialism, the statement reads,

in the congregation or in its auxiliaries occurs when "in the name of the Church and of our Lord, there is buying and selling of products or services through such events as fairs, bazaars, games of chance, car washes, sales and like enterprises."

The 1,000 delegates represent more than 60,000 members of the Luther League in 2,350 congregations of the United Lutheran Church in America in the United States, Canada and the Caribbean.

The statement was drafted by the finance committee of the Luther League and previously approved by the league's executive committee before being presented to the delegates.

League President Judy Ford of Cherryville, N. C., emphasized the statement is designed as a guide for state and synodical Luther Leagues and not "as a mandate."

A spokesman for the finance committee said he hopes the statement will eliminate "objectionable fund-raising procedures."

Portions of the statement read:

1. "Commercialism exploits the name of Christ and His Church by causing members, as well as others, to feel an obligation to support such projects because a church organization endorses them.

2. "Commercialism tricks people into the satisfaction of thinking they are giving to Christ and His Church when they are receiving a product or service in exchange for their money.

3. "Commercialism reflects a lack of trust in God, in that those who resort to its practice are afraid that worthy projects will fail if supported solely by free-will giving."

Included in the statement is a simple rule designed to help direct Luther Leagues in determining what type of projects they should undertake.

"Whenever a project is too large to be financed by free-will giving," the statement reads, "it is a questionable project for a league because its good purpose is outweighed by wrong fund-raising methods."

In the Family

(Continued from Page 3)

in the name of Lord Jesus Christ and in the spirit of God."

There, standing at the foot of the cross we find ourselves emerging from the hiding place of some humanly contrived shelter. We see ourselves freed from avoiding the responsibility we have taken on by joining together in family life; we find ourselves freed from the anxieties of involving ourselves in the difficulties and tragedies the family encounters in this world. We discover ourselves to be freed from the fear of giving of our talents, our time, our security in order to serve the Lord of the church under the cross, in the family, in the community, in the nation and in the world.

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October 5, 1959

PETERSEN, ANDREW K.
TYLER, MINN.
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