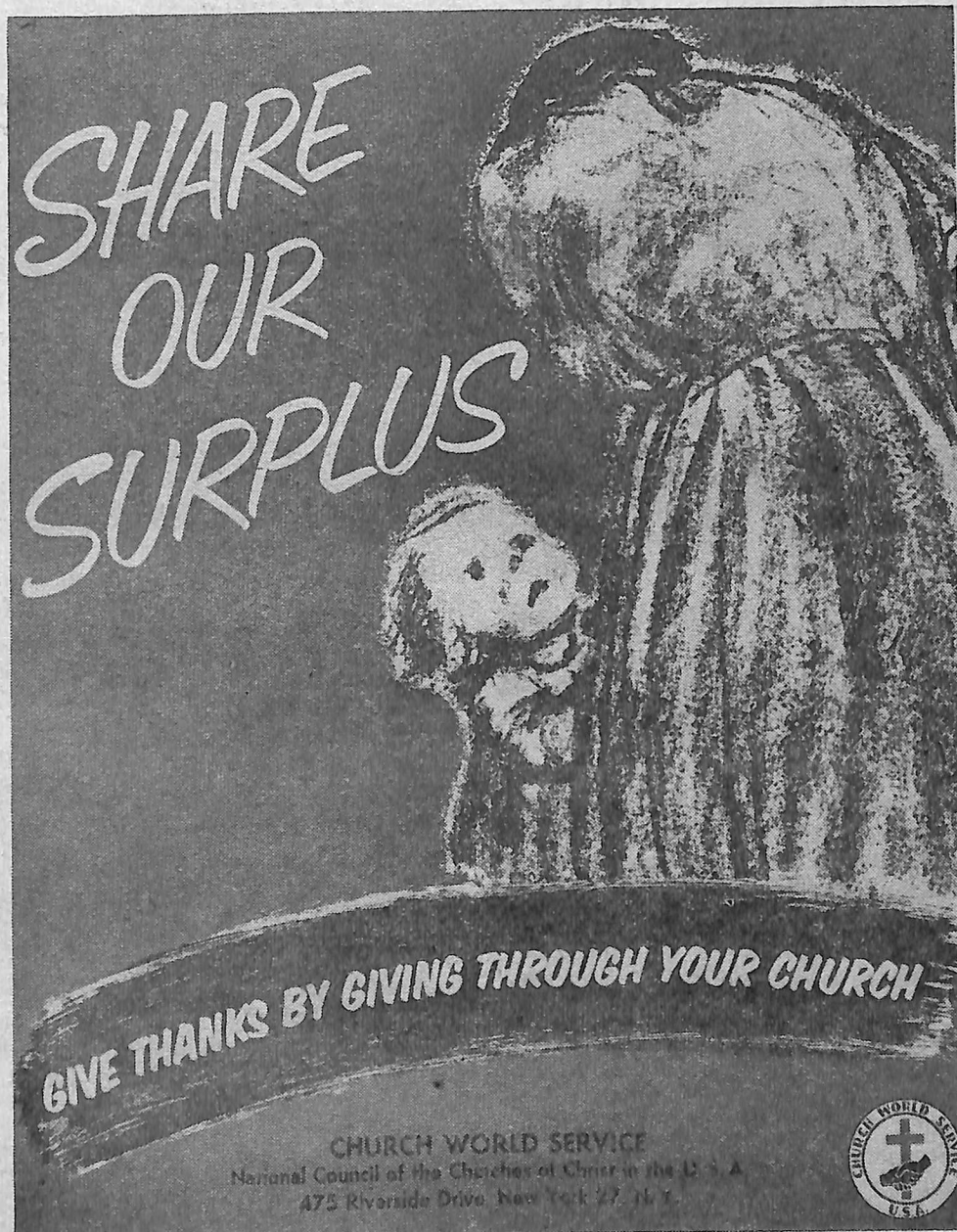


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



With Angels in Chorus Be Thankful and Sing

N. F. S. Grundtvig

With angels in chorus be thankful and sing,
Praises unto God!
For He gave His Son to be Saviour and King.
Sing praise to the Heavenly Father!

King David the harp did in worship employ
Sound the golden strings!
The Word of creation is Jesus, your joy.
Sing praise unto Him, Lord and Saviour.

Attend ye, and listen! The Spirit is here!
Borne on fiery tongue,
To comfort and help you, a voice ever near.
Sing praise to His Spirit forever!

New Translation by Saralice Petersen.

Protestants Ask \$865,219 to Send Surplus Foods to Hungry Overseas

New York, N. Y., October 30 — Thousands of Americans will be asked for \$865,210 to feed more than twenty million hungry people overseas in a special appeal to be launched during the Thanksgiving Season to finance the 1960 Share Our Surplus program, through which three hundred million pounds of food from United States surplus stocks will be distributed free in some twenty-five distress areas abroad.

Objectives of the appeal were announced today by Dr. R. Norris Wilson, executive director of Church World Service, National Council of Churches, which sponsors the program on behalf of major denominations in America.

Value of U. S. surplus commodities scheduled for distribution in 1960 through the SOS program, Dr. Wilson said, is approximated at slightly over \$25 millions.

SOS foods, Dr. Wilson explained, come from the United States store of surplus commodities accumulated by the United States Commodity Credit Corporation under the agricultural price support system. They are made available to the churches without cost only after provision has been made for needy people in the United States.

The SOS foods, he said, are given in emergency relief to disaster victims, in supplemental feeding programs for widows, orphans and school children; in programs aiding hospital patients and aged people, and in assistance to refugees and others in distress.

"Every dollar contributed in response to the SOS appeal," Dr. Wilson said, "pays for distribution of 300 pounds of food overseas. This is possible because transportation of the surplus foods is largely defrayed by our government or by the governments of the recipient peoples, and because much of the distribution and necessary administrative work of the program is done by volunteers."

Americans will make their gifts to Share Our Surplus this year at special community Thanksgiving Services, in local churches, church-related organizations, by individual contribution, or through the Christian Rural Overseas Program, CWS food-collection agency.

"Share Our Surplus," said Dr. Wilson, "is the greatest food relief opportunity in the history of Christian service. Food requirements are determined by our CWS representatives in National Christian Councils or in other recognized inter-denominational agencies, and, when foods are received, the churches distribute them to those in most desperate need. Because of such

A Korean Thanksgiving Prayer at Harvest

At this time, O Lord, we are especially thankful for the golden ripe grain and for the hundred kinds of red fruits. Where do these come from? The farmers who take them into their barns think they are the results of their own labor. But, O Lord, they are thine. To sustain our lives thou hast given us the needed sunshine and the proper rain; by these we sustain our lives and for this we are grateful. Just as the farmers, following the natural law, are diligent in time of sowing that they may reap, so may we follow the laws which thou hast established and sow righteousness day by day. Amen.

Daniel J. Fleming.

in *The World at One in Prayer* (Harpers)

voluntary assistance, costs are at an absolute minimum. Every pound of food is accounted for. The churches stretch our SOS relief dollars to almost incredible lengths."

Shipments of flour, cornmeal and milk supplement the low minimum diets of war widows, orphans, and school children in orphanages, schools, and mothers' homes, speed recovery of the hospitalized, ease the lot of the dependent aged, and alleviate malnutrition-linked diseases like tuberculosis, pellagra and rickets.

In the program's five-year history, Share Our Surplus foods, distributed by Church World Service, are credited with helping to save the lives and improve the health of millions throughout the world.

Areas scheduled to receive 1959-1960 CWS surplus shipments include Austria, Belgian Congo, Chile, Egypt, France, Germany, Ghana, Greece, Haiti, Hong Kong, India, Indonesia, Italy, Jamaica, Japan, Jordan, Korea, Lebanon, Liberia, Malaya, Nigeria, Okinawa, Pakistan, Poland, Taiwan, and Yugoslavia.

THE TOWN

A small town is where everybody knows what everybody else is doing and they all buy the weekly paper to see how much the editor dares to print.

Quote.

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Wanted: Christian Statesmen

Kenneth L. Maxwell



PHONE CALL at the United Nations brought an invitation to confer with the Hon. Brooks Hays. It was soon after the strange election when expectations of his return to Congress was upset. I was particularly anxious to see him again to express my concern as a fellow-Christian and to hear his reactions. As we talked, only a few words about the election were enough. He quietly expressed his conviction that seeming defeat could in the long run contribute to victory for the values he cherished. There was no bitterness, only deeper dedication to the causes he served. In fact, his mission then, as a consecrated Christian, temporarily out of Congress, was undertaking to devote time, thought and energy in other ways for justice, freedom and peace.

Here, it seemed to me, was an example of statesmanship: A man rising above personal and partisan concern, working, in season and out, for the larger good.

Can A Christian Witness be Made Through Statesmanship?

A group of students helping to plan for the 18th Ecumenical Student Conference on the Christian World Mission raised this question: "In a world where communities stand in precarious antagonism, can a Christian witness be made through constructive statesmanship?"

Christians not only can, but **must** witness in statesmanship in international relations now for a least two reasons: First, because of the facts of life internationally. We live in an age of revolution: scientific and technological; political; economic; social, including demands for human rights; racial; religious and moral. Vast changes taking place can be affected for good or evil. This is also a nuclear-space age posing decisions which may well mean either nuclear incineration or more abundant life for most of mankind. Second, and more fundamentally for Christians, our faith compels us to witness. Believing in a God of justice, righteousness, love and peace revealed through Scriptures, through history, and supremely through Jesus Christ, we as Christians must witness to that faith not only in words but also in deeds making for justice, righteousness, love and peace, in human life around us and around the world.

The heart of the students' question is: **How** can such Christian witness be made through constructive statesmanship?

"Statesmanship" or "Dirty Politics?"

Statesmanship is usually associated with world leaders. However, "statesmanship" in transcending self, party and narrower interests for the sake of

higher and broader concerns is needed in all of life from the United Nations and global issues to the smallest village and its problems.

Statesmanship is usually related to government or statecraft. It also has meaning in relation to economic, social, racial and other concerns of life. And it can have meaning in relation to every layman as Christian and citizen.

The thrust of this article has to do mainly with one type of statesmanship: political action related to international affairs. Some Christians say that Christianity and politics do not mix. A main aim of their religion is to keep "unspotted from the world." Most Christians, however, increasingly recognize that the world mission of the church and evangelism are profoundly affected by whether Christianity makes for a constructive or destructive or no contribution to the political, economic and social life around the world — and ultimately to the lives of human beings. This is a standard by which millions of uncommitted people are evaluating Christianity and by which God Himself makes judgment, according to the Scriptures.

If Christians, who should have a statesmanlike approach, do not influence politics, others will. Many Protestants have held themselves aloof from politics, condemning it as a "dirty business." By their own political irresponsibility they have contributed to some political failure. "Dirty politics" largely result from the so-called "good people" who fail to fulfill their political responsibility. Often our church people have received better than they deserved in political representation and action.

Churches Work for Statesmanship in International Relations

Many churches and Christians are taking more seriously their political, economic and social responsibilities beginning at the community level and reaching out to the ends of the earth.

This trend is seen in the tremendous response to the Nationwide Program of Education and Action for Peace. The 33 Protestant and Orthodox denominations in the National Council of Churches through its Department of International Affairs are combining their efforts in a year of education and action on Christian responsibility in international relations from June 1959 to June 1960, to move through six months of training in councils of churches, then into every possible local church beginning in January. Students and youth are also significantly involved. To date the response has exceeded even the highest expectations of those who for four years have been developing plans. There is a hunger for responsible leadership for peace and a ready response by people across the 50 states of the Union. This is especially true when people see that there are specific issues in which they can be concerned and make their influence felt.

Through the Department of International Affairs and the Commission of the Churches on International Affairs, related to the World Council of Churches and

Dr. Maxwell is Executive Director of the Department of International Affairs, NCCUSA. For more about Dr. Maxwell, see Grand View column in this issue.

the International Missionary Council, the Protestant and Orthodox communions have been working for many years in specific "things which make for peace." Through the National Council these include: Support for the United Nations and its specialized agencies. Atoms-for-peace. Reduction and regulation of armaments, including nuclear weapons, with inspection and control. World economic development, including mutual aid and reciprocal trade. Promotion of human rights. Improvement of immigration and refugee policies. Creation of a more peaceful image by the United States around the world. The ministry of reconciliation, with emphasis on negotiations and exchanges. Concern for total U. S. foreign policy.

In the work of the churches in international affairs, competent laymen who are specialists in various disciplines develop policy statements, lead in education, and make representation to government. Constructive statesmanship marked the Christian witness of a layman and minister who worked together in these responsibilities for many years: The late John Foster Dulles and Walter W. Van Kirk. While usually but not always agreeing on policies, both gave lives of Christian statesmanship in service for justice, freedom and peace. Through the years the churches have been building a reputation for responsible, competent participation in international relations, particularly as they have made representations to the government and at the United Nations.

"What About the People Back Home?"

Now the question is increasingly raised by those in government: "What about the people back home?" Men in public office seeking to take statesmanlike actions are asking for understanding and backing from an informed citizenry, such as they hope may be found in the churches. Often, however, on crucial issues our church people are weighed in the political balances and found wanting. It is only fair to report that there is an important growing edge of politically well-informed and articulate persons in our churches. There is also increasing organization in the churches at the national and local level to help in the education of church members in Christian social action. These agencies of the churches are becoming more effective in helping people to know the times and places where crucial decisions are being made. More basically, they are also working at fundamental education in the statesmanship responsibilities of Christians so that people will be more consistently aware of crucial issues, will work on them more efficiently at the upstream levels, will help to elect more statesmen to office, and will help to create the political and public climate in which those in government can carry out their responsibilities in the most statesmanlike way.

Some Avenues of Christian Statesmanship

Many avenues of Christian statesmanship are open to Christians who will take this part of their Christian responsibility seriously.

Government service, or statecraft, today urgently demands statesmanship of the highest order. What contributions can be made by men like the Hon. Lester B. Pearson of Canada! The son of a Christian minister, he became a minister in government, with

an opportunity to put Christian principles into practice. He was one of "the three wise men" who reviewed NATO and recommended that much more attention be paid to political, economic and social matters. Again, in the United Nations during the Middle East crisis over Suez, he proposed ways by which the world was able to bring about an end to hostilities and some possible steps toward peace. More of such statesmanship is demanded of Christians dedicating their lives to government service. Such work is needed at all levels, in the United Nations, in national governments — in the executive, legislative and judicial branches, and also in state and local government.

More statesmanship is needed in education, generally. In specific terms there can also be better education for statesmanship by increasing the numbers of competent Christian teachers of political science, international relations, economics, sociology, history and other related subjects.

The economic world today needs increasing numbers of men concerned not only with the profits of their business or the activities of their local union but also with the meaning of their enterprises for the economic and social well-being of people at home and overseas, and especially in the so-called economically underdeveloped areas of the world. Whole new dimensions of service are opening throughout Asia, Africa and Latin America in these crucial questions which are basic to peace. The maximum is called for in insights, partnership and funds, through the United Nations, governments, private agencies and business channels.

The armed forces furnish another avenue for statesmanship. The various reactions of people in different parts of the world to U. S. armed forces are almost in direct relation to the irresponsibility or the statesmanship shown in basic policies in an area, in the operations of commanding officers, and in the conduct of individual service personnel. Many Christians have sought in various ways to make their time in the armed forces overseas a witness to their Christian concern for other people. Much more of such statesmanship is needed.

Tourists are increasingly significant in international relations in these jet-travel days. Important impressions, for good and ill, are created by the millions of people traveling overseas in these years. Here are untold opportunities for statesmanship at the person-to-person level.

Many other vocations and special opportunities present themselves to Christians for statesmanship. A few examples include technical cooperation, student and teacher exchanges, international conferences, volunteer work camps and cooperative projects.

All the above suggests yet another upstream set of responsibilities among our churches: Ministers in local churches, missionaries, and workers in Christian education can influence the basic attitudes of countless people for Christian statesmanship.

Challenge to Statesmanship

A largely secular, materialistic, selfish society presents tremendous imperatives to Christians for statesmanship. Are parents challenged to encourage their

Letter from Simeon Stylites

What! No Women?

EDITOR:

Sir: The sailing of the second Mayflower from Plymouth, England, to Plymouth, Massachusetts, is a gallant endeavor to dramatize and repeat history. A replica of the original Mayflower, as exact as can be made, duplicates — so the news dispatches tell us — the voyage and the Plymouth adventure.

But there is one flaw about that claim, a flaw too big to be measured: on the Mayflower II there are no women. Try to imagine the Pilgrims' voyage and the settlement of Plymouth with no women! It would be like a wedding without a bride. The other details are close enough to make a thrilling effort to re-enact history. The tonnage of the second Mayflower is the same as that of the original, and its measurements are reasonably close. Of course there is the difference in the number of passengers — 102 plus about 21 crew members on the Mayflower I, compared to the 32 of the crew on the Mayflower II; but the overwhelming difference is that there are no women.

We are told that the reason women were excluded from the second Mayflower was the moss-encrusted superstition that women are a "jinx" on a voyage. Nonsense! If there had been no women aboard, the jinx would have sunk the Pilgrims without a trace.

This glaring lack makes a good opportunity to see again the Pilgrim Mothers in their "out of this world" capacity. What women they were, all 20 of them! For instance, the partings they endured. Dorothy Bradford left behind in England a boy five years old, and Mrs. Brewster left two teen-age girls. These partings turned out to be forever. Among the 33 children aboard — and what a baby-jumping job that called for — were three named Remember, Wrestling and Resolved White. The women were also "wrestling."

The details of the voyage in that overcrowded ship are too nauseous for modern stomachs. We get an idea from this: "Water was too precious to be wasted in washing." But here are two pictures of the "Wonder Working Providence" of having women along to lay the foundation of America:

When the Mayflower finally dropped anchor in what is now offshore Plymouth, the next day was the Sabbath, appropriately observed by prayer. And the day after that was Wash Day. The women went ashore to do the washing, the dirty clothes of 65 days at sea, the two months' wash of over a hundred people. That was a complete Wash Day!

The second picture comes from Bradford of Plymouth, by Bradford Smith. It deserves a place in the immortal record of the first Thanksgiving. We are accustomed to bend the knee in reverence to the Pilgrim Men on Thanksgiving Day. But here is a codicil to that legacy:

To strengthen the friendship with the Indians, an invitation was sent to Massasoit who not only came

himself but brought 90 **hungry** braves. The astonished Pilgrims accepted this pledge of friendship with whatever grace they could muster and were somewhat eased when the Indians went out and killed five deer to add to the feast. Then for three days the whole party stuffed while the poor women — **there were only 10 of them**, even if you count the teen-agers — wore themselves ragged trying to fill one hundred and forty-two demanding stomachs. (Boldface mine.)

Happy eating! The first Thanksgiving was an affair of the Ladies' Aid Society, with the ladies numbering ten and the feasters one hundred forty-two.

Evidently on the Mayflower II there was something — or better, some tremendous somebodies — missing. The women on the first ship were no jinx. Hats off!

Yours,

SIMEON STYLITES.

Editor's Note: This letter has been reprinted from the May 15, 1957, Christian Century with permission from both the Century, and the author, Halford Luccock, whose delightful letters appear on the inside back cover of every issue of that weekly.

Mary Seeley Knudstrup

A stately, aristocratic lady with a spiritual glow describes Mary Seeley Knudstrup, who passed away early Monday morning, October 19. Almost everyone in our synod knew or had heard of this regal lady who attained the age of 91 years. She was a friend to all, both young and old. She was never too busy to listen to a troubled heart or rejoice in the happiness of others.

We must not mourn her passing, but rejoice that she will suffer no more. Her highest desire has now been attained, and she now knows her Master "face to face." She lived a long and useful Christian life of service to God and His church. She was active up to the time of her illness last spring, from which she never recovered. Even from her sick bed her concern was not as much for herself as for her beloved church. She served her Master long and well.

I believe that we can say that her first interest was in the WMS work. It was partly through her efforts and enthusiasm that this work got its start and has grown and prospered. It made her extremely happy that the scholarship fund was named after her.

The synodical meeting at Seattle was her last. She thanked God for giving her the strength to make this last long trip and be present at the golden jubilee of WMS.

On Thursday afternoon, October 22, Mary Knudstrup was buried from Our Saviour's Lutheran Church where she had been a member since childhood. Pastor Donald A. Holm officiated. Many friends attended this last service.

There are many things one could say, but she wouldn't have liked us to eulogize on her life. I would like to close with her last words to District II's meeting in Manistee in September, which she was unable to attend:

"Have faith, pray and work. God loves willing workers."

This was Mary Seeley Knudstrup's slogan.

Thora E. Hansen.

*We Have Looked at Pastors
Now What About*

You and Your Congregation

Pastor Harold Olsen
Cedar Falls, Iowa

WE HAVE HEARD, read and thought a lot about pastors in the last decade or so. Some of what we have heard, read and thought has been good and noble. Some of it has been critical and unkind. Some of it has been revealing and enlightening.

The pastor "is over-worked, under-paid and under-privileged" we hear from one side. On the other hand he "is poorly prepared, incapable of good delivery from the pulpit. The pastor is a poor mixer, a poor sport and doesn't understand the needs of his people."

The observations above are only part of the list of things that have been said about the pastor, some in the way of helping the pastor and some in pure criticism. But what about you and your congregation? Are there no comments to be made about you? Does your pastor who is criticized, both helpfully and destructively, have any observations about you and your congregation?

Your pastor wants you to **be in church** every Sunday, and the chances are that he does not want you there simply to bolster his ego or to enable him to report glowing statistics about your congregation. No, he wants you there so that you may drink deeply of the word of God as it comes to us all through the participation of the entire liturgy. In making this observation it should be pointed out that no one is more conscious of the limitations of the pastor than is the pastor, but even as the pastor has sought out the eternal truths in his preparation, he wants you there in the hope and prayer that only a little of that which he has gained through his preparation may be imparted to you who are also the children of God. He wants you there that together you may drink of the truths of God as they come to us in the rich heritage of our common liturgy.

Your pastor wants you to **pray for him** and with him. In recent years there have been many articles on the significance of a man's wife with respect to his productivity at the office. Some of these articles have pointed out how board chairmen have entertained potential executives at a dinner party for the sole purpose of getting acquainted with the wives of these men. Perhaps there has been more significance attached to this than there ought to be, but they illustrate a point — that the person or group that a man lives with often affect the work that a man does. Your pastor covets your prayers and he is lifted up by them, often to greater heights than both you and he expect. How important it is to know that you are praying to God that His servant may bring to you in a special way some of the eternal truth! How important it is that your pastor knows that you love him sufficiently that you will mention him in your

highest deed! Only a brief glance at the scriptures will tell you that the greatest miracles were wrought by prayer to Almighty God.

Your pastor wants you to **bring new ideas**. Many of the old ways of doing things in your church are excellent and often the old ways do not fail because they are not good ways, but rather because someone did not invest himself in them the way he should. Yet, we live in an ever changing world and for this world we need new methods, new facilities, new people, and new insights. Your ideas may not always be used, but they are welcome nevertheless and your pastor would rejoice to know that you are concerned enough for your congregation that you want to contribute something to the vitality of your congregation or to the effectiveness of your congregation. Your pastor is limited by personality, if not by gray matter and physical stamina, so that it is not always possible to see things from where you see them. He cannot have been all the places you have been and he values your experience from another church or another endeavor in life.

Your pastor wants you to **be informed**. Someone has said that if our great-grandfathers could see the paper that we use in our church work, they would turn over in their graves. And with every piece of paper that is cranked through the mimeograph some moment of your pastor's time has been consumed. If he does not crank the mimeograph himself, he is nevertheless quite often the one who is responsible for the material that has been produced. No, it is not more literature that we need, but rather that what has been produced is read by every member of your congregation. The same observation has relevance with respect to the meetings which your pastor attends. At many of them you could be the representative if you were informed about the gospel and the general workings of your congregation.

Your pastor wants you to **disagree**. He does not want you to be disagreeable, but he does want you to speak up when something is not being done properly or something is hay-wire with your congregation. It gives evidence of alert-minded members in the church. Perhaps the most crushing thing in any church is not the criticism which sometimes sounds like little more than noise, but the complete absence of any observations about the life of the church. If you disagree, it is probably because you have studied the situation and have something better that you would like to put in its stead. Be sure you have something constructive that you would like to contribute, for disagreement without this quality is disagreeable.

If there is something wrong with your church or if there is something good about your church, don't

We Count Our Blessings

"Valborgsminde" is a familiar name to many in our synod, since some time or another you have had a parent, relative or near friend residing here or you have contributed toward the building or improvements through the years. This is your home, built and maintained for your senior citizens, and we who live here realize this. We experience so many fine things through the year, I should like to share some with you.

This has been a very busy and unusually disturbed year. We were compelled by state laws of Iowa to acquire a license to operate a home of this type. The application was very simple but to meet the demands to qualify were more complicated. We were required to revamp our heating system, install an automatic sprinkler system throughout the building, modernize our electric wiring, install a complete signal system, fireproof several doors, and make an extra exit from the dining room with ramp for wheelchairs, and also employ additional help for twenty-four hour service. This was all very costly but when we know and realize it is for our safety and well-being we are very grateful it is all accomplished.

Several residents have gone to their final rest during the year and memorial gifts were left for the home by friends and relatives. We mention three: Jessine Ritchey, a resident of Des Moines; Chris Syndergaard of Fredsville, Iowa, and Mrs. Anna Graven-gaard, widow of the late Rev. N. P. Gravengaard. These memorials and other gifts were used to purchase a communion set for use in the home.

It is very difficult to enumerate all we have received and to record names of donors. I shall however mention a few. A record player was made possible through funds received from women's organizations and tapes for recording which have been sent to groups who have recorded Danish hymns and songs for our enjoyment. A loud speaker with an extension makes it possible for all services and activities in the living room to be heard in the sick room.

Mr. H. P. Jorgensen made many trips here with luscious tomatoes and kale. Axel Schmidt brought cream about every week and delicious vegetables and fruit. Bethlehem Church Women of Cedar Falls sent Christmas ornamentations and favors, handmade dresser scarfs and towels and lovely white tablecloths we use on special days in the dining room. Grayling Lutheran Ladies sent bed linens, towels and curtains.

Boxes and boxes of fancy Christmas cookies came from St. Ansgar's Church Women in Waterloo. A large box of chickens for Thanksgiving from Viborg, South Dakota, a case of eggs for Easter from Kronborg, Nebraska, and three large electric fans were supplied by the Women's Mission Society. Besides

these, ever so many have remembered us with gifts in kind and treats for birthdays and special days. We like surprises. Several times friends have visited bringing delicious coffee cake or cookies for coffee. Caroling groups, nine in all, came to sing at Christmas time. They treated with song and music, we treated them with hot chocolate, cookies, peppernuts and klejner. "Lille Juleaften" Luther Memorial Church Women gave an "Æbleskiver" party following rides to see Christmas lights and decorations.

Our family invited the board members' children for a Valentine party. The women made dolls for the girls and gifts were purchased for the boys. The children had made valentines which they distributed to all our residents. May Day, Arne Sorensen's girls surprised us with homemade May baskets filled with sweets for all.

Guest speakers and entertainers are all gratefully welcomed since these give us a contact with the world. Among these were members of the Danish Radio Symphony Orchestra called Strib Kvortet, led by Ejvind Andersen, grandson of the late Rev. Kr. Ostergaard, Carlo Christensen, cultural attache of the Danish Embassy in Washington, D. C., Rev. and Mrs. Skovgaard Petersen from Denmark, Rev. C. Christiansen, president of board of directors, Church Building Foundation of Copenhagen and vicinity, Benjamin Jensen from Liberia, Africa, a student at Grand View College and Naomi Torkildsen, missionary to the Santals. Mrs. Erling Sorensen showed pictures she had taken in Trans Jordan, Jerusalem and vicinity. These were appropriately presented for Holy Week.

Recently we had the pleasure of greeting Count and Countess Knute-Winterfeldt, the new Danish Ambassador to the U.S.A. We also appreciate the visits of many of our pastors who take time to greet us and give us messages. We receive and write letters, have visitors, are invited out for afternoon coffees, taken for rides to see the beauty of the unfolding of spring as well as the gorgeous colors of foliage in fall. Truly, we count our blessings.

G. D. Sorensen.

The Village

In this country, the village should in some respects take the place of the nobleman of Europe. It should be the patron of the fine arts. It is rich enough. It wants only the magnanimity and refinement. . . . As the nobleman of cultivated taste surrounds himself with whatever conduces to his culture — genius — learning — wit — books — paintings — statuary — music — philosophical instruments, and the like; so let the village do — not stop short at a pedagogue, a parson, a sexton, a parish library and three selectmen, because our Pilgrim forefathers got through a cold winter once on a bleak rock with these. To act collectively is according to the spirit of our institutions. . . . Instead of noblemen, let us have noble villages of men. If it is necessary, omit one bridge over the river, go round a little there, and throw one arch at least over the darker gulf of ignorance which surrounds us.

Henry David Thoreau.



Paging Youth

American Evangelical Luth.
Youth Fellowship
EDITOR: EVERETT NIELSEN
1100 Boyd
Des Moines 16, Iowa

New Personalities in AELYF

At the elections, three new board members were chosen. Dick Jessen and Rev. Harald Petersen continue, with these changes: Elected for two year terms were Miss Ginger Olson and Everett Nielsen, replacing the retiring secretary Carol Madsen and vice president Rev. Charles Terrell, respectively. Miss Ellen Ellgaard was elected to fulfill the one year of Mrs. Harold (Carol Ann) Sorensen's term remaining. She resigned due to other engagements. All correspondence with the national board can now be addressed to 1100 Boyd, Des Moines, Iowa, with the exception of Pastor Petersen, Luck, Wisconsin. Happy Thanksgiving!

Highlights and Sidelights

What with ice and snow in most of the country, it was amazing, but Thursday night found many AELYF-ers arriving at the secluded and quiet hamlet of Nysted. By the time all the noses were counted, 94 people had entered into the finest fellowship week end in this writer's experience with workshop-conventions.

From breakfast and findings committee meetings Friday morning to the closing words at dinner on Sunday, there was activity galore. Two dozen adults enjoyed the friends of youth-pastors sections and came away refreshed and anxious to test the new hints. About 70 young people had met in several seminars discussing their problems and the various helps available. The business meeting was completed in only one hour over the planned three hour sessionquite a come-down from the seven and eight hour sessions of the past.

The "spirit" of all was exhilarating. It was perhaps best exemplified in the spirited singing when the old rafters of Nysted Folk School once again rang with the jubilant voices of youth. There is much tradition connected with that auditorium, having been the site of many a prominent lecturer, meeting and song-fest. Traditions were re-made with this gathering, for Nysted once again has felt the impact of Unge Kraeften . . . powerful youth!

Two guest speakers, Dr. Leslie Conrad, Executive Secretary of Youth Work, ULCA and Dr. Wilton Bergstrand, Youth Director, Augustana, added immeasurably to the week end. Dr. Conrad entertained and enlightened the group of Friday night with a powerful talk on Vocation-Occupation-Mate. These three areas of life (in that order of importance) are basic to a full Christian life. "When God created each one of us, He made it possible for each one of us to be a . . . distinct-

ive . . . individual." With this in mind, he pointed out that we then can say, "Because I belong to You, I'll dedicate my whole life to You." It is also important that we find a fitting occupation, and also to find a wonderful life mate. His impact was obvious by the request that he speak again on Saturday.

Dr. Bergstrand delivered an interesting banquet address called, "Keep the Bells Ringing." He took us along with him on a world tour, using his novel collection of bells as an added inspiration. The wedding bell, school bell, freedom bell, liberty bell, peace bell and others were discussed along with a searching look at the situation of youth work in the world. Closing with the church bell, he made a dynamic plea that we keep these bells ringing, for it is up to the young, as tomorrow's adults, to do so!

Another highlight was the splendid organization of this meeting, both on the part of the national board and the host group. The Great Plains District and the Nysted LYF had prepared very adequately for the week end with the missing potato chips on Saturday noon causing the only mishap (which is indeed very minor) to the knowledge of this writer. Free time was at a premium, but no one seemed to mind. The variation of activities and learning sessions was a joy to behold.

Some sidelights include the bright red pajamas of at least three of the male staff . . . Wow! The impromptu dance in the dark caused a very minor concern . . . mainly because the light switch seemed to have disappeared, but was finally found. A nasty trial made for apron and rope wearing, but no one was hampered beyond mobility.

We could go on and on, but space does not permit. Those who could not attend certainly missed a tremendous week end!

Business in Miniature

The complete minutes of the meeting would take more space than warranted, so here is a capsule report of the Saturday session.

Findings committees worked out the major issues and reported to the convention floor, thus speeding matters. Honorariums were raised for the YULE staff recognizing their tremendous expense of time and energy. The editor will receive \$100, the other two committee members, \$40 each. These honorariums now become a part of the YULE budget. A \$50 honorarium was also voted to the Paging Youth Editor.

Leadership training schools were discussed with the view that these should be continued and expanded. More information is forthcoming. The activities director was discussed, with appreciation being expressed to the synod for the \$800 grant for his salary next summer. This program will continue. He will, in addition to the duties of last year, attempt to organize and lead a caravan program.

A lengthy discussion centered around our distant neighbors on the East and West Coasts. The feeling of the convention indicated that we (AELYF) should continue in supporting them with all helps at our disposal asking them to consider their obligations to AELYF. Participation in activities with the ULCA, Augustana and Suomi groups was encouraged.

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Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Mary Seeley Knudstrup

I wish I could have been in Manistee, Michigan, last week, when Mrs. Knudstrup was laid to rest. It would have been good to sit in that lovely little church, which she loved so much, and among her friends and relatives who loved her so much; and to have heard them sing Grundtvig's mighty hymn, "O Land of Our King," a most fitting hymn to sing at the end of a life lived in such deep Christian faith. And if I could have followed her to their beautiful cemetery, and stood a little while at her grave, it would have been with my heart full of gratitude for "having met her on my way;" for having shared with her the fellowship of our Danish Lutheran Church; for having worked with her in our mission group — and for the many times we have been guests in her home and have had her as a guest in ours.

I always looked forward to being with her at church conventions — she loved conventions and seldom missed any in all the 74 years she was a member of our synod. Rev. John Christensen called her "the queen," and how fitting it was. She looked like one, tall and stately, and she walked among us as a devoted queen would, with concern, love and prayer in her heart for her people.

Mary Knudstrup left Denmark as a 14-year old girl. So for her, as for so many of us, her church group became "her people." How she did love our synod and all the different branches of its work. The Santal Mission never had a better friend than her. And how happy she was when we were starting a new home mission church. The WMS was her first love. I am glad we had a chance to say "Thank you" to her by naming the girls' scholarship fund after her, "The Mary Seeley Knudstrup Scholarship Fund."

She never had any children of her own to send to Grand View College. But she advised and inspired many other young people to go there. She felt so close to our College and Seminary that she once told me that she felt like a grandmother to all our younger pastors. Many of them grew old with her, for God let us keep her for such a long time. May all her work and concern, her love and prayers for the church be felt among us for a long time also.

Anna J. Stub.

Fredsville, October 31, 1959

Editor's Note: Wouldn't it be nice to give memorial gifts to the Scholarship fund, in memory of Mrs Knudstrup?

The Bible

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

John Greenleaf Whittier.

In His Name How Can I Witness?

ELSIE M. MACKEY (Mrs. Bert)

President of the Lutheran Guild of Suomi Synod

"...and you shall be my witness"—Acts 1:8

Have you ever participated in an Evangelism Mission? Have you ever visited in the homes of the unchurched or lapsed members? An Evangelism Mission provides an excellent opportunity to witness for the Savior.

During a recent mission at our church, we heard many excuses given by people who were not interested in church attendance. One visit was to an unchurched family of indifferent parents whose six children had shifted from one Sunday School to another. At another home, the man felt that his brother's interest and activity in the church excused him from taking part. We talked to an insecure widow, who kept moving from place to place in search of something she could not find. Her lack of interest was due to being too busy and not yet being settled. One embittered woman blamed God for the loss of her husband. She was searching for vague solutions to her problems which she will never find until she discovers Christ.

What do we say when we talk with these people? How can we witness to people who are bitter, or belligerent, or simply are not interested in the Church? We sometimes feel tongue-tied and think we are incapable of witnessing for our Lord. Is it because we do not know what to say, or that we are afraid to say it?

In the Bible, we read that ordinary people were used by Jesus as powerful witnesses. There was the man possessed of demons whom Jesus healed, and then sent to tell all his friends. Remember the Samaritan woman who ran to find someone to bring to the Master? Excitedly she pleaded, "Come see a man who told me all that I ever did."

We often think that the pastor is the only person who can talk about Christ. Perhaps we have forgotten that Peter said of US: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. (I Peter 2:9)

Before we can witness to others, we need to ask the question, "What does Jesus mean to me?" If our hearts are full of love for our Lord, we can simply be ourselves, and the Holy Spirit will compel us to spread the good news of Jesus Christ, guiding and strengthening us as we witness. It is clear that everyone in whom Christ lives has a special calling in life. We have a responsibility to work and to witness, and therefore to become ambassadors of God by helping others to know more about Him. First of all, we need to pray for ourselves and for the people we visit, asking God for His help. Then we should invite them to participate in the worship services, Sunday School and organizations of the church. It sometimes is necessary to invite them again and again before they really feel a need for Christ.

Participating in an Evangelism Mission brings many blessings, not only to those we visit, but to ourselves as well. We become spiritually richer when we witness for our Lord. One senses a warm feeling inside by just having an opportunity to talk with these people and knowing that it is the will of God that we witness of His Son.

The next time your church sponsors an Evangelism Mission, consider prayerfully the idea of being a visitor. You too, will find that Christ can use YOU as a witness.

Make Money and Kill Your Church

George C. Stuart

Each year, as to every other minister in America, there come to my desk dozens of brightly colored envelopes entitled, "Make Money for Your Church!" The enclosed letter urges me to hand the letter and circular to the head of any organization in my church which would like to make some good money with little effort. The effort required is to have every member of the church gather and save the end-flap of New Soapy box tops, or to sell Sharpy kitchen knives by the dozen, or to unload box after box of Christmas cards in July.

In addition, there is usually a prize of several hundred dollars to the church or group which sends in the most end-flaps or sells the most powder. Of course, the prize is the thing. One women's circle I knew of by hearsay made a thousand dollars with no more effort than a nervous breakdown for the president of the council. Simple, indeed.

These circulars, however, are only one tentacle of a much larger polytropic organism. No self-respecting group of church women in some churches is without its kitchen brigade, ready at the drop of a skillet to serve a supper or a banquet to Rotarian or Lion. And then there is the bazaar. I heard of one woman who carried the title "Bursar of the Bazaar" to her grave. My only regret is that her name was not Bertha.

In Columbia, Tenn., once known as "the mule capital of the world," a group of church women furnished completely a "parlor" with the proceeds from sewing and selling more than 1,200 mule-head lapel pins for "Mule Day." The picture of the Governor of Tennessee appeared in Life magazine with one of those mule-head lapel pins stuck to his coat. The women's victory was complete because no other church group in town thought of the idea.

Often, if the minister has the audacity to question such procedures, he is told that he had better be grateful for such enterprises, or the groups will stop making money and the church will go broke. "Everyone knows we need the money," is the usual reply. A second argument is that "it gives so many people something to do. You know Mrs. Smallpurse. She couldn't do anything if she couldn't bake a cake or knit something for the bazaar. It is the one thing she feels she can do for the church. It keeps her busy."

While I have been slightly sarcastic up to the present moment, I do not intend to be any longer. I am in dead earnest when I say that if you want to kill your church, then start making money. Christian stewardship will not tolerate it. Those outside the church assume that the church is making far more than is actually taken in from any single enterprise, and they see no need to contribute to any church that can make money like that. Others feel that in such activities the church is in competition with legitimate business concerns, and they resent the "business"

methods of such enterprises. In either case, many outside the church lose sympathy with the real concerns of the church.

Those inside the church assume that the money which is raised in such financing activities replaces whatever money they would normally give. They work for it, don't they? Why should they give double?

Also such activities provide about three-fourths of all quarrels and misunderstandings which take place in church relationships. One person may get more credit that she deserves for the success of a bazaar, and three families quit the church. Charges of "tyrant" and "know-it-all" get thrown at group leaders. It often falls upon the minister to attempt some arbitration, and he more often "gets in the middle" and stays there.

No church is rich enough to afford these money-making activities. There is only one time-and-gospel-tested method of financing a church. Concerned people of the church must share their "goods" in the common enterprises for which the church exists, to preach the gospel, to teach and to heal. These shared goods are not "gifts" but dedicated sacrifices to Jesus Christ. Anyone who substitutes a pie, a cake, a few hours in the kitchen, or anything else for a shared sacrifice for Christ loses the meaning of Christian stewardship.

And it is not only a matter of right teaching in regard to stewardship. The difference between "making money" and not "making money" shows up on the church budget.

Several years ago a friend of mine was called to a church of about a thousand members. When he arrived, the women of the church were busy with the annual bazaar. The president of the women's council was in the hospital with a "nervous disorder." He was informed on his first visit to the ailing president that she was resigning and that no one could be induced to accept the presidency of the women's council for the next year. "Everyone," she explained, "is so afraid that her bazaar will not make as much as the one the year before."

The new minister soon learned that the educational building was not for use by the church on certain nights of the month. It was rented out to several organizations. Also each group in the church had its quota of Christmas cards, calling cards, kitchen knives, saucepans, dishpans, soap flakes and margarine end-flaps to sell and gather. Mondays and Thursdays were Rotary and Lion days in the church.

His astonishment was even greater when he learned that the total sum realized from all this "work for the church" was about \$4,000 a year. That, added to the offerings for the year, resulted in a church budget which was less than \$13,000 a year. Remember, there were about a thousand members in that congregation.

Among the first sermons my friend preached from his new pulpit was one against "making money." The chairman of the board came to him quietly and urged him not to speak out against the good work of our women. But my preacher friend kept at it, and at the end of the first year he had put a stop to all forms of money making activities in that church. He put

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The Tribute Money

Ellen Nielsen
Fresno, California

Do not make light of the Charles Van Doren scandal. It is bigger than the abstract cold war; it has opened an abyss at our feet. This is the way the world ends, not with a bang but a whimper. And the final degradation is in the statement: Oh, well, in ten days it will all be forgotten.

We all seemed to be shocked for the wrong reasons. The reaction the exposé has brought forth is on a par with the exposé itself.

REASONS:

Oh, well, it is the age of the fast buck. And the very snap of that phrase shows it comes trippingly to the tongue. **That's the way the cookie crumbles.** Beware of the current phrase; it unveils more than we realize; it comes out of our living; it gets itself said in spite of us.

I knew all the time it was a gimmick. Another phrase at which we peek-through our fingers. It is dirty, sure, but what isn't, and so what? (During this whole sad and outrageous performance only phrases come to mind).

What's the difference? It was a ball while it lasted. Said Nero, fiddling madly.

If they'd pay their instructors a good wage it wouldn't have happened. This is also known as passing the buck. The great god IF.

Everybody is doing it, only he got caught.

This last reason is the most popular and gruesome of them all. Anything goes just so you are not caught. I have seen children listening to their parents saying this. The parents actually say it: he only got caught. Play it slick and safe, Junior. It isn't the shady doing that's bad, it is the getting caught.

On the excellent TODAY show on TV Dave Garroway (with whom Van Doren was associated) has just given his moving and noble statement. His voice broke, he finally had to give up, finishing "I am heartsick." He looked heartsick and bewildered, and he said several times in a sort of stunned way: "I knew Charles." Those two statements were not phrases. They were wrung out of Dave's heart. And they may well be Van Doren's supreme punishment and hope. **Our** acknowledgment and hope. For let us not be Archimedes standing outside that terrible complicity. It is the world we are all in and we live there precariously. And if we cannot go so far as to say we are our brother's keeper we can at least say as did Dave that we are our brother's brother.

They say France shrugged at the exposé. Dave wept. Dave's tears should warm the world and melt

the ice that holds us fast; it is a strange thing to behold someone who cares; it is responsibility at its best.

The quiz money is the queerest money that ever was! Whose was it? What became of it? And even if it was still in existence, to whom would you pay it back? The money is, after all, the least of it all. That isn't the only money with Caesar's image on it. It would be nice to think so. Alas, it isn't only Caesar's image, but yours, mine.

"Oh, well, it is a dirty old world." Sir, you are speaking of my world and it hurts.

If Dave had been able to end his program (but he was excused and left the program) he could have used the words he so often has used:

The world stands out on either side,
No wider than the heart is wide.
Above the world is stretched the sky
No higher than the soul is high.

ST. ANSGAR'S CHURCH, ROSENBERG, NEBRASKA

The church pictured below is the worship center of St. Ansgar's congregation, Lindsay, Nebraska, (Rosenberg) which recently celebrated its 75th Anniversary. (See L. T. November 5.) This picture arrived too late to accompany the report.



Eye-Witness Describes Typhoon Horror, CWS Relief Work in Japan

Alan A. Brash

I watched them from the mud bank. They were pulling corpses out of the water — one after another — several lorry loads of corpses I saw within the space of an hour.

It was nearly a week after the worst typhoon in living memory had struck Japan — at Nagoya which had never experienced a major storm before. Nagoya is Japan's third largest city (population one and a half million) — with low-lying crowded suburbs down on the waterfront. They knew a typhoon was coming and they battened down their houses in those suburbs. They were not warned to flee. After all, was not the sea-wall protecting them?

What they did not expect was that a 1,000 ton ship would be hurled right through that wall — that the sea would rush in with such speed that in those battened down houses the water was fifteen feet deep in ten minutes. Many of the houses were single storied. A week later, as I watched, they were still collecting bodies — with the official list of the dead at 3,900, injured, 13,000; homeless, 1,300,000. And the water was still higher that day than at any time — because it was their record tide — and thousands had to evacuate the housetops where they had clung through days and nights of terror.

For five days too, it had been sunny — and the fortunate few had spread their bedding on the roof tops to keep it dry. But that day it poured with rain, and everything was soaked.

As I stood there in the mud and watched, a woman stood beside me — a Japanese mother I guessed — but she was watching the now corrupted bodies in the hope of identifying one she had loved. I was sickened by it all — but what must it mean to her? A little further along the mud ridge I nearly passed a little child — about four, I suppose. In all the wreckage I didn't notice her at first. Somebody had seen her body floating in the stinking water, pulled her out — and left her lying for the lorry driver to pick up.

This was the result of typhoon "Vera," that struck Nagoya at the end of September. Two days later I re-routed a journey to London — leaving Rangoon for Tokyo, and later, over the pole to Europe. I had not come as a sight-seer. As Inter-Church Aid staff member for the East Asia Christian Conference I had to find out what churches round the world could do to help. As it happened, I was the first non-Japanese churchman to visit Nagoya — and three days later I was to be the first eye-witness of Nagoya's ruin to report to the World Council of Churches and Christian relief agencies around the world.

The government was granting the victims 75 yen worth of rice per day — a bare subsistence — but tens of thousands of people were marooned beyond the reach of this relief.

Families were separated. Dysentery had broken out. Medical forces were inadequate. There were limitless opportunities for further help.

Obviously the most potent agency in the whole situation was Japan Church World Service. Though the churches in Japan represent only one half of one per cent of the population, they were playing a magnificent role through their relief agency. The Rev. Ken Buma and his highly competent staff went into immediate operation, providing the skilled and willing workers to go down into that stinking mud and do the job.

Before I arrived, both Northwest Airlines and Japan Air Lines had volunteered mercy flights to carry relief supplies from the Red Cross and Japan Church World Service to Nagoya, and Ken had visited the stricken city and surveyed it from a helicopter. Two work camps for Christian students were on the job five days after the typhoon. On the sixth day two medical service teams, each composed of two doctors, a group of nurses and helpers were covering the worst areas. Ken arranged for distribution of anti-dysentery drugs and vitamin tablets through church groups and other organizations, and also the sending of substantial quantities of food to supplement the official ration.

Finding that flour was a little useless where cooking facilities were non-existent, he spent locally contributed funds to have the available flour baked into biscuits in Tokyo. A number of waterproof jackets were made from surplus sleeping bag covers by an institution for handicapped people.

It was encouraging to note the speed with which offers of help came from overseas organizations by cable. The Division of Inter-Church Aid and Service to Refugees to the World Council of Churches coordinated appeals to many countries and immediate gifts were received from churches in the Netherlands, the United Kingdom, Germany, New Zealand and Australia. Lutheran World Federation also contributed funds and clothing. Many more gifts will come — and will not be enough for such need.

The water has not gone back. The houses will be completely flooded for at least six weeks, it is said. And what will a humble Japanese house be like by then?

This was the typhoon "Vera."

(This emergency ministry was made possible by gifts given through the churches in One Great Hour of Sharing and other aspects of the United Appeal for Relief and Rehabilitation, the Share Our Surplus program, the United Clothing Appeal and the Christian Rural Overseas Program of Church World Service.)

LWA Receipts Far Short As Appeal Nears Close

New York—(NLC)—Contributions to Lutheran World Action amounted to less than two-thirds of the \$3,900,000 sought this year as the annual appeal by the National Lutheran Council entered its final two months.

Receipts as of November 1 totaled \$2,366,537 or 61 per cent of the goal, it was announced here by the Rev. Rollin Shaffer, assistant director of the annual campaign to raise

funds for emergency activities at home and abroad.

In addition to the regular goal, an extra \$500,000 is being sought this year in special gifts as a contribution from American Lutherans to projects being undertaken by the Lutheran World Federation during World Refugee Year.

Closest to its quota is the American Lutheran Church, with \$451,100 or 64 per cent of its quota of \$707,239.

Church Body	Goal	Receipts	Per-cent goal 10/31/59
United Lutheran Church	\$1,809,860.00	\$1,131,992.10	63
Evangelical Lutheran Church	794,993.00	450,435.05	57
American Lutheran Church	707,239.00	451,100.00	64
Augustana Lutheran Church	439,104.00	255,000.00	58
Lutheran Free Church	57,945.00	20,945.00	36
United Evangelical Lutheran Church	42,828.00	14,965.00	35
Suomi Synod	29,290.00	16,661.44	57
American Evangelical Lutheran Church	18,741.00	7,393.79	39
Undesignated		18,045.35	
	\$3,900,000.00	\$2,366,537.73	61

*The Voice from Grand View**We Are Hospitable!*

Since last reporting the news to you, our favorite readers, we have had the pleasure of having a number of guests on the campus. We mentioned the Iowa Junior College association which used GVC as headquarters during the 105th Annual Iowa State Education Association convention. We found ourselves on page one of the Des Moines Tribune with this quotable quote, "From the eleventh floor of Hotel Fort Des Moines to Grand View College, at the Des Moines Art Center, in elementary school auditoriums and tearooms throughout the city, teachers met." (Just in passing, we would like to mention that the junior college deans **did** get their applecake, courtesy of Mrs. Peter Jorgensen, Mrs. Ernest Nielsen and Mrs. Gerald Rasmussen. Also, Dr. Nielsen was elected president



of the junior college association of Iowa).

Just this past week, we were favored by visits from the members of the synod board and the Home Mission Council. When these people come, they're here to work, so we saw them just briefly, but some of us did have the opportunity to greet our pastors and get greetings from home.

Our convocation on October 30 brought us an outstanding visitor in the person of Dr. Kenneth Maxwell, executive director of the National Council of Churches department of International Affairs. The student response was that "he was marvelous!" At a seminar conference held in the afternoon of the same day, Prof. Philip Graham joined the 200 or more Iowa church leaders who gathered at Grace Methodist Church to hear Dr. Maxwell tell of the educational program geared especially to a study of world problems in the light of Christian responsibility in international relations.

Before November leaves us, we will have on the campus, the second Church Vocations Conference for girls. This is scheduled for November 27 and 28. It is sponsored by the ULCA, AELC and Augustana. There will be representatives from the following fields of service: Parish education, church secretaries, nursing and medicine, deaconess work, missionaries, social welfare, music and education. Perhaps we will have something definite

to report in next LUTHERAN TIDINGS about this meeting.

Miss Ruth Jacobsen, secretary, has a very nice way of saying "Happy Birthday" to those with whom she works. When she hears about a birthday, she invites the "birthday child" to the student center, Valhalla, for a cup of coffee. On October 30, Mr. Harry Jensen received such an invitation, but since Miss Jacobsen lost her keys, she almost had to borrow the money from Harry to pay for his own party! She did find her keys before she took Harry out, so she was spared the embarrassment of asking for a loan. A little bird has told us that it is Dr. Nielsen's birthday on November 16. Hold on to your keys, Miss Jacobsen! ! !

From Tuesday night, October 27 through November 1 which is less than one week, we understand that the White House, residence of Dr. and Mrs. Nielsen, was open to some 235 people! By far the largest group was that of the women who attended a "project tea" given for the benefit of the Japan International Christian University. This project was given widespread publicity in the Des Moines Register and Tribune. The floral centerpiece was still in evidence when the Religious Discussion Club from GVC met in the Nielsen home Sunday night, November 1. We were told that the Niensens plan to entertain members of the various clubs, and hope eventually to have entertained all students of GVC.

It seems almost too bad to spoil an otherwise pleasant report with news of the D Club. This is one club that nobody is anxious to belong to. We certainly don't want to push membership. In fact, we would like to have the whole thing abolished! And it isn't because we're snooty or anything of the kind. Naturally there are a few members this year, but here's hoping their tribe decreases. (You know what the D club is? And you agree with me? Well, good!) All we need is a little cooperation, a lot of study, and some normally good grades. If we slight our work, our reward (?) might well be a D. Since that's the way the ball bounces, I for one, have made my New Year's resolution early. From here on, study comes first! There will still be time left for other activities. Well, anyway, it has been lots of fun so far this year, and quite a lot of work, too. If we survive the first half of the semester without getting a D, that's a good sign. On this slightly philosophical note, let's say see you soon in L. T. **Info, Inc.**

Wanted: Christian Statesmen

(Continued from Page 4)

young people — by word and deed — to be concerned on Christian grounds for other people and to be more interested in service than in security? More Christian homes should be producing more Christians going into vocations with Christian motivation: Into government, education, economic fields, the ministry, mission service, and other undertakings, seeking to witness to their Christian faith through Christian statesmanship.

Observations across the country show increasing numbers of young people awakening to such Christian responsibilities. The 18th Ecumenical Student Conference on the Christian World Mission will intrigue the interest of more students to such responsibilities.

What are our local churches, our Christian homes, and we, personally, doing to inspire more Christian young people and adults to undertake lives of Christian statesmanship in service to their own communities, their state, their nation, and the world?

We are moved to think of the influential factors in the lives of outstanding Christian statesmen, and how we may help to increase the number of such men and women. Some of us recently shared in a private luncheon with the President of the Thirteenth General Assembly of the United Nations, the Hon. Charles Malik. We were impressed again by his competent concern with the tremendous and complicated problems of the world in light of his Christian faith. In his world leadership, he has always reflected his Christian background. This was made explicit in his Message to the Fifth World Order Study Conference, describing seven basic responsibilities Christians have in a changing world: 1) Study and know the facts as deeply as possible. 2) Feel profound concern for the state of the world. 3) Be in close touch with situations. 4) Pray several times daily. 5) Witness to Jesus Christ amidst every change. 6) Seek the unity of the Church. 7) Remain faithful to our faith.

This revolutionary, nuclear-space age desperately cries out for more Christian statesmanship. Our faith demands it. The question comes home to each of us: What are we doing to increase the Christian witness through constructive statesmanship?

This article was prepared in behalf of the 18th Ecumenical Student Conference on the Christian World Mission which will meet at Ohio University, Athens, Ohio, on December 27, 1959 to January 2, 1960. The Conference is sponsored by the Commission on World Mission (formerly Student Volunteer Movement) of the National Student Christian Federation,

OUR CHURCH

Waterloo, Iowa. A railroad boxcar will be on a siding in Waterloo, Iowa, November 27 and 28 for the purpose of receiving clothing to be shipped to Lutheran World Relief. Clothes are to be packed in paper cartons, not in sacks.

Racine, Wisconsin. Loyalty Sunday is set for November 22 here. A series of Stewardship Letters has been sent to all members, leading up to the annual membership budget pledge.... Synod President Alfred Jensen has accepted an invitation to conduct Danish Language Christmas Eve services here, 4 p. m., December 24.

St. John's Parish, Sidney, Michigan. The congregation celebrated its 75th Anniversary this month, with District President Howard Christensen as guest speaker. (See article elsewhere this issue.)

Omaha, Nebraska. Pastor and Mrs. W. Clayton Nielsen were to observe open house in their home November 22, which has recently been redecorated.

Salinas, California. A "Stewardship Dinner" (served at no charge) was given on November 13 here, where congregation members were invited to learn of budget plans and to make pledges, saving committee members the necessity of a call. Several cars of young people were scheduled to go to Solvang for camp on November 20.

Los Angeles, California. Thanksgiving Services are to be held in Emanuel Church here Thanksgiving morning, with a special program arranged for children in the education unit. The monthly series of "Fellowship Meetings" begin on Sunday, November 29, with afternoon Danish services, Pastor Viggo Hansen preaching, and then a supper and program. Special guests will be the "old folks" of the congregation (75 years and over)... A dozen young people of the church participated in the Week-end Camp in Solvang, November 20-22.

You and Your Congregation

(Continued from Page 6)

turn to your pastor with all of your criticism and praise. If something is right or wrong with your congregation, don't spend a lot of time trying to decide whether the pastor is overworked, under-paid, or whether he is at the top in pulpit delivery or at the bottom of the "good mixer" category. Your pastor has been analyzed to the state of anathema. His life is an open book. Look at yourself. Look at your congregation. You and your church may be the reason for God's rejoicing or His righteous wrath.

Make Money and Kill Your Church

(Continued from Page 10)

the straight facts of Christian stewardship to those people, and they began to see the point. At the end of the next year, without a single cent from drives, bazaars, sales, end-flap collections or dinners, that church had a budget of well over \$32,000. Putting a stop to "money making" put \$19,000 in the budget of that church.

And the minister put more people to work in that church than had worked there in years. Money making had exhausted those people to the point of not having time for church. One group which stopped serving dinners to outside clubs formed a communion guild which now numbers three times the original enrollment of the kitchen brigade. Another group stopped a sales project and took on volunteer hospital work. The membership rose at once. Yet another group accepted the responsibility for visits and gifts to the aged and invalid. They began to meet once a month to make these gifts, not for sale, but to share them with those who could not make things for themselves. One of the shut-ins invited the group to her home, and she taught them how to sew handkerchiefs in a professional manner. Spirits rose on both sides. Friendships were made among women who had hardly known each other's names before.

"Money making" is a "clique" affair. Small groups want the credit for holding the church together. They have small interest in sharing that credit. Money making churches do not grow; they die. Busy, happy, serving churches grow.

—From "Stewardship Facts" 1955.

Business in Miniature

(Continued from Page 8)

In invitation to become an associate member of the Joint Youth Publications Council was accepted. This will give us a voice in youth programs and other publications which are helpful to AELYF. It will be a further extension of service on our part as participants in youth publications.

A highlight, although the other decisions were also of profound significance, was the decision reached regarding our international relations. It was decided to expand our concerns to include not only the present Operations India program, but also the International Christian Youth Exchange. This means AELYF will support any AELYFer who is qualified in the amount of \$100 if he or she wishes to live in Europe for one year. Further, AELYF will support a sponsoring group in the amount of \$400 for hosting a foreign youth for one school year. With this in mind, the name is no longer Operations India Com-

mittee, but Operations International Committee. (The national board expanded the committee to four, now including Keith Davis, chairman; Vern Johnson, business manager; Lou Ann Rasmussen, member; and Rev. Harald Petersen, advisor.) The resignation of Miss Rigmor Nussle, chairman for many years, was regretfully accepted with a rising and applauding vote of thanks.

In the same vein, it was decided to send two delegates to the European Ecumenical Youth Assembly in Lusanne, Switzerland, July 9-24. It is hoped that Carl F. Nielsen, now in Vienna, Austria, will be able to attend plus one other. One-third of the approximate \$750 cost will be borne by AELYF of anyone qualified going from the United States. Watch PY for more details.

More details of the business meeting will be coming to you from time to time. Watch for them!

From Newington, Conn.

A "Golden Age" party was held recently at our Savior's Lutheran Church in Newington, to honor our "Golden Age" members. It was an afternoon affair, with the tables appropriately decorated in white and gold, and delicious and beautiful sandwiches, coffee and kringle served. There were 16 guests of honor, and about 35 members of the congregation present. Almost all the guests of honor made a few remarks, and one of them sang a beautiful song in Danish appropriate to the occasion. The group sang several old familiar hymns, and a real good time was had by all.

The Senior Confirmation Class is going to issue a "Junior Messenger" to the Sunday School children once a month. They are doing it all themselves, with a little assist from an adult member of the congregation, and got out the first issue on Reformation Sunday.

The Church Fair held earlier this month was a great success, and the various participating groups are turning the proceeds over to the Church Treasury.

Vera Jespersen, Sec.

EMERSON SAYS

The invariable mark of wisdom is to see the miraculous in the common.

The true test of civilization is, not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out.

Let us approach our friend with an audacious trust in the truth of his heart.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion.

District I Convention, Troy, New York

The convention opened on Friday evening, September 25, with a service at which Rev. Donald Baron of Newark, New Jersey, spoke. The topic of Rev. Baron's sermon was "Shock and Renewal." The Text was from Eph. 6:10-20. Refreshments and fellowship were enjoyed at the close of the service.

The business meeting opened Saturday morning with devotions by Rev. K. Kirkegaard-Jensen. Rev. Holger O. Nielsen was elected chairman of the convention, and Vera Jespersen, secretary.

The District President, Rev. Holger O. Nielsen, read his report which follows:

"The Puritan tradition has had a great influence upon New England. In its early history the church was authoritative. It is told of Roger Williams that he forbade his members one after another to take Holy Communion because they were unworthy. All were eventually forbidden to participate by the pastor until only two were left — the minister and his wife. Finally, Mrs. Williams was also dropped. It was this type of puritanical tyranny which led Roger Williams to see its pharisaism and he revolted and was forced to leave Plymouth.

"The church of the Puritan tradition has long ago lost its strength to command. One has at times the uneasy feeling that it has lost its strength to renew the lives of men. That the power of the Gospel and the Holy Spirit alone can do this is not always easy for any of us to admit.

"The new authoritative tradition in New England is the Roman Catholic Church. Its influence is felt everywhere.

"Authoritative traditions do something to people. It dampens the spirit of the individual. In the long run it enslaves even though its efficiency is remarkable.

"It is the withdrawal of the congregations of District I which is keeping the AELC from reporting a robust growth. Four Districts in last year's annual report reported a combined loss in the consolidated statistics of 244 baptized members and out of that loss 146 were attributed to District I. The growth in the remaining five Districts overcame this loss and gave the Synod a gain of 144 baptized members.

"The ULCA reports 1.8 per cent growth in 1958; the UELC shows a gain of 3.7 per cent.

"In regards to the 1958 budget of the Synod, District I had a goal of \$7,090, which was for all practical purposes the same as District IX. It is thought-provoking that the two western Districts have received considerable help

from the budget of the Home Mission Council and the Church Extension Fund while only Newark, N. J., has received help during the past decade. It is not a criticism of Synod administration but rather an interesting fact to note. The west coast Districts have also had small and weak congregations which have applied for help while the eastern congregations have tried to meet their weakness by mergers. The reasons for these developments may not be too obvious. In my own thinking it seems to me that District I has been less flexible in a new situation and perhaps less of an integral part of AELC.

"The Lutheran Church in New England as well as most other sections of the United States has shown growth and gained in strength and prestige during the past fifty years. This, however, has not been the case in District I of the American Evangelical Lutheran Church. I herewith present statistics from the 1920 and 1959 year of the AELC District I, which shows a distinct decline. It reads as follows:

	1920	1959
Churches, preaching places	14	8
Contributing members	1,044	561
Confirmed members	2,069	1,008
Sunday School children	278	220
Baptized members	3,172	1,349
Members in YPS	313	43

"This is not a very bright picture. In 1920 District I was the second largest District in the Synod. What happened?

"I shall try to give what seems to me a few reasons for the decline in District I.

"(1) Some of the preaching places were too small and never grew into congregations. Our synod served these people for many years, but because they were too few in numbers and did not have adequate pastoral service these preaching places fell apart.

"(2) In recent years some of our churches, because, of bad locations, have merged with other Lutheran Churches, or the membership have moved away, but the church building stayed and failed to serve the neighborhood in which it was located.

"(3) Then there was the serious matter of the church being unwilling to change from a foreign language church to a church rooted in the American community. For many of our people the language and its culture was more important than the Gospel, so when the language died out the church died too.

"(4) There is also this factor which is a part of the picture of our churches in the East, namely that some pastors and congregations were unwilling to

read the "handwriting on the wall" and failed to heed good advice from leaders who knew. The results are obvious.

"(5) And in all fairness it should be mentioned that the churches in the Eastern District were nearly all located in large cities. It has been difficult not only for OUR churches to thrive in industrial centers, but for all Protestant churches. It took both means, vision, good leadership and willingness on the part of congregations to make needed changes. This our Church perhaps neither could nor was willing to do. Two of the six remaining churches in the District have now relocated. Others would do so if they could find a suitable location. There is, however, more to a relocation than just moving from one section of town to another. It means a new attitude, greater loyalty, new commitments and better church attendance and stewardship. This perhaps is as important a part of relocation as anything.

"The saving situation for District I will be the coming merger in 1960-1962. It will not mean that others will do our job for us and pay our bills, but it will mean the Lutherans on the East Coast will join hands and a new day with new strength will come to us.

"May I remind you of a story which has come out of the great wheat country in Eastern Washington. It is said that a little boy got away from the ranch house and was lost in the thousands of acres of tall wheat that grew for miles and miles around his home. All looked here and there and everywhere but no boy. Finally the father said, 'Let us all join hands and start walking so we can scan well the vast fields.' They found the child but it was too late. He was dead. As they all stood and gazed at the still small form the father said with a broken voice, 'Why didn't we join hands before?'

"For some churches in District I the merger comes too late, but not for all. We still have our Christian task to do whatever we are. And a new day shall come by God's good grace and He shall teach us, when the time comes, to join hands with our fellow Lutherans both in regard to the things that are tangible and the things which are intangible.

"Let us all pray and work and hope for the future."

Holger O. Nielsen,
District President.

The congregations were then called upon for their reports.

Edison Township (Summary of report by Mr. Harry Lund). There are about 20 members in the Youth Fellowship group, with an average attendance at meetings of 12-15. They have varied and interesting programs. We have two Women's Auxiliaries. We have come a long way in our building program. A contract has been let for

\$140,000 for the church and fellowship hall, and the work has begun. We feel the move was a correct one and are happy about it. The Sunday School is full to capacity, or even more. A summer school was held, and many neighborhood children attended. A new community is being developed right near the church. The church may be ready by Easter. It will seat approximately 250 plus the balcony. The lot is beautiful, the church will be on a rise of ground. It will be a modern building with no windows, but a stained glass "bubble" ceiling for light. The Sunday School building will not be built at this time, but it will be built alongside the fellowship hall in the future.

Newark: (Summary of report by Mr. Herbert Chadwick.) Pastor Thuesen left to accept a call out West. Through Dr. Alfred Jensen we secured the services of a student at an ELC Lutheran Seminary, Rev. Donald Baron. We availed ourselves of an ELC Synod caravan survey, in which the young people from the church participated. This covered a one mile radius of the church. About a thousand calls were made. It was found that the Negro population made up 80 per cent of the Protestant population in that area. 320 were unchurched. Rev. Baron suggested a free movie night for neighborhood children and a Summer Bible School. These were well attended by the children in the neighborhood, with a predominance of Negro children. Prior to the above mentioned activities the potential Sunday School enrollment was three. Letters were sent out to families about Sunday School. The first day of Sunday School

there were 22 children enrolled. This increased the following Sunday. We are now integrated. We feel now that Bethesda Lutheran Church has a different purpose and goal to fulfill.

Byram: (Summary of Rev. Ove Nielsen's report.) Since Pastor Hansen left Bridgeport, Byram has been without a regular minister. The congregation requested someone who could speak to them in Danish. Rev. Ove Nielsen went there twice this summer. This is a little congregation of older people. The attendance is about 6 or 7. There were services in English conducted by another pastor.

Bridgeport: (Summary of report by Mrs. Ellen Klein.) We are in a little precarious position. We had a Lutheran Theological Seminary student, he now has left. We have the promise of a Yale Divinity student. The Sunday School enrollment is 32. The YPS is 6. The reason for the smallness of this group is that it is not a good area for young people at night. We are studying the situation and have considered relocating. The financial burden is carried by 26 families. We have an active Ladies' Aid and a Friendship Circle, a choir with an excellent director. We have not submitted any calls lately. The salary offer is too small. We are trying to raise it to a satisfactory plane, and are all lost there.

The question was asked here if they had given thought to a Puerto Rican Mission here, similar to the Negro mission in Newark.

Mrs. Klein answered that the Puerto Ricans are Catholic churched. There is a struggling Lutheran church in an outlying district of Bridgeport, and there is some discussion about joining them.

Newington: (Summary of report by Vera Jespersen.) This has been a very active year in Newington. Several new families have been welcomed into membership. A Choir board has been organized and a board of Parish Education. The Sunday School has a little over 40 children enrolled and there is a Junior and Senior Confirmation class. A summer Bible school was conducted this summer for the first time and was very well attended by the children from the neighborhood. The members have done a lot of work on the grounds, and in other improvements. A class has been conducted once a week by the Pastor for new or prospective members. We have a newly formed Women's Guild, which meets in the evening. The Ladies' Aid is quite active. A neighborhood and family night is held one Sunday evening a month, with slides, etc., and has been well attended both by the congregation and neighbors. A Long-Range-Planning-Committee has been formed, to plan for and keep alive plans for the building of the complete church in the future. The LYF is small but active, with an average of 12 at meetings.

Troy: (Summary of report by Mr. Trueland). My report is neither long nor inspiring. We have had a decline in attendance. Some of our members have joined a church 4-5 blocks away. We had Lenten services jointly with them, and they were well attended. We have willing workers. We have called a dozen pastors, but our situation is not healthy. Merger will be a good thing. We have a call out now. Our Ladies' Aid is active, though declining in activity gradually. The Sunday School has about 40 enrolled, with an average attendance in the 30's. There are a dozen in the nursery. We have no YP organization. Our young people get together with the Lutheran League of the other church, and raised enough money this summer to send two to camp. We feel the situation is far from hopeless.

Dr. Jensen commented that he had had meetings with the Troy people. A strong minority feels they should merge now, but the majority feels they should not be forced at this time, but should wait for eventual merger.

After lunch Dr. Alfred Jensen spoke on the constitution and by-laws of the New Church. After a question and answer period a coffee break was taken.

Two amendments were made to the District constitution, one regarding the name of the Church and the other to clarify the interpretation of an existing article to the effect that it includes "all necessary out-of-pocket expenses for the District President, when functioning on behalf of the District, including the traveling costs and honorarium for a supply pastor when the District President is absent from his congregation in order to serve the District, and that, at the discretion of the District President, this shall also pertain for anyone whom he or the convention may designate to function on behalf of the District."

This was made retroactive to the time of the 1958 convention of District I.

It was also voted to increase the dues to the District from 35 cents to 50 cents per contributing member.

Mrs. Chadwick spoke on the District WMS, saying there was no provision in 1959 for travel expenses for the WMS presidents to meet and confer on the coming merger, and the convention was asked if they would help out just this year out of the District Treasury. It was pointed out that it IS included in the National WMS budget for next year.

A motion to this effect was made, seconded and carried, stipulating that the sum not exceed \$100.00.

A report by the Children's Home Committee, consisting of Rev. Viggo Hansen, Rev. Ove Nielsen and Mrs. Elna Olsen, was read by Rev. Ove Nielsen. There was a great deal of discussion and questions and answers.

(To be continued in Dec. 5 issue)

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