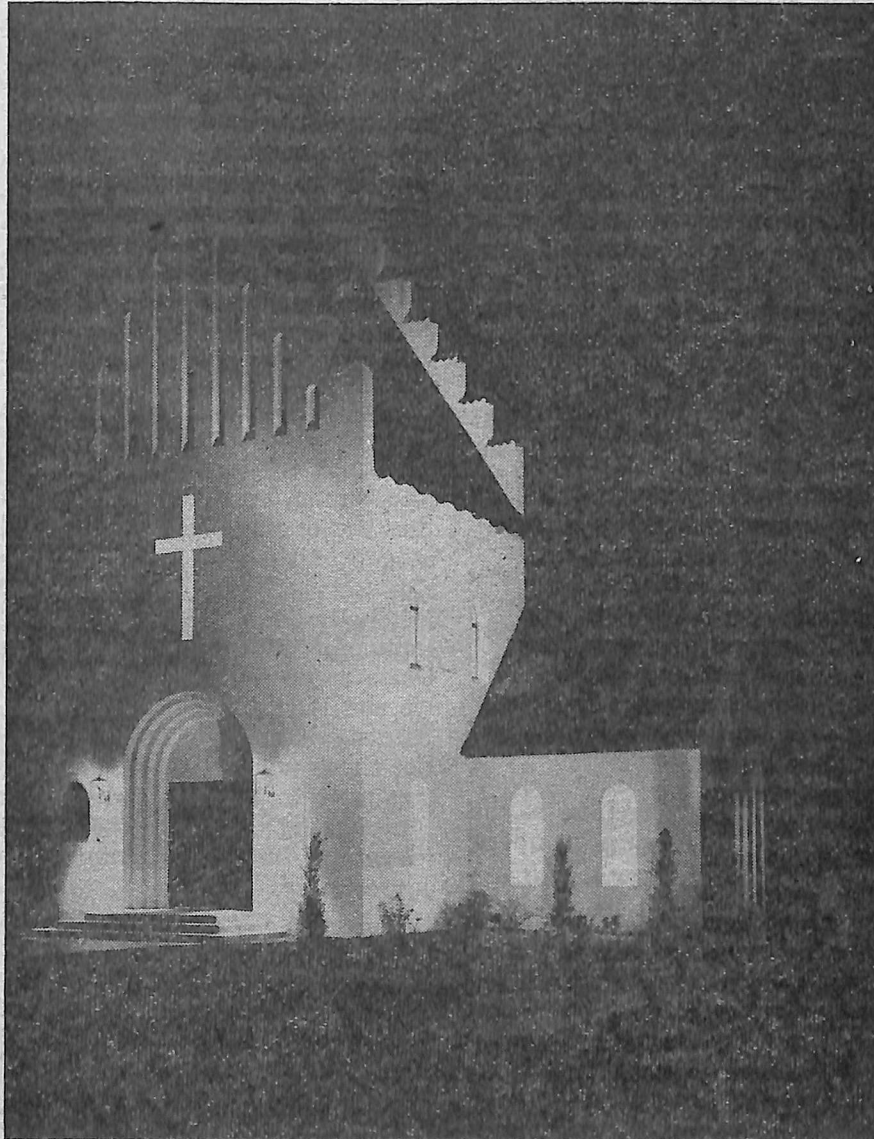


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Emanuel Danish Lutheran Church, Los Angeles

Unmeasured Temple

Thou, whose unmeasured temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised, O God, to thee.

May faith grow firm, and love grow warm
And pure devotion rise,
While round these hallowed walls the storm
Of earth-born passion dies.

William Cullen Bryant

(Service Book & Hymnal, No. 246)

Mid-America Lutheran Evangelism Conference

On the last Wednesday in January 470 delegates from the future Lutheran Evangelical Church in America came to Omaha by auto, train and plane to participate in a four-day workshop-conference to learn more about evangelism and the furtherance of evangelism in their own congregations. Among the participants were 37 AELC pastors and laymen from Iowa, Nebraska and Kansas, most of whom took advantage of the housing provided by members of Central Lutheran Church.

Meeting under the theme "Christ Calls You," the participants found a balance between inspiration, worship and study, with workshop sessions devoted to sections on organized evangelism in the congregation, on the why and how of knowing your congregation (the self-study workshops), separate sections on rural and urban challenges and needs. Twelve interest groups during the supper sessions discussed matters such as vocational evangelism, the place of retreats in the parish program, personal counseling in evangelism, training youth in evangelism, the study group movement in evangelism, the pastor's class, evangelism in and through the church school, visitation evangelism, evangelism and the liturgy, evangelism in the home, and ministering to lapsed and lapsing members.

Following the morning quiet hour and worship through music, Mrs. Ruth Youngdahl Nelsen of Washington, D. C., led a series of three Bible studies in the Minor Prophets, helping us to feel their pertinence for our day, and inspiring all to deepen their commitment to the Lord's work. The evangelism workshops and self-study workshops were led primarily by evangelism leaders and staff personnel from the Departments of Evangelism of the Augustana and United Lutheran Churches, with names such as Pastors William E. Berg, J. Bruce Weaver, Lavern C. Andersen, George A. Housewright, Dana H. Johnson, Theodore E. Matson, Clifton M. Weihe, to mention some of the leaders.

Those interested in urban problems heard Rev. Walter Kloetzli point out that the four factors contributing to change include the growth of the nation at the rate of three million persons per year (one Omaha per month), the migration of people into the standard metropolitan areas, the mobility of population (20 per cent of the population moves every year), and urban sprawl, the spreading and decentralization of population. He also stated that as the city grows, the dominant movement of people is outward. The urban church is constantly confronting a new mission field to all people. Survival is dependent on a readiness of the church to lose its life and finding its new

life in serving the Lord. On the second day, Dr. G. Paul Musselman, Executive Secretary of the Central Department of Evangelism of the National Council of Churches, gave many suggestions for practical meeting of the problems of urban churches. Key sentences include these: Liturgical churches are at a peculiar disadvantage in the inner city; parish life as we have known it will have to change; we must make it possible for hard-pressed parishes to experiment; the Protestant pastor of today is where the physician was forty years ago; we must accept the necessity for reforming our forces — there is a necessity to close some churches, and we often withdraw forces just when we get a breakthrough. Our future churches face less and less organization, for people resent being trapped in the incredible amount of organization in the parish.

Those discussing rural problems met under the leadership of Dr. Beryl Maurer of the United Lutheran Church, and faced their problems realistically.

Homework for the participants included getting acquainted with the new "Resource Book for Evangelism" which will be put into printed form now after this conference; this book was an inch thick dealing with most phases of evangelism. During the Ecumenical Hour we heard such distinguished leaders as Dr. Musselman, and Dr. Edwin T. Dahlberg, president of the National Council of Churches, who also spoke at one of the evening worship services. Other worship services had as their speakers, Dr. Carveth P. Mitchell, Dr. G. Everett Arden, and Dr. Malvin H. Lundeen. AELC participants included Pastor Harold Olsen as liturgist at the Friday evening worship service and Pastor W. Clayton Nielsen as chairman of the Saturday sessions. Excellent meetings, well-attended! Let those who were at the conference be given an opportunity to provide leadership in evangelism in their congregations. It is to be hoped that similar conferences will be held in coming years in other areas of our country.

W. Clayton Nielsen,
Pastor, Omaha, Nebraska.

WASHINGTON SPEAKS

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

—George Washington.

LINCOLN SPEAKS

To ease another's heartache is to forget one's own.

—Abraham Lincoln.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Second class postage paid at Askov, Minnesota.

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

LUTHERAN TIDINGS, Askov, Minnesota

Return Postage Guaranteed

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, California.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month.

From Colonialism to Freedom

The problems, opportunities, and the challenges of the New Africa, where thirteen new states, like the original thirteen American States, have achieved their freedom.

James H. Robinson

The author of this article is the distinguished Negro minister of the Presbyterian Church of the Master in New York City. His article is based on a recent four months' tour of the entire continent of Africa.—Editor.

Only a few years ago it would have been prophesy to say that a new Africa was being born. Today, prophesy has become history. A new Africa is already here. Colonialism, both the boon and the curse of Africa, is giving way to semi and completely autonomous governments. In 1914 there were only two independent states — Liberia and Ethiopia. By 1959 there were nine. In 1960 there will be thirteen and by 1965, very likely, Kenya, Uganda, Tanganyika and Sierra Leone will have either become free, or will hold a dominant share of their internal control and destiny. Recent events in Belgian Congo indicate that significant changes and developments in the political management of that vast land will also have taken place by this time.

The rapid development towards freedom in any area always has an accumulative effect upon the other areas of the continent. The Central Federated States, the Portuguese, and the South African areas will increasingly feel the impact of these political developments. Their uneasy proximity to the tremendous forces at work is building up terrible fears and tensions in the minds of Europeans, tensions that Europeans almost dare not admit, even to themselves. Time in Africa is not on their side and constructive programs toward equalization have already been too long delayed. Never has a minority, no matter how enlightened, how cultured, how wealthy, or how powerful, been permanently able to force its will upon an overwhelming majority.

It is not likely that history will reverse itself to accommodate Europeans in this area. Their position may be unassailable for a short while, but only for a short while. Nothing they can do — no matter how stringent or harsh the methods used to curb the rampant nationalism — can be more than temporary.

The tides of time and world opinion — even the opinion of their friends, are against them.

Perhaps, the single most significant and important change in the new Africa is the new attitudes of self-respect and self-acceptance which Africans have for themselves. Second-class citizenship has become intolerable to them. They no longer cringe before what was once assumed to be white dominance and superiority. This new attitude has led them to a new discovery of Africa in which they have discovered a new interrelationship and responsibility beyond the old tribal boundaries and the political geographic lines drawn by the European powers. The recent All African Church Conference, the Conference of Independent States, the cross boundary consultations of African officials, and the new relationship between Ghana and Guinea are but the beginning.

At the same time, the whole world seems to be rediscovering Africa, even as Africans discover their continent anew and discover each other. This year, more than ever before, student groups, religious groups, politicians, economic, social and educational organizations, in increasing numbers are touring Africa. Almost every day Africa pushes itself into the newspapers and on the agenda of the United Nations and the so-called Communist bloc countries as well as a recrudescing Islam have also discovered Africa.

Moreover, the utilization of Africa's tremendous potential in resources which the modern technological world so greatly needs, has catapulted that continent into the center of the World's problems. Africans know full well, how great is the need of European, Eastern and Western nations for Africa's vast mineral resources. Since they possess this knowledge they are determined to utilize some of these resources for their own development and for a higher level of life for themselves. In addition they will increasingly demand a greater share of the profits and benefits derived from the new industrial revolution through which that continent is passing. It is very significant that three independent countries in Africa recently sent economic and trade missions to Israel, Japan, India, Pakistan and

Indonesia — something most of us in the United States thought twenty years ago would probably not come for another century.

The new and the old in Africa will, of course, exist in juxtaposition for quite some time to come. Old cultures, mores, religions and patterns of life die hard. On the other hand, the older mores have never been submitted in history before to such a concentrated impact of new ideas from so many sources at one time. Where the old order gives way rapidly, a vacuum ensues before new, constructive adjustments acceptable to the people can take their place. Quite naturally, many new forces flood into this vacuum. When the old tribal religions are outmoded and uprooted, Islam moves with a new enthusiasm and rapidity to replace it. Or the spiritual vacuum is filled by a new materialism and secularism which is taking deep root. The drive for progress, power, prestige, wealth, increases the tendencies toward nationalism in Africa just as it has always done in the rest of the world. The vacuum left by the uprooting of the old family tribal, political structure can also quite easily be filled by the new insidious force from Eastern Europe that is known as Communism. Whatever anyone may have thought of the old family patterns and tribal customs, they were, nevertheless, a stabilizing influence. When these are broken and destroyed under the impact of nationalism, industrialization, and urbanization, many new and worse evils arise in their place. Consequently, the new Africa is fraught with many complexed and complexing sociological, economic, family, political, education and religious problems which will demand radical readjustments.

Africa, as Vice President Richard Nixon has said, is the most rapidly changing area on the face of the earth. It not only has to face new religious, social, economic and political challenges; it has to face them all at the same time. This foreshortening of history in Africa is caused first, by the desire of Africans to speed up their progress and to achieve full mastery of their destiny and secondly, by the tremendous needs of the new outside forces which have discovered Africa's incalculable mineral wealth, and by the desire of the East and the West to win the human resources of Africa to their cause. Since Christianity is deeply involved in the past and in the future of Africa, the present situation demands the most rigorous re-examination of methods, strategies and techniques.

In the past the Christian forces have made the most positive, constructive and profound impact upon Africa. They have also made some significant advances and readjustments in recent years, but these are far too small and perhaps a little too late. Furthermore, the inability of the Christian forces to achieve the brotherhood which they proclaim is a detriment of greater hindrance to their future than perhaps most Christians believe. It goes without saying that not only the non-Christian leaders, but even the most enlightened Christian leaders of Africa have many reservations regarding the Christian forces. This is

especially so when they hear constant expressions about equality of opportunity in a responsible brotherhood for all men, and at the same time see that people of their color fail to receive equal treatment and to secure equal rights.

The new consciousness of color raises many questions about religious dominations which send missionaries to Africa who are all white and especially when they come from those lands where there are many people of African origin. It is a fair question, and Africans are asking it, whether any denomination in Africa today ought to have missionary personnel which does not reflect a cross-section of the racial pattern of the United States. Furthermore, it would be foolish not to anticipate serious questions in the near future about denominations with missions in Africa who will not accept people of African descent in their home churches.

Where missions are perhaps least aware of the new demands made upon them by modern Africa, is in the new political orientation where Africans are in charge of the government. Perhaps the most consistently asked questions in the United States is: "Are the Africans ready for their new freedom and are they able to organize and direct their own destinies?" Such questions must be put within the framework of the fact that other forces are contending for dominant influence in Africa, who say to them join us and

you can have this independence and self-determination tomorrow. And it would be valid to ask whether any people who won their freedom were ready completely for it at the time they achieved it. In respect to the formative period of our own history, some of the same problems then were quite similar to the problems facing the new nations in Africa. It would be fairer to judge new African nations by comparing their present development with the early years of our own history rather than making a comparison with our present development, which the question of their readiness implies. When all is said and done, the fact still remains that the time is never right and people are seldom, if ever, ready for a new modern advance. Nevertheless, historical forces and situations, and decent, discerning people of faith and courage, who discipline themselves to fulfill their destiny, help to make the time right.

— To be continued —

Moral Forces

Individualistic Christianity has almost lost sight of the great idea of the Kingdom of God... Common work for the social welfare is the best common ground for the various religious bodies and the best training school for practical Christian unity.... If the church can rally such moral forces that injustice will be overcome and fresh red blood will course in a sounder social organism, it will itself rise to higher liberty and life.

Walter Rauschenbusch (1907)

Something Needs to Be Said

In Defense of Teenagers and American Schools

by R. T. Grau

IN LUTHERAN TIDINGS, No. 12, of January 20, 1960, the articles by Dick Jessen and Dr. Alfred P. Klauser appeared, separated by two pages. They should have appeared on opposite pages for they apparently had opposite purposes. Jessen seeks to understand and find ways of helping teenagers. Klauser marshals research and opinion to establish the fact that teenagers are in the driver's seat, taking us all with them to the "hot place" in a hand basket. He contends also that schools have failed!

We need to look carefully at the 95 per cent of the teenagers who are "decent individuals" as Jessen calls them. They are the ones that will make many of us humble as we think honestly of the mores during our own teenage years. They are better informed and more fair-minded than we were — even more than some of us have become. They conduct excellent student governments. They wash cars, conduct bake sales, sell "Shares in Democracy," etc., to raise the \$1,000 needed to support a foreign exchange student each year. They seek adult counsel and guidance concerning their social life as well as their preparation for adult vocations. Many of them spend two to four hours each night on "home-work" because they want to succeed. They tolerate the jibes and cutting remarks about their athletic shortcomings, voiced by "loyal" adult fans, even while they are playing their hearts out because they, too, want to win the football or basketball game.

These and other observations, including church participation, lead this writer to the belief that this 95 per cent of the present teenage generation is among the best we have known. In its ranks one finds some of the best citizens in any community. Klauser must know them too.

Klauser says "...the near failure of the American high school has become one of the accepted facts of American life." If the appearance of the Russian Sputnik established the fact of this near failure, as he implies, then we should take a second look.

Let's look at the "Atlantic" for November 1958 where Professor Donald H. Menzel, Astro-physicist and Director of the Harvard Observatory, says: "The reason for our inferiority in satellites and missiles is simple and well known throughout the scientific and industrial world. High officials of the Defense Department have opposed pure research. Arbitrary budget cuts forced cancellation of vital programs of engineering and development as well. No enemy planned sabotage could have been more effective or devastating."

Let's look too at Drew Pearson's column for February 6, 1959, re the Senate hearings in which Secretary of Defense McElroy was questioned:

"The most important Eisenhower moves McElroy was asked to explain were: The cutback in the missile program by \$602 million for the coming fiscal year and failure to use 25 per cent of the \$1,300,000 which Congress voted for the Minute-Man, Polaris and other vital projects."

If the space program is to be a measure of the success of the American high school, then the above facts must also be considered. Admittedly, the school does have some things wrong with it, but our second place position in the space race may not be because schools provide inadequate science training. There is now roughly 2½ times as large a percentage of our high school age citizens studying sciences as there was 30 years ago. And, several of these high school students were successfully launching their own home-made rockets while defense officials opposed pure research.

High schools need to improve and they will — with increased financial support and constructive citizen interest. The problems of society are solved by clear thinking and determined efforts and not by finding scapegoats, even when the scapegoat is the American high school.

Witness Kidnapping

Last Sunday a daring daylight kidnapping was witnessed by several people at our church. It was almost 11:00 when a well dressed woman snatched a little boy from his department in the church school and hurried him out the door.

A man, presumably the woman's husband, disguised in old clothes and a 24-hour growth of beard, pulled up in front of the church building. He had the motor running as the mother lifted the child into the waiting car. Several witnesses saw them speed away from the church just as the worship service was beginning. The couple has not yet been identified. Was it you?

from: St. John's Bulletin,
(Cordova, Nebraska)

Minds

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity.

—Daniel Webster.

(Editor's Note: Dick Grau, Grand View Alumnus, is Director of Curriculum in the Clinton, Iowa, public schools.)

*In Every Church, the Organ
Contributes its Gentle*

Touch of Harmony

Pastor Clarence W. Thorwald

(Editor's Note: Pastor Thorwald is an Augustana pastor at St. Edward, Nebraska. This article is condensed from his talk at the dedication of the new organ at St. Ansgar's Church, in Rosenborg, Nebraska, of the AELC.)



HE TITLE OF this message ought rather to be called "The Touch that Makes for Harmony." It is God's gift of grace and His blessing that sparks faith in our hearts, and which in turn causes us to respond in thanksgiving and praise to God. An awakening to the magnitude of God's gift to man grows into an appreciation of that which is beautiful and harmonious. There is then a realization that there is a portion of this goodness and beauty for every person to the extent of their capacity to receive it.

I am firm in the conviction that there is not an item in existence but that, if it functions properly, it must glorify God. Among the factors used to glorify and praise God, music has always played a leading role. Music has always been used to pitch the tone for the emotions to be expressed. Adoration and worship are the highest forms used in expressing thanksgiving, and must be reserved to God alone.

There are many musical instruments used in worship, but nearly all are of one dimension. In many instances, even the violin and the piano remain in that category until some master hand touches them. The organ becomes one of five dimensions as soon as correct timing is applied to it.

The organ is a Christian congregation's greatest asset in music. There are three groups especially benefited by its use in the worship service:

First—The Pastor—

The organ pitches the tone for the emotion that is to be expressed in the service. It colors the picture that is to be presented in the sermon. It sets the rhythm that is to be followed in the hymns. The organ can pitch the tune for sorrow, grief, pain, distress, contrition, repentance, confession, grace, testimony, joy, gladness, praise and thanksgiving. Its tones tell of the living hope in a common language. The thankful heart must sing, and the compassionate soul is moved to contribute. Even a simple sermon will shine when placed in a proper environment and setting.

Second—The Organist—

To the organist the organ must be the greatest of challenges. The potential of an organ is unlimited. The test of skill is delicate and of the highest order. Hands, feet and mind must coordinate in order that the music may flow as smoothly as a flowage, bubble forth as a spring of water, or rage as a turbulent

rapids. The music must give expression to hopes yet unknown, and to dreams that are only a vision. It must touch the vibrant chords of the whole, then climb the ladder of life with the people as loving companions.

Third—The Congregation

A noted fact is that the Christian congregation is composed of young and old, rich and poor, bond and free, great and small, Jew and Gentile. The organ has the pitch for each individual so that his or her voice can find a proper place and setting for the expression of his feelings.

Whose is the greater gift that the organ lends in the worship at the sanctuary? It is for those who are able to understand, appreciate and enjoy the deep things of God and the great things in life.

A Fourth Group Must Be Added—The Community—

An organ in a community is an asset to the development of its culture. This is a vast unknown verity, and an unmeasured value that only time and opportunity can apprehend.

With this as a background, we dedicate this organ to be used in the sanctuary of the St. Ansgar's Evangelical Lutheran congregation of the AELC, at Rosenborg, Nebraska, to praise and honor the Triune God; Father, Son and Holy Spirit.

O Lord, fill our hearts with the fear due unto Thee.
May our senses be opened to the awe and wonder of
Thy creation.

May we see the majesty and glory of Thy righteousness and grace,

Thy power, wisdom and strength.

May we continually worship Thee in sincerity and in truth;

Worshiping Thee with prayer, praise and thanksgiving,
Recognizing the goodness of Thy grace and blessing.
Amen.

M u s i c

God sent His singers on earth
With songs of gladness and mirth
That they might touch the hearts of men,
And bring them back to Heaven again.

—Henry Wadsworth Longfellow

VIEWS ON DOING GOOD

He is good that does good to others.

—La Bruyere

Good Samaritan Role For Lutheran Judge

Richard Brunner

By combining the wisdom of Solomon and the parable of the Good Samaritan, Carleton T. Woodring, judge of the Northampton County Court of Common Pleas, has resolved the case of the Halloween pranks and the displaced person.

On Wednesday, February 11, Judge Woodring sentenced Dzonizy Kazimierzak, a 57-year old Pole who immigrated to the United States with his wife nine years ago, to one year in prison on charges of peppering two Northampton county teen-agers with shotgun pellets on Halloween night.

Karen Monprode, 17, and Robert Thompson, 20, received minor injuries. Although Mr. Kazimierzak denied the shooting, he was convicted.

Judge Woodring, a member of St. John's Lutheran Church, Easton, and a member of the United Lutheran Church in America's Board of American Missions, said he felt the teen-agers' conduct was irreprehensible and merely to impose a sentence on the defendant was not enough.

"I felt," the judge said, "that we would be negligent in exercising our proper duties to those who come here for protection and who seek a new life if we allow them to be plagued and then let their persecutors get away with it."

The judge lectured the teen-agers, telling them they had been bad neighbors to a man who had suffered the tyranny of a totalitarian regime. He ordered them to visit the Northampton county prison here daily and recite the 25th to 36th verses from the 10th chapter of St. Luke which tells the story of the Good Samaritan.

The first day they fail to appear, Judge Woodring told the teen-agers, Mr. Kazimierzak may apply for a parole. This stipulation by the judge threw Miss Monprode and Mr. Thompson into a quandry. By obeying the judge's directive they would be responsible for keeping their assailant in jail. On the other hand if they really wanted to be Good Samaritans, they would skip their daily Biblical readings and let him go free.

Yesterday two new developments occurred: First, at 7:30 a. m., Miss Monprode and Mr. Thompson appeared before Mr. Kazimierzak's cell. They read the required passages of scripture, recited the Lord's Prayer and then asked the prisoner's forgiveness.

The second development was a letter they wrote to Judge Woodring. In it they said "the truth of the parable and of the petition, 'forgive us our trespasses,' in the Lord's Prayer is applicable not only to Mr. Kazimierzak, but to us also."

Today Miss Monprode and Mr. Thompson failed to appear at the prison. Judge Woodring says he hopes to act on Mr. Kazimierzak's application for parole "around Washington's birthday."

Layman Passes

On February 5, Aage Engelbreth, Racine, Wisconsin, was called into Life Eternal after suffering a very severe heart attack earlier in the morning. These few words are written as a tribute to Mr. Engelbreth for his past years of service to the church in the local congregation and in the larger church, as well as in other areas of church activity.

His has been a familiar face at the annual conventions of the AELC for many, many years and his acquaintanceship with members of the synod ranged far and wide. At various times, he has served on committees in the work of the district and for several years was president of the local congregation during its period of relocation and building. Prior to this he had served his congregation faithfully as a council member intermittently over the years.



Engelbreth

In the past five years his time and efforts have been largely devoted to the organizing and establishment of the Lincoln Lutheran Home, Racine, a Home for the aged and infirm, along with key laymen of other National Lutheran Council churches in this area, and much of that which has been accomplished in this fine Lutheran Old People's Home can be attributed to his untiring efforts in its behalf.

He was born in Aarhus, Denmark, February 4, 1891, coming to the United States and Manistee, Mich., with his parents in 1893. In 1910 he moved to Racine. He was married to the former Miss Marie Feddersen on April 9, 1930 and is survived by her, one niece, Katherine Feddersen who made her home with the Engelbreth's; one sister, Valborg, besides numerous other relatives.

Funeral services for Mr. Engelbreth were held Monday, 2 p. m., February 8, in Bethania Lutheran Church. The church was completely filled, giving visible evidence of the esteem in which he was held by his friends. The congregation took part in the service in the singing of two hymns, "I Know of a Sleep in Jesus' Name," and "Beautiful Savior." The sermon was preached by the pastor, the Rev. Robert S. Heide on the text I Corinthians 15:35-58.

—Contributed.

CARS

It is hard to avoid meanings in the recent survey at an Idaho high school, setting off the controversy over scholarship versus student ownership of cars. It showed no straight "A" students having the use of a car, 15 per cent of the "B" students having cars, 41 per cent of the "C" students, 71 per cent of the "D" students, and 83 per cent of those with "F."

Faith and Freedom.



Paging Youth

**American Evangelical Luth.
Youth Fellowship**

EDITOR: EVERETT NIELSEN

**1100 Boyd
Des Moines 16, Iowa**

Lent in Our Lives

"I'm giving up candy for Lent." "Oh, I'm giving up movies." "Well, I'm giving up something more important than any of you....I'm giving up dates."

These are some of the things we think about when we talk about what Lent means: giving up stuff. But is that really what it's all about? Did Christ die so that we should give up candy and movies and dates? Certainly not! Christ died to give us joys to share and opportunities to fulfill. What are some of them?

The greatest joy we can share is the fact that we live under the love of God as He has shown it to us by giving His Son to die for our sinfulness. We have so many friends and acquaintances who do not know this joy. Christ asks us to share it. Do we? Have you ever invited someone to church? If you really want to do something to recognize Lent, don't give up dates, but make one for a mid-week Lenten or Sunday worship service.

Another joy we can share is gathering at the Lord's Table for Holy Communion. This is a joy we share with others of our congregation in a fellowship of believers. Do we use this opportunity to find a real closeness to Christ who gave his body and blood for us?

The Lenten season begins on March 2nd with Ash Wednesday. We young people have the opportunity to know the many joys of concentrating on the Passion of our Savior, climaxed in Easter. Let us not miss it.

Iowa Winter Retreat

The campers poured in by groups of five and six, and the old question, "Will we get enough?" was replaced by, "Where will we put 'em?" They quit coming after over sixty-five had invaded the State 4-H Camp near Boone, Iowa.

The snow was slick and fast....almost icy. The skinned knees and faces attested to that! The bobsled team from Italy may have to take second place to the toboggan team from Iowa which flew upside down for several seconds on the icy hills.

The devotions and discussions were good and the fellowship warm. Censorship drew a good response from everyone, and discussions on the Sacraments and merger did, too.

Sunday morning worship was somewhat informal, but the quality of the worship was not destroyed. The delicious ham dinner closed the camp at noon, and after that "final inspection," we trekked toward our homes.

A Lake Michigan Point of View

Our Lake Michigan District Retreat commenced on Friday evening, February 5, as we Michiganders, Wisconsinians, Illinoisans, and a wet winter rain flooded Yankee Springs Camp. Over a hundred of us LYFers met together for a week-end of fun and faith in fellowship.

The retreat was officially opened with a Bible study on our theme, "Coming of Age in Love." This theme was carried through by two more sessions on Saturday and climaxed with a question and answer period.

This theme was chosen as a result of the many questions young people have concerning human relationships. We gained an insight into the ideas of the Bible, our church, our ministers and our companions on our place in the mixed up world in which we live today. It gave us a basis and an inspiration to form personal ideals in a healthy and unashamed atmosphere close to God.

Worshipping, singing, playing, talking and learning all contributed to our week-end in Michigan. There, we made new friends, met old ones and strengthened our bonds to our LYF. Close in fellowship to each other and God, we LYFers enjoyed a wonderful retreat.

A Lake Michigan LYFer.

AELYF Doin's

St. Stephen's, Chicago, Illinois: We have a new project here. At one worship service per month, we will tape record the service. Three of us will take the recording to the home of a shut-in and play it for them. The response so far is wonderful. We also participated in the worship service for Youth Sunday. Nineteen of us with our pastor attended the Lake Michigan Winter Camp.

Hay Springs, Nebraska: We held Youth Sunday here on February 7, with the confirmation class and the boy scouts assisting in the worship service. That evening, the Friends of Youth led an interesting discussion on the theme, "Thy Kingdom....On Earth." We also saw film strips and had a generally good evening.

Tyler, Minnesota: We observed Youth Sunday here on January 31. Sonja Hansen, Gary Utoft, Roland Ollgaard, Lois Shriver and Janet Christensen had special parts in the service with other young people ushering. Our offering will go to the proposed new camp at Luck, Wisconsin. We had a sliding party with the ELC young people here on February 14. We also hope to revive the old Danish celebration of Fastelavnsfest.

Salinas, California: We observed our Youth Sunday on February 7, with many young people taking part in the liturgy. Mr. David Forrest, a sophomore at Claremont Men's College delivered the sermon. We also had a film in the evening.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Have You Subscribed ?

We hope that most of our women have subscribed to the new interim magazine LUTHERAN WOMEN by now, and will be receiving the first issue in March.

The Editorial Consulting Committee will meet again the last of February. The editor, Miss Widen, would like to know what articles our women would like to see in LUTHERAN WOMEN. Your suggestions will be welcome.

E. P.

In His Name

CHALLENGES OF THE LORD'S PRAYER

Miss Emilie Stockholm

President of Women's Mission Society

American Evangelical Lutheran Church

Christian living is at all times a challenge. To live the Christ-filled life we need communion with God and spiritual fellowship with other Christians. Through prayer we are given the faith and strength required to live abundant Christian lives. But such blessings cannot be had without responsibility in all areas of living. Whenever we pray, we are challenged to assume the responsibility which our petition infers. This is exemplified in The Lord's Prayer.

Our Father, Who Art in Heaven. In the words, "Our Father," we not only acknowledge that God is our Heavenly Father, but that He is the Father of all mankind. In acknowledging this relationship we are challenged to assume our Christian responsibility toward all our fellow men regardless of race, color or creed.

Hallowed Be Thy Name. The first petition also relates to our personal relationship to God, which would indicate that it is foremost in the life of a Christian. This petition challenges us to live pure lives so that we might thereby hallow God's name in the eyes of the world. The very reputation of our Lord is in our hands. Consciously, or unconsciously, we are interpreting God, our Heavenly Father, to the world. What greater challenge could be ours than to hallow God's name in pure doctrine, in true faith, and in a holy life?

Thy Kingdom Come. We cannot sincerely pray "Thy Kingdom Come" without accepting the challenge of service in the Kingdom. Christ commissioned His followers to preach and teach the gospel to all nations. He has a special task for each of us, according to our

strength and talents. To possess the Kingdom, we must share it with others.

Thy Will Be Done on Earth As It Is in Heaven. We often mistakenly attribute unhappy incidents in our lives to the manifestation of God's will and are, therefore, prone to be fearful of His will. But God's will is always good for us. It is a challenge, an opportunity to serve Him and our fellow men and thereby grow in faith and spiritual nature, and use our resources and talents to the fullest.

Give Us This Day Our Daily Bread. The fourth petition offers a challenge in stewardship. We cannot pray for daily bread without being willing to share our blessings with others and in this manner serve our Lord, Who said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Forgive Us Our Debts As We Forgive Our Debtors. Forgiveness is the key to salvation. We cannot receive God's forgiveness unless we first forgive others. Love is the basis for forgiveness. Where there is hate, there can be no real forgiveness, nor can forgiveness be received. It is through love and forgiveness that we can make the most challenging witness of our faith.

Lead Us Not Into Temptation. Surely the Lord does not tempt us, but stands by to give us strength, faith and courage to meet our temptations and afflictions as a challenge, so that they will not defeat us but serve to strengthen us and bring us to the conviction that we love Him with all our heart and soul.

But Deliver Us From Evil. As we offer this petition, we are challenged to trust God and submit to His love and guidance so that no harm comes to us — to our body, our soul, our honor or our property. If we so trust Him, we need fear no evil.

For Thine Is the Kingdom, and the Power and the Glory, Forever and Ever. As we close our prayer we can confidently say, "Amen" — Yea, Lord, let these petitions be granted unto us — for we are praying to the Eternal God, who loves us as His children.

Fourth of "In His Name" Series by presidents of NLC women's organizations.—Editor.

If a man could make a single rose we should give him an empire; yet roses and flowers no less beautiful are scattered in profusion over the world, and no one regards them.

Martin Luther.

OPINION AND COMMENT



THERE IS AN article in this issue which rises to the defense of young people and of our schools. The "youth issue" January 20th had a good deal to say about young people and the mutual responsibility between them and adults. Youth problems often, on study, reveal themselves to be adult problems, and many of them could be notably lessened by a more careful attention to parental duty. The community efforts for youth, the YMCA and YWCA programs, the church's worthwhile efforts, the schools and their extra-curricular opportunities for youth, all are fine; no one would minimize their helpfulness. However, they are not a substitute for the training which children ought to get from serious-minded parents. They offer aid which comes too late in many cases, because parents have taken the course of least resistance and given in to childhood's demands. As one man has put it, children who get everything they ask for will one day ask for a pardon from the governor.

AT ATLANTIC CITY early this month, the annual meeting of the NLC heard that record attendance was recorded last year at Lutheran service centers. We personally have had some experience with these centers, and can testify to what they can mean to lonely or tempted soldiers who need just the kind of sustaining influence which these centers are. It is a statistical fact that 20 per cent of all military personnel have been arrested by the police at least one time before induction into the armed services. This shocking fact shows that a youth entering the service will immediately be exposed to other young men who may have an adverse influence on him. The Lutheran service centers are an aid to such a young man to have a different kind of influence, in turn, on the young man who has gotten into trouble previously. And to the youth the centers are a constant reminder of his home and his church, and One Who is Lord of his life — when he is at his best.

SOME TIME SINCE WE attended a conference of former armed service chaplains. It is worthwhile to pass on some further statistics which speak almost for themselves. In the navy, 85 per cent of the prisoners in the brig come from broken homes. (In 1870, one marriage in 33 ended in divorce; today about one in four perish.) Of 8,000 juvenile delinquents in a recent survey, only 40 of them went at all regularly to church. In this research it was also discovered that in not one case in the 8,000 did both parents of the boy in trouble attend church regularly. The survey likewise revealed that in families where daily devotions of some kind were kept, there was a divorce incidence of only one in 547 marriages.

SOME EFFORT SHOULD be made by parents to teach children respect for adults. Many a Sunday

School hour is irrevocably lost because unruly children do not have proper respect for adult teachers. Teachers cannot teach it. There is no time, for one thing, and this is not their duty as Sunday School teachers. Children can understand authority, but only if it is taught them unmistakably at home. There is perhaps not any need for the kind of discipline which it is said old Jonathan Edwards demanded, whose children stood up when he entered the room and did not sit down again until he had seated himself. On the other hand, Dr. Robert McCracken of Riverside Church in New York tells of one father who was having difficulty with his 15-year-old daughter on account of her late hours. One night he waited up for her and greeted her at 2 a. m., by saying, "Good morning, daughter of the devil!" She replied coolly, "Good morning, father."

THE INFLUENCE OF the church on child upbringing can hardly be overestimated. From earliest years, when children are brought even as infants to church where mothers can sit in the nursery or "cry room" (what Carl, our custodian, calls the "bawl room") and participate in the worship, and on until they are of college age and find a campus church or perhaps a Lutheran students' pastor, our children and young people ought to be exposed to the guidance of the church community. . . . Not only the future of the child depends largely on it, but the future of the church likewise depends on it. Many a large city church suffers because its children live in scattered parts of the whole city and cannot get to church to participate as often as they should, and for some reason or other the parents find it impractical or impossible to take them. This is the great advantage which a "community" or "parish" type church has over the specialized service which many of our city churches in the AELC try to provide. Too often, the result of this specialization is that the children are sent to a neighborhood church while the adults go occasionally to the specialized church.

THE CHURCH IS SOON to enter the period known as Lent. It is the time of introspection, when each soul examines himself to find there such evidence of unworthiness as will make him self-conscious about his own participation in the awful events of Good Friday so long ago. It is unendingly astonishing that Jesus took those events so calmly. He betrayed no vehemence. He had a quiet confidence in the truth of His spirit and of His teachings. His enemies were winning a temporary victory; but truth can stand short losses in order to win long gains. Truth can trust the centuries against the hours. In his play about Mary, Queen of Scots, Maxwell Anderson has her standing before the victorious Elizabeth and saying, "Nevertheless, I win!" Christ knew that He was standing thus before Pilate. And Lent comes as a prelude to the ultimate victory which Easter demonstrates. It is a time of repentance, but underlying our remorse we feel the triumphant surge of faith in a God of Grace and Love.

LAST WEEK WAS "Brotherhood Week." What prejudiced, evil spirit within us is it that makes our brotherhood weak?

A candle loses nothing by lighting another candle.

Anon.

Goal of \$3,900,000 Topped by Lutheran World Action

Atlantic City, N. J.—(NLC)—The National Lutheran Council's annual financial appeal to support a global program of emergency activities topped its goal by raising \$3,906,615 in 1959.

Results of the campaign, known as Lutheran World Action, were announced by the Rev. Rollin G. Shaffer, assistant director of the appeal, at the opening session of the Council's 42nd annual meeting here.

The receipts, he reported, represent 100.2 per cent of the regular goal of \$3,900,000. As a result of adjustment within the LWA budget after all commitments are met, it is expected that \$175,000 will be available for special projects related to the current World Refugee Year. In addition, \$75,000 has already been forwarded to the Lutheran World Federation for its WRY program.

Since the first LWA appeal was made in 1939, American Lutherans have now contributed \$57,295,608 to the program of spiritual and physical aid carried on by the NLC to meet needs arising from World War II.

Causes for which the funds are used include inter-church aid in Europe, refugee resettlement in the U. S. and service to refugees in other countries, material relief overseas, ministry to armed forces at home and abroad, ministry to temporary communities in the U. S., world mission, Latin American missions, and cooperative work with other Protestant agencies. A large share of the funds are channeled through the Lutheran World Federation.

Six of the eight church bodies participating in the NLC — which have a combined membership of more than 5,362,000 in some 11,000 congregations — reached or surpassed their respective quotas in the 1959 appeal.

On a percentage basis, the **American Evangelical Lutheran Church**, smallest of the bodies with about 24,000 members, led the contributors with \$20,616 or 110 per cent. Its goal was \$18,741.

The United Lutheran Church in America, which as the largest of the church bodies with 2,440,000 members had the task of raising nearly half the total goal, contributed \$1,768,826 or 97.7 per cent, and the Suomi Synod raised \$26,043 or 88.9 per cent. Miscellaneous gifts amounted to \$28,974.

The final report of the 1959 LWA appeal follows:

Church Body	Goal	Receipts	Per Cent
United Lutheran Church in America	\$1,809,860	\$1,768,826.69	97.7
Evangelical Lutheran Church	794,993	795,536.13	100.1
American Lutheran Church	707,239	709,340.00	100.3
Augustana Lutheran Church	439,104	455,208.33	103.7
Lutheran Free Church	57,945	57,945.00	100.0
United Evangelical Lutheran Church	42,828	44,124.50	103.0
Suomi Synod	29,290	26,043.70	88.9
American Evangelical Lutheran Church	18,741	20,616.61	110.0
Miscellaneous gifts		28,974.33	
TOTAL	\$3,900,000	\$3,906,615.49	100.2

Attendance Record Set at Lutheran Centers

Atlantic City, N. J.—(NLC)—A record attendance at Lutheran service centers was reported here to the 42nd annual meeting of the National Lutheran Council.

Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission, announced that over 338,000 armed forces personnel made use of the 39 facilities of the agency from November 1958 to October 1959. The LSC provides off-base spiritual and recreational centers for servicemen.

He pointed out that the increased response to the commission's program came in a year that witnessed the reduction of the country's defense forces to the previously established ceiling of 2,500,000 men.

The figures were compiled at 24 service centers located throughout the world which are on commercial and parish premises and at 15 congregations in the continental U. S. which receive financial support from the LSC to help in extending their ministry to military personnel.

Annual attendance at the "homes-away-from home" exceeded 300,000 only one other time in the eight-year history of the Service Commission. In 1955 over 317,000 armed forces personnel took part in the Commission's program during the same report-period. Last year's attendance was 267,247.

The LSC is a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod. It is supported by funds from the Missouri Synod and the NLC's Lutheran World Action appeal.

What is Evangelism?

Evangelism is witness. It is one beggar telling another beggar where to get food. The Christian does not offer out of his bounty. He has no bounty. He is simply a guest at his Master's table and, as evangelist, he calls others too. The evangelistic relation is to be "alongside of" not "over against." The Christian stands alongside the non-Christian and points to the Gospel, the holy action of God. It is not his knowledge of God that he shares, it is to God Himself that he points.

—Daniel T. Niles

Never look, therefore, for an age when people can be quiet and safe. At such times despotism, like a shrouding mist, steals over the mirror of freedom.

—Phillips.

Four Lutheran Bodies Will Resume Merger Negotiations

New York, February 8 — (ULCA) — Forty-six commissioners from four Lutheran church bodies which have been laying the foundations for a new 3,000,000-member Lutheran church since 1956 will resume negotiations here next week, the first time they have picked New York City for their meeting place.

The Joint Commission on Lutheran Unity — representing the American Evangelical Lutheran Church, the Augustana Lutheran Church, the United Lutheran Church in America and the Finnish Evangelical Lutheran Church (Suomi Synod) — will hold a three-day conference at the Hotel Manager Vanderbilt February 18 to 20. Previous meetings of JCLU have been held in Chicago.

The commissioners are expected to give final approval to drafts of all four of the governing documents setting forth the complete polity of the new church in order that they may be submitted to 1960 conventions of all four of the church bodies.

Three of the merger documents — a constitution and by-laws for the new church and a suggested constitution for its 30 constituent synods in the U. S., Canada and the Caribbean area — have already been given provisional approval by JCLU. Swift approval is expected to be given to a revised draft of the fourth document, a model constitution for congregations.

The four merger documents were drafted by a six-man committee, with the Rev. Dr. Franklin Clark Fry, New York, president of the United Lutheran Church, as its chairman.

At its last meeting, held in Chicago, December 10 and 11, JCLU also gave tentative approval to "Lutheran Evangelical Church in America" as the name for the new church body. There seemed a possibility, at least, that the commission would be asked at its meeting here next week by one of its members to reconsider the choice of that name, although JCLU had favored the name selected by a vote of 29 to 8.

A sub-committee on seminaries is expected to present to JCLU a provisional table of the alignment of synods and theological seminaries to be in effect during the first biennium of the new church, along with a projection for the future of the number and location of seminaries to be presented to the 1962 constituting convention in the new church. The report will be presented by its chairman, the Rev. Dr. P. O. Bersell, Minneapolis, president-emeritus of the Augustana Lutheran Church.

Another sub-committee, that on headquarters location, expects to report through its chairman, the Rev. Dr. A. Howard Weeg, president of the ULCA's Illinois Synod. The committee had narrowed its choice earlier to either Chicago or New York City, and a final recommendation is expected to be made to JCLU at its meeting here next week.

Headquarters of the four bodies are located as follows: United Lutheran Church, New York City; Augustana Lutheran Church, Minneapolis; AELC, Des Moines, Iowa; and Suomi Synod, Hancock, Michigan.

Lutherans to Participate Again in "One Great Hour"

New York — (NLC) — Lutherans will again join with members of 34 other Protestant and Eastern Orthodox denominations in the observance of "One Great Hour of Sharing Sunday" on Sunday, March 27.

The 1960 appeal is the twelfth annual cooperative effort of major American denominations to relieve suffering abroad, both in emergency situations resulting from natural disasters and with continuing assistance of material aid, health programs, education and self-help projects in needy areas.

Lutheran cooperation in the effort was announced here by the Rev. Rollin Shaffer, assistant director of Lutheran World Action, the annual financial appeal of the eight Lutheran church bodies participating in the National Lutheran Council.

Mr. Shaffer said that special emphasis will be placed on World Refugee Year, the international effort which seeks to find permanent solutions for the thousands of refugees in the world.

"News of World Refugee Year has lifted the hopes of millions of homeless people," the executive commented. "How many we can help to survival and to a meaningful life, depends in part upon our LWA gifts."

Members of the world-wide Lutheran Church are being asked to give one million dollars for special WRY projects of the Lutheran World Federation.

Total goal for the "One Great Hour" appeal among the cooperating Protestant denominations is \$11,418,808. The LWA goal for 1960 totals \$3,980,000.

In addition to the "One Great Hour of Sharing" appeal on March 27, Lutherans have set May 15 as "Lutheran World Action Sunday" in an effort to meet these goals, Mr. Shaffer said.

Of this, \$1,032,200 have been earmarked for regular and special refugee projects and inter-church aid through the LWF's Department of World Service.

In addition, \$530,000 will be allocated to Lutheran World Relief, material aid agency of the NLC churches and of the Lutheran Church-Missouri Synod. LWR distributes new and used clothing as well as food and medicines to refugees and others in need around the world.

An allocation of \$144,100 will go to Lutheran Immigration Service, agency of the NLC churches and of the Missouri Synod, which aids refugees and immigrants to this country. Since 1948 this agency has resettled 59,000 persons in the United States.

The LWF's Department of World Mission will receive \$1,250,000; \$35,000 will go for the work of theological cooperation within the LWF; \$155,000 for the expansion and spiritual growth of Lutheran churches in Latin America; and \$33,000 for the core budget and committee work of the LWF.

The NLC will receive \$365,400 for its ministry to U. S. military personnel and \$34,000 for its special ministry to temporary communities.

An additional \$141,500 will go for cooperative efforts and interdenominational projects. Included within its allocation are funds for Church World Service, the National Council of Churches relief agency.

Lutheran World Relief Reports

N. L. C. News Bureau

HOW FAR CAN a church voluntary agency go accepting subsidies from government — both in supplies and money — and still retain its true character as a Christian organization?

Bernard A. Confer, executive secretary of Lutheran World Relief, said here that this problem was one of "three major questions which have come into sharp focus" for the material aid agency during 1959.

The other questions, he said, concern the degree of LWR's cooperation with other church agencies in the field, and the degree to which it should aid in situations of endemic need.

Mr. Confer reported to the National Lutheran Council at its 42nd annual meeting that a policy committee has been appointed to study these questions and make recommendations to LWR's board of directors.

"Decisions on these matters will not imply that one view on any one of the three questions will have to be accepted as wholly right and others as wholly wrong," he commented.

Lutheran World Relief serves the eight church bodies participating in the Council and the Board of World Relief of the Lutheran Church—Missouri Synod.

During 1959, according to the report, the agency shipped 128,673,048 pounds of relief supplies valued at \$12,562,167 to areas of need in thirteen countries throughout the world.

Mr. Confer pointed out that the total included 122,174,954 pounds of government donated surplus commodities valued at \$7,240,577, consisting of powdered milk, corn, corn meal, wheat, flour and rice. These figures represent a decrease of 29 per cent in weight and 46 per cent in value over 1958 surplus shipments.

The decrease, he said, reflects a cut-off in cheese and a lower volume in milk donations of surplus foods by the U. S. Department of Agriculture. The department suspended its milk donation program late in the year, but large quantities of milk are expected to be available by April.

Since LWR began operations early in 1946, nearly 646,000,000 pounds of food, clothing, medicines and other materials valued at \$107,694,862 have been distributed to more than 30 countries and areas around the globe. Of this amount, almost 550,000,000 pounds valued at \$58,699,559 have been surplus commodities.

Mr. Confer told the Council that the question of cooperative relationships involves the role of LWR "as a confessional agency, in the light of the ecumenical spirit of these days."

He said LWR cooperates with Church World Service, relief agency of the National Council of Churches,

in shipment and distribution of relief goods to a number of countries. Last year these included Korea, Taiwan, Japan, India, Chile, Brazil and Austria.

In addition, LWR is registered with the Advisory Committee on Voluntary Aid of the U. S. Government, and holds membership in the American Council of Voluntary Agencies for Foreign Service, Inc., and the Council of Relief Agencies Licensed for Operation in Germany.

On the question of serving areas of endemic need, Mr. Confer noted that LWR's involvement in such situations in the past has been in conjunction with refugee or disaster relief work. Last year, however, the agency entered Chile and Brazil in joint undertakings with CWS. Both countries are considered endemic need areas.

Observing that "the underlying factors of war-created needs are often connected with problems of endemic need," he voiced the belief that "a Christian testimony in areas of chronic need is an urgent necessity of our day."

Clothing receipts during 1959 jumped for the second year in a row, the report showed, to a new high of 4,932,760 pounds as compared to 4,595,270 pounds for the previous year, a record which Mr. Confer said "indicates an increased awareness of suffering abroad, particularly among refugees."

Congregations of the eight church bodies of the NLC, of the Missouri Synod, and in some areas, of the Wisconsin Evangelical Lutheran Synod, cooperated in providing carload lots of clothing for distribution by LWR.

Special activities of the agency during the year included the Dorcas Project, a program through which women's groups in the U. S. buy pre-cut cloth from LWR and sew new garments for school children in the Holy Land. More than 21,000 garments were ordered and shipments of the completed dresses, shirts and pants were made to Jordan.

The flow of layettes to LWR for shipment to Korea, Taiwan, Hong Kong and Jordan "continued at a low ebb," according to the report, which added that a special appeal has been made to pastors and women's groups stressing the need for an increased supply of infant wear.

In capsule reports, Mr. Confer informed the Council that the following countries were aided by LWR in 1959:

Hong Kong, where "some 700,000 uprooted refugees still mill aimlessly by day and many lie down to sleep at night on rooftops, sidewalks, open staircases or in caves," is served by the Department of World

Service of the Lutheran World Federation, which reaches about 100,000 persons with clothing and supplementary foods from LWR.

In Jordan, LWR helped some 200,000 Arab refugees with clothing, and some 38,500 persons with medical supplies and supplementary food, through the LWF's relief program in the Middle East.

Cooperating with the Austrian Evangelical Hilfswerk, the church welfare agency in that country, LWR sent supplementary food for some 112,000 and clothing for 70,000 in Austria.

Supplementary food helped 182,000 people in India, including refugees from East Pakistan and Tibet, as well as flood victims.

Korea received supplementary food for nearly 77,000 persons as well as large quantities of clothing and some medical supplies, and food for about 382,000 people and clothing for half that number went to Taiwan.

Until last August, clothing was shipped to Syria for distribution to some 92,000 registered refugees and 17,000 other needy persons. The program was discontinued "when it was determined that economic circumstances had improved for many refugees."

West Germany, where some 250,000 flee from the East Zone annually, received supplementary food for about 365,000 persons and clothing for some 200,000.

In Chile, during the last six months, supplementary food has been distributed to 29,000 people and clothing to about 20,000.

Victims of storm and flood disasters in Madagascar, Brazil, Hong Kong, Taiwan, Korea and Japan were also aided during 1959 by LWR.

In concluding his report, Mr. Confer said: "May Christian compassion grow in our hearts and our generosity increase toward those who suffer in other lands, to kindle a new light in the eyes of the hungry, the naked, and the sick, wherever they are found, and to shed the light of love and hope upon the faces of those whose present lot is to suffer."

Lutheran World Relief is supported by Lutherans of the NLC through their contributions to Lutheran World Action, annual financial appeal of the Council. Additional support comes from the Board of World Relief of the Missouri Synod and from the Wisconsin Evangelical Lutheran Synod.

Cast-off Nylons Give Korean Widows New Usefulness

ANNE M. DAVISON

(Miss Davison is Director of Institutions for Korea Church World Service and has played a leading role in establishing many novel projects to give new usefulness to victims of that war-devastated country.)

In Korea, a woman past fifty-five is traditionally considered too old to do anything but amuse her grandchildren, or perhaps help with light housework. No one would think of giving her a job.

But the Korean War created a paradox. Hundreds of older women were left without husbands or sons to support them, and many are the only possible

wage earners for entire families — yet the traditional attitude toward employing them still prevails.

The churches of the United States, working together in projects supported by One Great Hour of Sharing and other relief appeals, have set up a project to help these desperate widows help themselves, and to prove that people can be useful at any age.

Only widows over fifty-five qualify for employment in the Nylon Backwinding Project, where they learn to make useful and ornamental objects out of old nylon stockings shipped from the United States.

The project gets its name from the process it uses. Nylon stockings are bleached, the black seam thread is taken out, and they are dyed magenta, pink or green.

Other widows then backwind the colored thread onto wooden spools. It, of course, is very fine, but it can be twisted and woven into house socks, handbags, and a variety of other things.

Some of the stockings are not unraveled, but cut into strips and run through a hand machine which twists the strips into a core bound with a colored thread. These cores are woven into colored floor mats or bath mats. Every week the women and their instructors experiment with new ideas, and new items are produced for the market.

Occasionally stockings arrive in reasonably good condition, and one group of women is being taught to repair these for resale. Reweaving of this kind is a highly skilled trade, and competence comes slowly, but the workers apply themselves with enthusiasm and their work improves every day.

While wages at the Project are low, the widows also receive a grain ration, clothing and sometimes housing.

Their joy in being useful again fills the little factory, set up by Korea Church World Service, and spreads to everyone who passes the door. Their smiles are radiant as they bend over the work that has saved them from despair — and restored their self-respect.

The Nylon Backwinding Project can continue only if American church women donate their discarded nylon stockings and underwear. But women are urged **not** to send individual parcel post packages of nylon to Korea, where handling doubles costs in money, time and labor. Instead, they are asked to send their nylon articles to the Church World Service Center nearest their homes, where they will be baled into hundred pound lots for efficient shipment.

Centers are located at New Windsor, Maryland; Nappanee, Indiana; 110 East 29th Street, New York 16, N. Y.; 4165 Duncan Avenue, St. Louis 10, Missouri; and 919 Emerald Avenue, Modesto, California.

(The widows of Korea, and thousands of men, women and children like them in other parts of the world have lost their means of livelihood through war or disaster. You can help them to regain hope and self-sufficiency through your contribution to One Great Hour of Sharing, which will be observed in thousands of American churches on March 27, 1960, or to other relief appeals of our churches.)

OUR CHURCH

Chicago, Ill. (St. Stephen's).—Some startling changes are in evidence in the work here, if one can judge by recent decisions of the congregation which Pastor Harry Andersen serves. The budget passed by this congregation of about 100 families has been upped from just over \$11,000 to a significant \$15,000 for this year. The pastor, whose salary has been \$4,000 plus \$300 automobile allowance, will this year be getting \$4,800 plus \$1,000 annual auto allowance, plus Social Security payments and a \$100 allowance for travel expenses to attend conventions, etc. Our informant noted the enthusiasm in the congregation for these new changes in attitude: "It was a life or death decision, I'm sure."

Dwight, Illinois.—Missionary Harold Riber has been in Michigan during the past month, and is now planning a quick trip up and down the West Coast. He expects to begin in Los Angeles about April 3, and will then go north to Seattle and thence East again to Dagmar, Mont., where he will be about April 15. He and his family depart for India once more on May 17.

Wilbur, Washington — Pastor and Mrs. Robert Fallgatter have left Wilbur for their new home in Greenville, Michigan. On January 10, the Wilbur congregation held a potluck dinner and farewell reception in the Social Hall, honoring the Fallgatters, who had been in Wilbur for over five years. They were presented with a farewell gift, a generous purse.

Des Moines, Iowa—Dean Axel Kildegaard, who has been serving as pastor of Luther Memorial congregation here, will be in New York on February 21 (JCLU Meeting), and both services on that day will be conducted by Pastor Alfred Sorensen.

Hampton, Iowa—The Rev. Willard Garreds, of St. John's Church here, recently were granted a raise in salary in addition to a bonus. Young people of the church conducted services on Youth Sunday recently.

Cedar Falls, Iowa—Another "raise in pastor's salary" report comes from Bethlehem Church where Pastor Ronald Jespersen will now receive \$500 a year more, which including car and other allowances will make his income \$5,830 annually.

Cordova, Nebraska—Dr. Otto Hoi-berg and his wife, Dagmar, will visit St. John's Church on March 6 (sandwich supper) where they will speak about their recent 2-year stay in Turkey, and will show pictures.

Los Angeles, California—Emanuel congregation here has completed a four-week experimental period of fel-

The Voice From Grand View

We Are Ambassadors - Without Portfolio

One of the biggest events in Des Moines during the "winter season," is the Foreign Student Week End. Each year in February, the citizens of Des Moines open their doors and their hearts to the students from foreign lands. There are literally hundreds of them, and this year no less than 1,200 foreign students descended upon Des Moines for a week end of fun, fellowship and entertainment. Foreign Student Week End this year was held at the Veterans' Memorial Auditorium on February 6 and 7. There were exhibits from countries in each of the continents, and these were open to the public from 10 a. m., to 4 p. m., on Saturday. At noon the students were guests of the people representing their particular field of interest. Thirty-three Grand View College students who were assisting as "guides" were also guests of the Iowa Board of International Education and lunched with Mr. Graham of GVC faculty and other United States college students. Needless to say, yet we say it with much pride, the Danish exhibit was as beautiful as we have ever seen. There were many who remarked that if prizes were given, the Danish exhibit would surely get the first prize! You will want to know who was in charge of this lovely display. It was Mrs. O. Churchill and Mrs. Gerald Rasmussen. They had articles of Danish silver, porcelain, embroidery, figurines and books. To the

lowship worship with a nearby Augustana congregation, (using the Service Book and Hymnal, and the new order of service in the "first setting.") This will be, it is hoped, the beginning of a period of cordial relations between these two congregations lying about one mile apart, and will be looking toward the 1960 merger of synods, when the two congregations will be in one organization, LECA. The association was marked by a joint communion service served by the two pastors, John Bruneer, of Augustana, and Verner Hansen, of AELC, when over 240 persons took part. On the final day, more than 300 persons attended worship, which was held in the Lutheran Church of Our Redeemer. On February 28, Emanuel church will return the invitation, and members of Our Redeemer church will participate in a Fellowship Meeting at Emanuel, with services starting at 5 p. m., where the Rev. Ove Nielsen of the New York office of Lutheran World Relief will be guest preacher. A dinner will follow, and a program will conclude the festivities, with Dr. Luther Olman of UCLA the speaker. Pastor Ove Nielsen is scheduled to preach in Solvang in the morning, February 28, and will speak in Salinas, March 1.

Danish booth came the Danish students in order to register and receive housing instructions. Supper was served at KRNT Radio Theater in the basement, and much of the food was supplied by women of the churches in Des Moines. This was followed by the International Fiesta, after which those who wished to dance were taken to the Val-Air Ball Room. On Sunday, the State House was open for tours, and at 2:30 p. m., Governor Loveless welcomed the students. Following this, tea and coffee were served by the Latvian Society of Iowa. At 4 p. m., the chartered buses picked up the students to take them back to their various colleges. This year there were only two Danish students who took part in the week end. They were Norman Riis, Copenhagen who is a student at Ames, and Knud Petersen, Holsterbro, a high school student at Indianapolis. These two students were guests at the home of Dr. and Mrs. Nielsen, and attended Luther Memorial Church on Sunday morning, and had dinner with the students of Grand View, later visiting the classrooms, library, etc.

Nine students and one faculty member presented an excellent program at the Valentine party of the local Rotary club on February 11, at 6:30 p. m. They were guests at the dinner given at the Hotel Fort Des Moines. Miss Ruth Farstrup acted as master of ceremonies and introduced the following folk dancers: Ginger Olsen, Virginia Marshall(sen), Lois Knudsen, Linda Sondergaard, Vernon Johnson, Bill Miller(sen), Gordon Lund and Mark Nussle. They are all Danes, but two, so we did our best to add the proper three letters to make them Scandinavians, just as Ruth did when she introduced them). Miss Solveig Petersen played three piano numbers, and Miss Farstrup gave two readings. The dinner was excellent, say the ten, and we hear that their part of the program was, too. We have noticed that Dr. Nielsen always presents with great pride his students and faculty when occasion permits.

If you are within the range of KDPS-TV, you will want to listen to the following programs on the educational TV at Des Moines. The dates are March 3, 10, 17 and 24 at 8:30 p. m. The first two participants are Miss Ruth Farstrup and Mr. W. Williamson. We will "fill you in" on the last two later.

So much for now, but perhaps we will have a lot more to report later. Can you wait until then?

See you!

Info, Inc.

CATHOLIC PRESIDENT SEEN "RESTRICTED" BY CHURCH

NEW YORK, January 26—A Roman Catholic in the White House would "still be subject to restrictions imposed by his church," the Rev. Dr. Albert P. Stauderman, associate editor of "The Lutheran," writes in a recent issue of the official weekly newsmagazine of the United Lutheran Church in America.

"His attendance at a Protestant service," Dr. Stauderman writes, "would be cause for confession to his priest and subsequent penance."

"His church could properly admonish him not to listen to the Protestant side of any moral or theological controversy because it does not recognize that there is any true religion other than its own."

Dr. Stauderman prefaced his comments by writing that "a Roman Catholic, Sen. John F. Kennedy, may be the second of his faith to be nominated for the presidency. If the Democrats make him their standard-bearer," the Lutheran editor explained, "the debate will follow him all the way down to election day. It will even follow him into the White house, if he should be elected."

In Dr. Stauderman's opinion, "the time to determine whether a man's views are acceptable is before election, not afterward. Foresight in a case like this can help avoid unbearable tensions that might otherwise develop. Protestants — and any other citizens, for that matter — have the duty to demand clear answers to searching questions they may propose. A candi-

date who ducks these issues leaves himself open to suspicion."

The editor declared: "Any conscientious churchman who holds a position of public trust in a mixed society like ours has to make some concessions. We have had a Quaker as president who thus became commander-in-chief of the armed forces — a strange position for a Quaker. Suppose a Christian Scientist were elected — he would become responsible for a public health program."

"Few churches impose an inflexible code upon their members. Protestantism asserts the right of the individual to determine in his own conscience before God what course he should follow. Roman Catholics accent the authority of the church."

In conclusion, Dr. Stauderman writes, "What a man believes ought to influence what he does. If that makes him undesirable as president of all the people, the voters must take it into consideration. There's no use hiding the issue or trying to belittle it. The best thing is to face it honestly and openly. When a candidate does that — whether he's a Roman Catholic or a Quaker or a Lutheran — we have reason to be grateful."

"The Lutheran" is the largest denominational weekly newsmagazine in North America. It has a circulation of more than 200,000.

BOOKS, TIME TO READ URGED FOR MINISTERS

NEW YORK, January 26—A United Lutheran layman has urged congregations to provide an item in the church budget for "books for the pastor" and then to allow him two hours a day solitude in which to read them.

Howard L. Logan of New York, executive secretary of United Lutheran Church Men, writing in the February issue of "Lutheran Men," declares the necessity of this "fringe benefit" for pastors is because they "need to read books to keep abreast of current theological trends" and "because I believe the best preaching comes from pastors who are the most avid readers of books."

In the article, Logan says that many pastors simply do not have the money necessary to buy books. He advocates a book allowance of at least \$10 a month. This, he contends, is as important as the allowance most congregations give their pastor for automobile operating expenses.

"You may be one who feels that all the pastor needs is the Bible," Logan writes. "Certainly he needs the Bible for this is the vitally essential book, but even with this book there are new points of view and the recent Dead Sea scroll discoveries point up that a pastor needs other books to help him most accurately present the Bible message. Certainly theology is a living thing and never static."

Gifts Sent to Porto Novo Mission

DECEMBER 1959

Johannes Jepsen, Brooklyn, N. Y.	\$10.00
Johannes Jepsen for used postage stamps	4.00
Danish Ladies' Aid, Viborg, S. D.	11.00
Rev. Harold Ibsen, Viborg, S. D.	5.00
Mrs. Nanna Goodhope, Viborg, South Dakota	10.00
Mrs. John Buck, Viborg, S. D.	2.00
Mrs. Karen Hansen, Viborg, S. D.	1.00
Mrs. A. T. Larsen, Missoula, Montana	15.00
Andreas Christensen, Des Moines, Iowa	2.00
A Friend, Arlington, Va.	1.00
Peter Molby, Seattle, Wash.	20.00
Emil and Gudrun Hansen, Luck, Wisconsin	5.00
A Friend, Luck, Wis.	5.00
WMS, District 7, Aurora, Nebr.	10.00
Mrs. Agnes B. Nielsen, Luck, Wisconsin	10.00
Mr. and Mrs. T. P. Christensen, Iowa City, Iowa	2.00
Hans K. Hansen, Exira, Iowa	20.00
Mrs. Theo. Mogensen, Withee, Wisconsin	1.00
Grace M. Hansen, Blair, Nebr.	1.00
St. Stephen's WMS, Chicago, Illinois	10.00
Danish Circle, Kimballton, Iowa	5.00
Emma Clausen, Genoa, Nebr.	10.00
West Denmark Ladies' Aid, Luck, Wis.	10.00
Mrs. H. C. Hansen, Coulter, Iowa	2.00
TOTAL	\$172.00

Of this sum, \$51 was earmarked for Christmas joy-gifts to the children.

The balance, \$121, for the Anna Marie Pedersen memorial church fund.

Miss Mary Chakko, who is still convalescing after an attack of polio, wishes to thank each and every one of the givers for their support. She hopes that many, many more of our people could realize how much these gifts mean to them in their efforts to realize the long hoped and prayed for worship center at their growing mission. You may send your gifts directly to Miss Mary Chakko, Seva Mandir, Porto Novo, S. East India, or to

Nanna Goodhope,
Viborg, South Dakota.

TREASURE

To be rich in admiration and free from envy; to rejoice greatly in the good of others; to love with such generosity of heart that your love is still a dear possession in absence or unkindness — these are the gifts of fortune which money cannot buy and without which money can buy nothing. He who has such a treasury of riches, being happy and valiant himself, in his own nature, will enjoy the universe as if it were his own estate; and help the man to whom he lends a hand to enjoy it with him.

Robert L. Stevenson.

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

LUTHERAN TIDINGS, Askov, Minnesota
Return postage guaranteed.

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

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

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
Rt. 2,
6-3