

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



A Norwegian pastor holds the rapt attention of four refugee lads in Berlin. This social center, like five others scattered through West Berlin maintained by inter-church funds and staffed by international church workers, offers a varied program of wholesome recreation and worship each day of the week to refugees of all ages. (World Council of Churches photo.)

In This Issue

THE POSSESSED	<i>Pastor Thorvald Hansen</i>
OTHERS GROAN AND DIE	<i>Pastor Ove R. Nielsen</i>
FROM COLONIALISM TO FREEDOM (Part II)	<i>Dr. James H. Robinson</i>
AUSTRIA: HAVEN FOR REFUGEES	<i>Baden Hickman</i>
HONG KONG: CRISIS CONFRONTED BY LWR. . .	<i>Lutheran World Federation</i>

The Possessed

Thorvald Hansen

(Read Mark 9:17-29, the text for the 2nd Sunday in Lent, in which Jesus heals a boy whom his disciples had not been able to help.)

SOME YEARS AGO I chanced to hear a radio announcer extolling the virtues of a place called "The Cloud Club." "Forget the cares of the world and enjoy yourself at the Cloud Club," was his cheerful prescription.

It occurred to me then, as it often has since, that this name, "The Cloud Club," is a fitting description of a concept of the church held by all too many people. The church is easily conceived of as being a place where one gathers with those of like mind for a brief hour on Sunday morning to relax and forget the cares of the world.

But pleasant as it may sound, and common as this concept may be, this is precisely what the church is not. And, whenever it comes to be a kind of "Cloud Club" its true purpose is distorted and its power is lost.

Far from being a place where one forgets the cares of the world, the church implies coming to grips with them. The church has a mission as a kind of working arm of God. You and I, as members of the church, share that mission. It is our task to do all we can do to make the kingdom of God ever more real to ever more people. It is our mission to so live and work that men may give glory to God.

With such a mission the church can hardly be a "Cloud Club." It might more correctly be characterized as a fellowship of the possessed; a fellowship of those who are possessed of vision and daring in the spirit of God.

The Christian church must be possessed of vision.

There is a passage in the Book of Proverbs which, according to the King James version of the Bible, says, "Where there is no vision the people perish." The newer versions do not render it that way and undoubtedly for very good reason. Nevertheless, quite apart from the question of the correct rendering of that particular verse is the fact that it is a statement which can well stand alone. It is a statement that expresses a profound truth — "Where there is no vision the people perish."

Of course "vision" can be variously defined. It may be defined as a kind of hallucination or the result of imaginative contemplation. But it is not in that sense it is used here. "Vision," as I understand it and use it in this connection, means, as Webster says in one of his definitions, "unusual discernment or foresight." This is the kind of vision which I believe we in the church must have, both individually and collectively.

If there is any one thing which characterizes the prophets it is the possession of this faculty. They

were able to look ahead. They were able to discern where the present seemed to be heading. Likewise, they saw clearly that the future held the promise of something much better than the present. They could see, to put it in Jesus' terms, the way that leads to destruction and the way that leads to life. And thus they knew that man is constantly confronted with a kind of either/or situation; a situation in which he must daily choose whom he would serve. It was this vision and the conviction that followed from it that made the prophets the kind of men they were. It was this that made them greatly loved but perhaps more often greatly hated.

We are prone to think that the prophets were glorified fortune tellers who could go into a trance and come up with some answers concerning the future. This is a misconception. The prophets could foresee what lay ahead for the very simple reason that they saw clearly and understood the present. They understood the world in which they found themselves as few of their contemporaries did.

The church, which is not a cloistered society living in a kind of dream world, must have that kind of vision. It must represent the most realistic point of view. Its view of man, his life and his world, must be whole; it must be all-inclusive. The trouble with so much that passes for realism is that it is such only in certain aspects. There is, for example, nothing very realistic in blindly ruling out the world of the spirit simply because it cannot be examined under a microscope.

The fellowship of believers must see the world not only as it is with its suffering and tragedy, with its sin and evil. There must also be a deeper perception of the potentialities that inhere in it as God's creation. You and I must have the vision to see that this is God's world and that this fact alone implies great opportunity as well as great responsibility for all men and particularly for all who would follow the Master. In a word, the church must be possessed of a vision of the kingdom of God.

The church must also be possessed of daring.

The scene which our text describes is in some ways a rather pathetic one. Here was a man who had brought his son to Jesus to be healed. Jesus, with three of His disciples, had gone elsewhere and so for the moment was not present. So it is that we find the other disciples confidently undertaking to drive out a demon and heal the boy. When Jesus returns it is to find that they have failed and are being mocked for their failure.

(Continued on Page 14)

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.

Help Comes to Many, Says

LWR Worker, But

Others Groan and Die...

Ove R. Nielsen

WHITE-HOT AIR SEARED the lungs as I entered Sealdah Station on a morning in April. It was as though a latter-day Atlas had mockingly picked up the Calcutta Railway Terminus to thrust it against a glowing furnace in the sky. Pungent stench of human waste stung the nostrils as I mingled with 3,000 refugees in and around the Station that morning. They were from East Pakistan. Some had been in the Station for months — perhaps even years. Periodically the police from India's largest city harry them off, but they return for there is no other place for them to go.

Most of the refugees I saw were suffering from extreme hunger and were clad in scanty, sullied rags. Whole families occupied space on the Station floor no larger than half the area in your kitchen or mine. Some refugees formed a line at a water spigot outside the Station hoping soon to run a bucket full of the precious fluid to quench their thirst in that blighted hell, cook a handful or two of rice, if they had it, and wash some of the odorous and sticky grime from their brown bodies.

Some of the refugees were sick. Before the day was over, a few of them would certainly be gathered up and transported to the Home of the Dying Destitutes, operated by Roman Catholic Sisters. There some recover a measure of health. Others groan and die in clean surroundings while gentle, white hands are folded over them and prayers are voiced from the lips of quiet faces.

Government officials took me to visit a refugee camp on the outskirts of Calcutta. It was an abandoned jute factory and housed some 1,350 people. Several hundred refugees were squatting compactly around four men playing string instruments. They were strumming a weird oriental tune. I was told that the same melody would be played for many hours, possibly throughout the entire day, and the people, hinged on the sockets of bony knees, would listen.

The buildings were dark and clammy. Primitive sanitation facilities had been pro-

vided but were largely ignored. Floors were covered with odorous sleeping mats. I did not see where the people eat because I was simply not up to it. In this camp children are born, nursed at shrivelled breasts of their mothers, and are condemned by fate to live out the years in despair and much sickness unless someone provides rescue and projects them into a future of productivity, dignity and hope. At the jute factory, as at Sealdah Station, the lines from Edwin Markham's great poem kept hammering at my brain:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of eternity?"

Calcutta, with more than seven million inhabitants, derived its name from the goddess, Kali (divine beast of destruction), and was a simple village until the end of the 17th century. One of the largest seaports in the Orient, the city has the greatest financial and commercial centers in Asia. It is a metropolis of contrasts. Huge baronial homes, broad highways and extensive parks adorn some sections of Calcutta. Others are diseased with slums, and here the vast majority of the people live in unemployment, illiteracy and crushing poverty. About three and a half million people from East Pakistan have tumbled into Calcutta to seek refuge during the last dozen years.

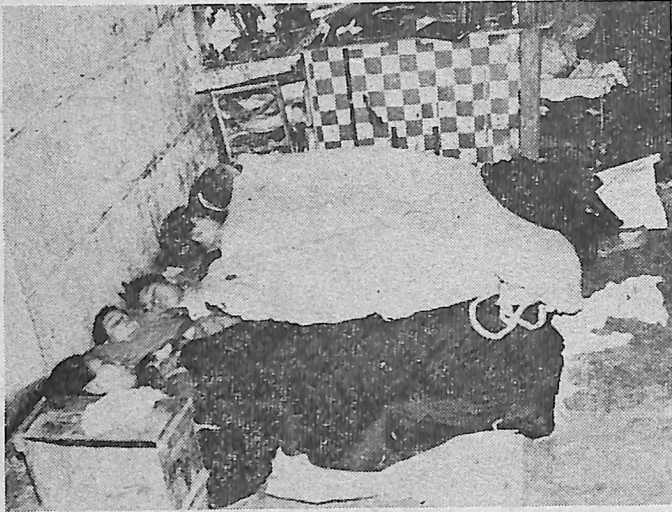
The great migration followed on the heels of India's independence from Britain, which was granted in 1947.

India had been a nation with two major religions — Hindu and Moslem. For some two hundred years Britain cleverly maneuvered her politics so that the Hindus in the geographical cone section were pitted against the Moslems in the North. It was inevitable when India gained independence that she would be divided into two nations with Pakistan being the other.

Conflicts between Hindus and Moslems had sprung up sporadically in many areas prior to independence. When freedom came the strife was sharply intensified. Official sta-



Pastor Nielsen



Members of this family of five have made this Hong Kong street corner their bed. Tomorrow or the next day they may have to move again, these nomads with no homes who are refugees from man's inhumanity to man. This issue of LUTHERAN TIDINGS gives special attention to "refugee problems" during World Refugee Year (so proclaimed by the United Nations) — N.C.C. Photo.

tistics for both India and Pakistan revealed the pathetic fact that about 14 million people moved either from Pakistan to India or vice versa. Much blood was spilled. Suffering continues. The government of India has made heroic efforts towards solving the refugee problems in Calcutta and other areas. The task is immense for a country little larger than the United States from the Atlantic to the Mississippi, but with twice as many people.

Hundreds of thousands of refugees who came to Calcutta have been resettled in nearby colonies of idleness or in other parts of India, and even more are struggling along in the vast urban center. There some 160,000 are living in the squalor and depression of Calcutta's refugee camps. About 9,000 babies are born annually to face hunger, disease, illiteracy and a future without hope in these deplorable surroundings.

The churches must accelerate their help to these plundered, profaned and disinherited people in Calcutta. We cannot turn our eyes from them and pretend they aren't our responsibility. We must not betray them in their misery. The emptiness of their faces should haunt our every waking hour. They are victims of the greed of men and are waiting for someone to kindle the light of hope in their haunted eyes.

The refugee situation in Calcutta needed to be thoroughly assessed in order that most intelligent action might be taken toward assistance. Church World Service, the relief and rehabilitation arm of the National Council of Churches in the U. S. in order to maximize the help provided by the churches for refugees in Calcutta, last fall sent a study team to that city. The team, captained by Dr. Herbert Stroup, of Brooklyn College, studied the problem for about five weeks, and submitted its reports. That consequential document is now being studied by staff of such groups as Church World Service, Lutheran World Relief, the Lutheran World Federation and the World Council of Churches. It will likely point the way for tackling one

of the unhappiest human situations in the world today. The study team has produced four proposals which will be scrupulously evaluated. Certainly some of them will be followed through by voluntary agencies of the churches, corporately or separately.

These proposals consider that relief and resettlement of the Calcutta refugees must be the obligation of government. (India has already spent more than two hundred million dollars on refugees.) Resources of the churches can best be deployed toward the rehabilitation of the refugees — re-establishing them in responsible social positions. In that manner the refugees will be helped to help themselves.

I shall not here detail the various proposals made by the study group. I want to stress that they appear logical. It is now up to all of us to undergird the work of the churches in their services to the refugees so that at least a part of this hideous sore may be healed on the face of humanity. The Lutheran World Federation's Department of World Service hopes to spend at least \$200,000 assisting refugees now in Calcutta. It can do so only if we are very generous in our giving to Lutheran World Action.

March second was Ash Wednesday. It marked the beginning of the season in which we prepare for Easter by searching our souls as Christ searched His during His forty days of fasting in the wilderness. After that period, He went forth to do all in His power to redeem lost and suffering humanity. As we search our souls, may we make the astounding discovery that there is much we can do to alleviate the intense pain and distress of our fellow human beings in such places as Calcutta, Hong Kong and the Middle East.

Pray that your church may give substantial help during this World Refugee Year. Make help possible by giving the Treasurer of your congregation \$10, \$20, or \$50 for Lutheran World Action. If silent lips could testify against us, certainly we would stand condemned in the sight of God by doing less than our very best.

Faith and Works

The story is told on an old Scotsman who was operating a small rowboat for transporting passengers across one of the lakes in Scotland. One day a passenger noticed that he had carved on one oar the word "WORKS" and on the other oar the word "FAITH." Curiosity led him to ask the meaning of this. The old man said, "I'll show you." He dropped one oar and plied the other called "WORKS," and they just went around in circles. Then he dropped that oar and began to ply the one called "FAITH" and the little boat went around in circles again — this time the other way.

After the demonstration, the old man picked up both oars — FAITH and WORKS — and plying them together sped swiftly over the water as he explained to his passenger, "You see, that is the way it is in life as well as in a boat."

The Canadian Churchman.

From Colonialism to Freedom

Pastor Robinson concludes this fascinating account of the New Africa, begun in the last issue. He is a Negro minister in the Presbyterian Church, New York.

James H. Robinson

The task before the Christian church in the new Africa is gigantic but not impossible. Life is never without hope and Christians are never without the help of God. However, these challenges are just in their formative stages. The greater challenges and larger responsibilities are yet to come as Africa moves from its early stages of development into full and complete freedom that will ultimately cover the whole continent. The full impact of industrialization and new urbanization is still some time off in the future. Nationalism, the most powerful force reshaping the new Africa, is also only in its beginning stages. Absolutely no power on earth can stop its development, nor deny the fulfillment of its aims towards the destiny and freedom of all the peoples of Africa. Understanding leadership, assistance and guidance for nationalism can be a boon to Africa and help bring the African nations peacefully and constructively into the families of the world. But, unyielding opposition to it can only bring disaster for those Europeans who oppose freedom, partnership and self-determination in Africa. And resistance will greatly aid the objectives of the communist-bloc countries.

The powerful impact and influence which Mohammedanism is making on the whole of Africa also is yet to come. Islam is enhanced by nationalistic expectations and motivations in Africa because it can be, and very often is, identified with the hopes and aspirations of the masses of African people. It is foolish naivete for Christians to think that this new force will either be easily contained or neatly handled. For a long time to come Islam can be expected to win many converts.

In addition to the support Islam gets because of its identification with the desire for freedom, since freedom is the greatest hunger in Africa, it has the other advantages of being led by a dark people who are indignant, and it does not demand a tremendous break with the polygamous family pattern. It asks very little in the way of change from social, family, cultural and, in some cases, religious practices.

Most experts agree that communism has not yet made deep inroads in the African continent. There

is, however, too great a tendency to write off both the actual and potential influence of communism. The leaders of communism do not purchase the services of Madison Avenue Public Relations Experts to inform the world of the full intent of their plans and strategies. Dr. Charles Malik, president of the U. N. General Assembly, only recently pointed out that not only has communism not been budged one inch from an area it took control of, but that communist parties and sympathizers are at work more fervently than ever throughout the world.

The new African leaders can be trusted to weigh the evidence presented to them by all forces battling for influence in their land. Having experienced long years of domination, they will not easily throw off one yoke and accept another. On the other hand, it would be illusory to ignore the possibilities on communism's desire for influence in the continent which is the last remaining reservoir of mineral resources, and is, at the same time, the newest area where a great mass of people will add even more important human resources for the world.

Western nations have not yet begun to confront the full economic impact of the Russians in the African continent. The greatest thrust of this offensive is yet to come. We also have yet to face the full impact of that tide of able bright, young Africans returning from universities in communist lands. Many will assume important positions in politics, education and government, and if the pattern used in other countries where the Russians have consular offices and embassies is any indication, who can tell what the power of this penetration will yield when there are Russian consular offices throughout Africa.

To meet these new challenges of Africa, the Christian forces will have to have a more significant re-orientation of their planning and action than heretofore. Some significant advances have been made by many denominations in the last five years. Indeed the difference between Christian concepts about Africa at the present time and those of ten years ago is greater than the change in thinking, attitude and strategy which took place in the previous hundred

years. We cannot take great comfort in this advance. Former Prime Minister Garfield Todd of Southern Rhodesia once said "Time is not on the side of the West." We must move forward with a much larger and a more significant program, better cooperative and coordinated efforts, deeper insights and, above all, with more speed. The foreshortening of history does not permit leisurely procedures.

The most important contribution that the Christian Churches made to Africa in the past was providing schools out of which have come most of Africa's new leadership. This is still the single, greatest contribution provided that it inspires those leaders with a deep and abiding faith in the ultimate aims of the Kingdom of God. Our efforts therefore to provide education for the training of leaders both in Africa, in Europe, and the United States, is the greatest challenge before us. It must be done with skill and intelligence, not with sentimentality which too often has characterized the support given to the education of individual Africans.

Africans do not need more missionary preachers from America. We must hasten the prospect, already begun in a few areas, of changing over from a mission enterprise to a partnership with fraternal workers in which African church leaders have equal voice, if not top leadership, and the sooner we work with them under their direction the better. Africa does not need preachers from us because Africans can do it just as well. Many African Christian preachers would rank with the best of our preachers in America. What they have urgent need of are trained lay Christians who would come to them, work with, and under their direction in the many related fields of life where they can help to prepare the great number of African leaders who are needed now and will be needed more so in the next two decades.

Another great challenge which confronts the Christian church in the new Africa is the necessity of Christian leaders to evolve a new relationship to African political leaders and government officials. There was a time when all we had to do was to relate through European leaders. That day is done. It will never come again. Unhappily, Protestants have been far too squeamish about establishing close contacts and relationships with political and national government leaders at home as well as abroad. There may have been some good reasons, but those reasons were never good enough. Many African leaders are brought to this country by government agencies, business firms and educational institutions, who received their training and their inspiration in Christian schools. Seldom do the Mission Boards and religious leaders ever recognize them or even know that they are in the country.

The third great challenge of the new Africa to the Christian conscience is seen in our attitude toward race relations in America and in Africa. The impact of the Christian witness cannot help but be blunted by what Africans see of race relations in the United States, in South Africa, and in the attitude of many European Christians who live in their land and violate their personalities by forcing them to take a second

place and thus deny the very brotherhood they so vehemently proclaim. We have not yet been willing to admit the dearth of creative relationships, understanding, and attitudes towards Africa springs from our attitudes toward American Negro citizens and Christians in our own land. That makes it difficult, if not impossible, to have high regard or intelligent understanding of the people of Africa. This painful admission we shall have to accept in humility and then do something about it.

Finally the Christian forces of the United States must arouse themselves to greater effort to influence their government to the urgency and need for an overall African policy, and to arouse government, churches, institutions, and people to a gigantic cultural, economic and educational program in partnership with African leaders for the progress and future of emerging Africans. Whatever program we undertake must be undertaken not out of condescension, or out of a utilitarian concept because we must oppose Communism, but because it is right and it is necessary. It is good, because God requires us to assume greater moral responsibility for our whole world as well as for ourselves. Above all it must be done in a partnership of equal responsibility and opportunity.

There is, fortunately, a growing awareness of the importance of Africa to the world and to ourselves. However, the secular publications within the last year have put the Christian publications and denominational information sources to shame in the constructive, creative and magnificent way that they have been helping in this new awareness. If the Christian witness of the modern means of publications and information at our disposal were as good or better than the secular press has demonstrated recently, we can expect that our people will respond to the call in the way that we have never dreamed. There are still pioneers in religion who are willing to march to the new kinds of frontiers presented by the new Africa. All we have to do is to enlighten them, inspire them, train them, inform them and open up the resources to send them forth.

It is as important to have Christian business men, consular officials, technical assistants, etc., as it is to have Christian missionaries, lay workers and fraternal partners on the continent of Africa. To be sure all this will cost us much, but the gains will be greater. There will be risks, but the glorious future to be achieved is worth all the risks. There are many problems ahead, but they are not insoluble. When we listen to Africans as well as talk to them, we will understand that they want the same security, the same peace, the same freedom, the same future of abundant living that we wish for ourselves.

THE ONLY CHOICE

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.

Henry Ward Beecher.

Austria: Haven for Refugees

Baden Hickman



AUSTRIA HAS BEEN a postwar haven for trudging, terrified refugees by the thousands — like the 180,000 escapees of the 1956 Hungarian uprising. It is also destination for pairs that might be slipping over from Eastern Europe as you read these words.

By day and night, through toy-like border villages, refugees have passed persistently in such numbers as to upset the very population scales of Europe. It is estimated that in ten years as many as 1,500,000 men, women, and children have arrived homeless, penniless, and too often hopeless into an Austria which has generally shown the greatest patience and understanding.

Today, within the nation whose moral and fiscal rejuvenation is symbolic of Western Europe's postwar recovery, a great attempt to solve the problems of refugees is taking place.

During World Refugee Year Austria has become the scene of a huge united effort to rescue thousands caught in the cocoon of their own inertia. And it is in the sweat and the sorrow of this setting that the World Council of Churches is to be found.

The present program is one that is typical in width and depth of a WCC national operation. The caseload of refugees totals more than 4,500. There are 1,620 for integration into local communities. There are the old and physically handicapped, many of whom have been languishing in camps for ten or fifteen years, and the young. Something like 2,000 of the total Hungarian refugees who moved into Austria were unaccompanied young boys and girls, student leaders of the revolution and sheer adventure-minded teenagers.

Austria is one of the places where wholesale camp clearance is the goal of the United Nations High Commissioner for Refugees. The WCC policy dovetails into this humane scheme for among the prerequisites of rehabilitation has long been the necessity for adequate housing.

A new block of WCC apartments was opened in Salzburg only days ago as the first fresh snow sprinkled the nearby mountains. It will house 28 families (75 people) from Camp Parsch, the depressing compound of worn wooden huts which at one time housed as many as 2,500 people in only 30 barracks. Just 232 refugees remain. Some are seven to a room. This will be the last winter they will have to listen to their neighbors' tramping along the dividing corridors.

Mr. Hickman is World Refugee Year Reporter for the World Council of Churches.



Refugees must carry — or push — their few belongings. These have finally reached Austria.—Church World Service Photo.

One by one as the 20-year-old brown barracks, first built to accommodate Polish displaced persons, are being torn down, the women are turning again to their "bottom drawers." "Bottom drawer" or "hope chest" is the description of a girl's store cupboard for her new home. Electric cookers, a wireless or small rugs, furnishings and maybe a washer, paid for on credit terms during these long years of waiting, are being unwrapped and prepared.

They are the chrome-plated symbols in this gadget age that something of a normal rational existence is returning for these refugees in Austria. No longer will one woman's daughter cry because "I have nowhere to bring my friends for tea."

Another apartment block is also being built in the center of famous Salzburg which will become the long-awaited home of just over another 80 hardcore refugees. These are the old and the handicapped, rejects for whom other nations have said there is no room. They must be integrated in their land of asylum.

One-Room Habits

These and other building schemes in Austria by the World Council are designated "housing with care." Camp life inevitably leaves its scars on the mind and general outlook. An on-going program, which lists such things as housecraft and hygiene,

is necessary. House-pride must be restored for those used to living in one room.

Rents of the new accommodation also proves to be an immediate problem. While the rent of 250 Austrian shillings a month is relatively cheap, it is still high compared with the previous camp charge of 50 Austrian shillings a month. This requires careful advice and aid from WCC staff.

The leader of the team and the World Council's refugee work in Austria is Mr. Arthur Foster. He is an Englishman, a Lancastrian, from a region noted for common sense. And to be with Arthur Foster, senior field officer, for only a few hours makes one think there is something in that boastful claim. With his faith and his native genius for straight talk, he has created many life-long friends (as well as severe critics).

There must have been those responsible for his appointment who, finding something had immediately stirred within the Austrian problem, recalled the story of the man who rubbed a small lamp and released a genie. Then the man found he couldn't quite control the spirit. That is what happened in a way with this man who is officially based in a neat office in Salzburg but who wanders widely. His firmness matched with endeavor have become widely-known within his adopted land.

Many would cite for an example of his down-to-earth approach the day a young theological student, a volunteer worker, arrived for camp duty.

"Did you say your prayers this morning?" the short, bespectacled senior officer asked him.

"Yes, I did, Mr. Foster."

"Good," was the sincere comment. "Now I want you to stay on your knees a while longer — and get some floors scrubbed."

And the theological student afterwards thanked him for the lesson in witness he had that day on his knees before the world's homeless.

To live in Mr. Foster's new WCC homes (and any for that matter that are being built in Austria during World Refugee Year) a man needs work. This, too comes within World Council planning. Projects include a refugee furniture factory in Upper Austria and a galvanizing plant in the Salzburg Province.

Strange Talk

The galvanizing enterprise brought strange and technical talk of chrome and nickel, the names of potent acids and dipping degrees, to the Salzburg refugee center. It began out in the countryside three years ago. There was no working capital. A two-story building was acquired, and a craftsman from behind the Iron Curtain returned to his old trade.

But the profit and loss process of business which accompanies such a venture sends facts and figures on to a balance sheet with the jerkiness of a flicker-

ing silent film. The galvanizer and his refugee colleagues were craftsmen, not bookkeepers. And they fell heavily into debt. A check this month shows that Galvania, trade name for the refugee enterprise, while still owing money, is now making a small profit.

Today's team of 19, working a 45-hour peace-time week, handles anything from dental equipment to ladies' high heels. The worst days are over. Expansion awaits new capital.

Just the debts remain to be underwritten. They have become a vital issue. Closure is now a possibility under local law.

This, as with the housebuilding, is part of the four-fold WCC work of resettlement, integration, welfare work, and education. Through Church World Service, the American churches take an active part in the program to rehabilitate refugees. To supplement meager diets, there are the packages distributed by Evangelical Hilfswerk, the aid arm of Austrian Protestant churches. Into these packages go such foodstuffs as corn oil and sugar supplied by CWS.

Threadbare refugees are supplied with clothing sent by CWS. But perhaps the biggest boost given the WCC program in Austria by American churches is the sponsorship of those refugees able to migrate to the United States. Churches cooperating with Church World Service have taken responsibility for finding homes and jobs to re-establish families in a new life.

For education and the care of the young, unaccompanied people, often beset by moral problems, there are WCC working centers at Innsbruck, Badgastein, Linz, Kotschachsdorf, Spittal, and Chandlerheim.

Mr. Foster puts it this way: "We have always felt that we must do something for the young people and children. We have gone into university, high school, and general education. We have taken girls off the streets and given them a new hope in life.

"At our well known trade school for refugee children at Spittal the problem boys are being turned out as the best young blacksmiths, motor mechanics, and iron workers in the country. We have a waiting list of employers."

Chandlerheim, a holiday center for groups of boys, has become one of the most successful homes of experimental living, boys of many nations discovering a common way of life. Early days were difficult. When Hungarian boy-fighters first found rest there, they asked for guns and a rifle range in the mountains so that "we can train to go and free our country."

But as Mr. Foster tells any visitor to World Council of Churches' work in Austria: "This is the Church at work in the world. And the Church is not a home for angels but a school for sinners."

Emerson advised his fellow townsmen to manufacture schoolteachers and make them the best in the world.

Van Wyck Brooks.

OPINION AND COMMENT



THE LENTEN PERIOD is a kind of concentration of the gospel. The intensity of one's religious convictions increases during Lent, and more people worship in this period leading up to Easter than in any other time. During some periods in the year, preaching tends to become almost casual, with an emphasis on developing interest and popularity. Not so during Lent. Preaching during Lent deepens, becomes more doctrinal, almost desperate in its "proclamation." Listen discriminatingly to your pastor these Sundays and Wednesdays and you will hear an importunity and urgency that has developed in him almost unknown to him because of the whole psychological, emotional and spiritual effect which this season has. This effect should reach the listeners, too. Many modern Christians pride themselves on their religious broad-mindedness. They look with kindly tolerance on others' faith or lack of it, and are rewarded by thus escaping any missionary responsibility. If we will give it half a chance, the period of Lent rewards us in more worthy ways, one of which is the desire **to be witnesses ourselves**. We will want to be caught up in the "proclamation." We will in friendly and cheerful ways try to heighten the spirituality of our circle of acquaintances, and return the tone to seriousness when the gaiety and conviviality get out of hand. This is the discipline of the time, and its value is time-honored. Lent absorbs us all in contemplation, and after six weeks we have grown into a new appreciation for the Grace of the Creator.

MANY A magazine publishes (as does LUTHERAN TIDINGS) short epigrams or proverbs or verses which conveniently fill out a page which a longer article has left dangling. We ran across one such recently, labeled "American proverb." It ran: Nobody don't never get nothing for nothing nowhere, no time, nohow. We personally object aggressively to this philosophy (to say nothing of the horrifying grammar.) On the highest of levels, we all do get something for nothing, and Lent is a reminder of this. But also on lesser levels we receive immeasurable gifts for which we have not paid full value. We have received them out of love. We are under no obligation to return them. We all do get something for nothing. . . . The sad fact is, however, that this philosophy seems more and more part of the way of thinking of many Americans. The radio and television scandals, "payola" on high and low levels, shows how wide is the view that everything must be paid for, even duty.

MANY OF OUR 16 pages this week deal with the plight of refugees the world over. At first glance, it would seem that in the case of aid given them, they are indeed getting something for nothing. Many of

them, however, have repaid us for our meager help by being what they are — living protests against the kind of tyranny and religious persecution and civil injustice from which they flee. It has cost them. And the rest of the world has benefited by the love of liberty which they demonstrate. On March 27, many churches will observe One Great Hour of Sharing. A couple of months later, in May, many of our churches will observe Lutheran World Action Sunday. Such appeals pinpoint our opportunities to do something about the animal conditions under which many refugees must live. New hope is brought, a new chance at self-help is offered, health and nutrition are restored **if funds are made available**. We can't walk among those poor people and lift them to their feet. But our money extends the reach of our personal aid across the oceans and continents to those who need it.

AT LAST MONTH'S meeting of the National Lutheran Council in Atlantic City, representatives heard a report on the willingness of refugees to repay some of the aid granted them. In the last dozen years or so, a total of about \$4,500,000 has been advanced to refugees and "displaced persons" for travel costs across the ocean and inland to their destinations. Almost all this money has been repaid by the recipients. During 1959, repayments averaged \$26,000 per month. There are at present 3,000 outstanding accounts totaling \$650,255. Only \$32,856 in debts have been cancelled due to inability to collect, (a total of 272 accounts). Legal action has never been taken to collect loans. Some 59,000 persons have been resettled during this period.

WE WERE SORRY to receive news that the name for the merged church has now been changed away from the first choice, "Lutheran Evangelical Church in America." The JCLU meeting in New York last month voted to change the name, after only a two-month "trying out" period, to "Lutheran Church in America." The reasons given for dropping the word "Evangelical" seemed to us to be insignificant. . . . The JCLU also voted to make New York city the headquarters of the new church, scheduled for organization in 1962.

SPECIAL NOTE TO PASTORS: The dates for Pastors' Institute this year are April 26-28, and the site is Des Moines, as usual. The theme for the Institute will be "Faith and Culture" and two of the principle speakers are: Dr. Walter Leibracht, Director of the Ecumenical Institute, Evanston, Ill., and Dr. Martin Marty, Associate Editor of the Christian Century. Will this be our last Pastor's Institute? Now that the Seminary will be moving to Maywood, we must face the possibility that these annual get-togethers by our synod pastors will become a thing of the past. Future Institutes will likely take in a larger sphere of participants, and this may be fine in many respects. We will miss our more intimate fellowships, however, with men who have trained together, who have served the same churches, many of them, and whose inspirations and problems stem from such similar sources.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

AELYF Doin's

Bridgeport, Connecticut: The young people here sent boxes to those who are in the military service. We also donated two artificial Christmas trees to the church. A new law was recently passed here banning natural trees from public places. We also sold 30 YULE. We are planning a spaghetti supper for March 18 with the congregation and friends invited.

Alden, Minnesota: We, along with the Martha Circle, will be serving coffee after Lenten services here. We anticipate a fine hour of fellowship.

Tyler, Minnesota: We are reviving the old tradition of a "Fastelavns" party here on February 29. The whole family is invited and it is hoped that this can be a good evening of family fellowship. The program will consist of entertainment, judging of costumes, "ring riding," "knocking the cat out of the barrel," races and games. Square dancing and refreshments will be the climax of the evening. All proceeds will go to the camp fund.

Omaha, Nebraska: Six people met for the reorganization of our youth group on Sunday, February 14. With folk games, singing and a discussion of the basic ideas of youth work, the group agreed to try to meet regularly on the third Sunday evening of each month. Preliminary discussion of an Easter breakfast was held. On March 20, a filmstrip will be used in the program.

Des Moines, Iowa: We had a winter sports party here on February 29 at the home of one of our members. A delicious lunch was enjoyed. We are also discussing the possibilities of participating in the International Christian Youth Exchange (bringing a foreign student here to study for a year).

St. Stephen's, Chicago, Illinois: On Saturday, February 27, we had a Fastelavns party here. We invited a UELC (Danish) youth group as our guests. On Sunday evening, Mr. Dick Jessen, AELYF president, spoke to our group. We heard a lot of new ideas and hope to put many of them to good use.

Brayton, Iowa: At our last meeting, we discussed some of our future activities. A Youth Caravan meeting which was to have been held at Exira on February 14 was postponed to March 6. We also discussed a skating party and a possible exchange with Newell or Kimballton, or both. We hope to have an Easter sunrise service with breakfast together afterwards.

Diamond Lake, Minnesota?? Dagmar, Montana?? Askov, Minnesota?? Perth Amboy, New Jersey?? Others????

Announcing: Leadership Training Schools

The National Office of the American Evangelical Lutheran Youth Fellowship announces the first two district level leadership training schools for potential leaders of local LYFs. Four young people who will be in leadership positions of their local youth group are eligible to participate. These four need not necessarily be officers now. It is recommended that preference be given to younger potential leaders than to those who will be leaving LYF work in the spring due to graduation, etc. It is necessary to limit each group to four so that the sessions can be kept on a personal and intensive level.

The first school is to be held the week end of March 18, 19 and 20. Registrations should be sent in by March 10, to the AELYF office, 1100 Boyd, Des Moines, Iowa. This school will be held simultaneously in two locations: 716 West Oak Street, Greenville, Michigan, and 8500 Maryland Avenue (St. Stephen's), Chicago, Ill. Costs will be held to a minimum, but any expenses will be well worth it to each local group.

The second school will be held the week end of April 1, 2 and 3 at 1402 Main Street (Bethlehem), Cedar Falls, Iowa. Registrations for this meeting should also be sent to the AELYF office. The deadline is March 21.

It is absolutely essential that these registrations be sent on time. In order to have a successful training school, each LYF should be represented. Do it now!

Over the Typewriter

There has been a great deal of discussion going on in LUTHERAN TIDINGS and elsewhere concerning the young people of our nation, their morality or lack of it, their education or their lack of it, and so on. It would seem to us that such a complex problem deserves this discussion and that such ideas should be expressed. The complaint we have is that too often, we hear adults telling adults what is wrong. We seldom hear young people telling adults or other young people. This page has been given to young people.....if it is not used to express feelings it is just another news sheet. Are the young really "apathetic" and "disinterested?" We think not. But why should we allow adults to do our work? Sit down now and read the last issue of LUTHERAN TIDINGS. You are the subject of an article. Read the issue just before that one, and you are the subject of many articles. If you have some opinions, express them in writing and send them to your editor. We will read them and discuss them with the editor of LUTHERAN TIDINGS, and then print them if they have value. You have some time right now.... use it!

We hope you take note of the Leadership Training schools in your areas. More are being planned for Minnesota and Nebraska later on. Good leadership demands careful preparation. If you are to be a leader, attend these sessions!

THE FEAST

In every feast remember that there are two guests to be entertained, the body and the soul; and that what you give the body you presently lose, but what you give the soul remains forever. —Epictetus.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Reports of subscriptions to LUTHERAN WOMEN are coming in. Let's make a real effort in AELC to try to have "every member a subscriber." I'm sure we all want to share in what the magazine has to offer.

E. P.

Greetings to the Women of the AELC

We were requested, by the National WMS Board at the Annual Meeting last summer, to write to our Women's Page and tell about the activities in our Women's Organizations. So far, I haven't seen any reports, so I took it upon myself to tell you a little about our group here at the Diamond Lake Lutheran Church, Lake Benton, Minnesota. We are only 43 members, but we do try to do our bit to serve as best we can. We use a planned program for the year. A Program Committee of 3 or 4 women, together with our Pastor, Calvin Rossmann, plan the program topics for each meeting. Two women are responsible for the devotions and the program at each meeting. This way all of our women have a chance to participate in the work. We are privileged to have in our midst a member of the National WMS Program and Educational Committee, Esther Rossmann, our pastor's wife, and she and our pastor help us in formulating worthwhile programs. At our February meeting we had an inspiring colored film, "The Bearer of the Book," presented by the American Bible Society. We have Mission Programs, topics relating to the AELC Synod, this year "The Merger Question," Parish Education, Lenten and Easter Programs, Women of the Bible, Book Reviews, Thanksgiving and Christmas Programs planned for the coming year.

At our November meeting we invited women from the Augustana Lutheran Church and the Icelandic (ULC) Church of Ivanhoe, to meet with us and tell us how the ACLW and ULCW carried on their work in their churches. We in turn, shared our activities with them. We enjoyed this fellowship very much. We have in our county two Augustana Lutheran Churches, one Icelandic, then with the Hope Lutheran of Ruthon and Danebod at Tyler, we hope to share more fellowship together when the coming merger is completed.

At present we are sewing garments for the Dorcas Project and at our February meeting we decided, as a part of our Christian Service, to make layettes for LWR. They are so badly needed for Refugees, at hospitals, etc., in the foreign lands.

Last year we ventured into a new field and found it very gratifying, both to those we served, as well as to ourselves. A Christian Service Committee of 3 women was appointed, which met with Pastor Rossmann to formulate plans for the coming year. We di-

vided our members into groups of four. Each month last year, one of these groups visited at the Old People's Home at Tyler. We had a short program, devotions, reading and a lot of singing, the old folks love to sing, and we brought lunch for everyone. If one of their members had a birthday that month they were specially honored. Then other groups of four visited shut-ins in our own congregation. We seemed to be well received wherever we went. This year we will post the names of all of these shut-ins, and then send them a greeting on their birthday. Perhaps it isn't much we do, but we try to bring a little cheer, some spiritual inspiration and song, in the name of the church, to those that may be lonely or are unable to come to church.

At our February meeting, our WMS Key Woman, Mrs. Harold Krog, distributed leaflets and introduced us to the new woman's magazine "LUTHERAN WOMAN" to be published jointly by the Augustana ULC, AELC and Suomi Church Women. We are anxiously waiting to receive the first copy and we hope many of our women will subscribe to it and share the many good things this magazine will bring to us.

When I came to Diamond Lake in 1918, one of the Women's Projects was to sponsor a Santal Child in school for a year, and we have continued this project through the years, except during the war years, and in March our contribution will again go to the Santal Mission. We also bring in Mission boxes for the Santal Mission during the year. I hope these few notes may inspire others to share with us their activities in their women's groups. In closing may I bring to you, the Cover Page of our Program Booklet. It seems to me, to bring a challenging message to all Christian Women. At the top of the page is this question, "Have you Taken Time?" On the face of a clock appear the following words, each illustrated, "To Serve, To Bring, To Grow, To Plan, To Tell, To Give, To Invite, To Study, To Pray."

May each of us, as Christian Women of the AELC strive in a humble way, to serve in the work of our church.

Mrs. Alma Meyer.

Liberty

Our only sure hope of keeping religious liberty in this land is through the living faithfulness of those who love it. There must be no fanaticism about our struggle. We must battle as individuals and we must join in organizations. In a spirit of kindness, with perfect goodwill toward all, we must continue our struggle to keep America free and great. "Stand fast in the liberty wherewith Christ has made you free and come not again under the yoke of bondage."

C. Stanley Lowell.

Help for Hong Kong's Hordes

LWF to Open Hospital for Hong Kong Refugees

Hong Kong—(LWF)—Construction has been completed on the Lutheran World Federation's Chien Ai hospital for Chinese refugees at Fanling in the rural part of this British crown colony.

Expected to be open before the end of March, the new 50-bed institution in the New Territories is the first hospital to be established in the colony by the LWF Department of World Service whose work here already includes operation of a medical treatment center and two clinics.

In addition to facilities for serving 100 out-patients a day, the hospital will have regular wards for men and women, plus special accommodations for maternity and surgical patients and staff quarters. An operation theater, X-ray and diathermy equipment, a clinical laboratory and a dispensary also will be provided.

Special services offered by the new institution will include a dental surgery department equipped to handle 30 patients daily, a social service department, and an ambulance service to the whole New Territories area.

Establishment of the hospital has been made possible by the combined resources of a variety of interests.

The Hong Kong Jockey Club, which is located nearby, has given 400,000 Hong Kong dollars (\$70,000) for its construction, the Hong Kong government is lending 30,000 square feet of crown land to the LWF for a site, and an American source is contributing \$197,000 for furnishing and equipping the institution.

Administering the hospital at a cost of \$36,000 a year will be the Hong Kong office of the LWF/WS, of which the Rev. K. L. Stumpf is the senior official. This office has since 1954 worked in cooperation with the Hong Kong government and other voluntary organizations in providing relief and rehabilitation services for the colony's million refugees from the mainland.

In announcing the completion of the new medical

facility, Mr. Stumpf pointed out that hospital space in this colony is 800 per cent below what is considered normally needed for a population of its size.

He noted also that in terms of money, time and personnel, the medical-social work service is the largest of eight refugee aid services maintained here by LWF/WS. Since its initiation in September 1954, the service has provided medical assistance to more than 14,000 destitute Chinese. The medical treatment center in Kowloon is equipped to take care of 100 patients a day, and smaller clinics are operated in Hong Kong city and Un Long.

Vocational Training Given Hong Kong Refugees

Hong Kong—(LWF)—Free courses in tailoring and porcelain painting were opened here in November under the Lutheran World Federation's vocational training rehabilitation program for Chinese refugees.

About two dozen young escapees from the mainland, aged between 16 and 30, have enrolled for the 12-month courses. The Hong Kong branch of the LWF Department of World Service already has 170 students in 12 other classes at four vocational training centers.

Taught at the LWF classes, besides tailoring and porcelain painting, are cookery, photography, book-keeping, basic accounting, cost accounting, shoemaking, typewriting and English. Meals are provided the students during working hours.

"The best thing we can do for a young refugee is to enable him to develop himself and improve his own condition," said Lutheran World Service Senior Representative K. L. Stumpf.

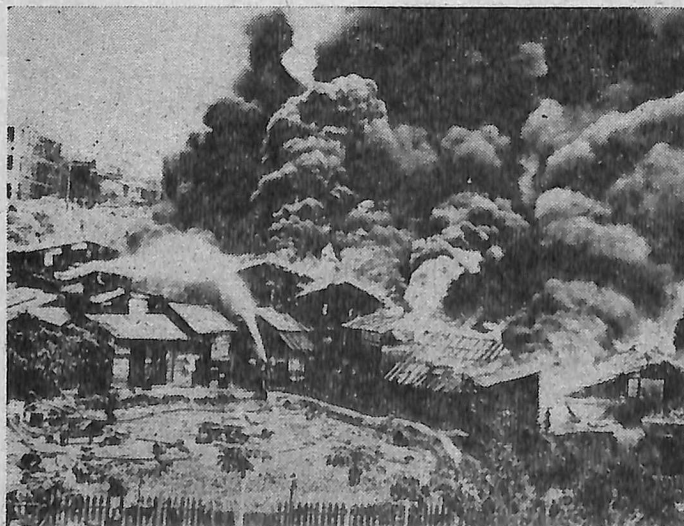
"In addition to teaching young men and women technical skills, we attempt to help them to understand the value of work and their place in the community of workers. New problems which may face them in their careers are discussed, and guidance is given in preparing them to overcome the difficulties."

Graduation certificates were handed out by Mr. Harold R. Thain of the American consulate general to 25 trainees of these Lutheran vocational centers in July, and to another 36 in September.

At the July graduation ceremony, some of the newly trained cooks could not be present because they already had jobs from which they were unable to get the afternoon off.

An employer who did give his new cook time off wrote to Mr. Stumpf: "One of your cookery students, Yu Yuen Wu, has been working here for the last three weeks. He has proved absolutely satisfactory in every way and I am highly delighted with his work. He is indeed a credit to his teacher and to your organization."

"He goes today to graduate, and I just wanted to let you know how pleased I am to have him and to wish you every success with your course. This is a fine piece of work you are doing for your lads, and I for one really appreciate it."



Squatters' villages are often wiped out by Hong Kong fires.

The Eight Degrees of Charity

There are eight degrees or steps in the duty of Charity.

The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand but not of the heart.

The second is to give cheerfully, but not proportionately, to the distress of the sufferer.

The third is to give cheerfully and proportionately, but not until solicited.

The fourth is to give cheerfully, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty and know their benefactor, without

their being known to him. Such was the conduct of some of our ancestors who used to tie up money in the corners of their cloaks so that the poor might take it unperceived.

The sixth, which rises still higher is to know the object of our bounty but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts, taking care that their own persons and names should remain unknown.

The seventh is still more meritorious, namely to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their

benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, from which the poor were maintained with equal secrecy.

Lastly, the eighth, and the most meritorious of all, is to anticipate, namely to assist the reduced fellowman either by a considerable gift or a sum of money, or by teaching him a trade or putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and the summit of charity's golden ladder.

—New York Times.

Hong Kong Refugees Freed From Money Lenders

Hong Kong—(LWF)—Money lenders with their exorbitant interest rates are now finding it a little harder to get their clutches on refugees and other needy people in this Far Eastern British colony.

The reason is the existence of a new Loan and Savings Association which has been launched on one of the resettlement estates (government refugee housing projects) through the leadership of the Rev. K. L. Stumpf, local senior representative of the Lutheran World Federation.

Functioning through an office at the Tai Hang Tung Resettlement Estate, the association "is proving its value and the supervisor in his report has showed that there was considerable need and that this need was being answered," the bulletin stated.

Applicants request loans to start businesses, get tools or machines for trades already operating, set up hawker stalls and get them licensed, buy textbooks, pay for medical care, and settle earlier loans made at higher interest, among other things.

Confidence that "this Resettlement Estates Loan and Savings Association will be of real benefit to the community and may even be the starting point for a slowly developing social security program" was

voiced by Mr. Stumpf, who as chairman of the council took the initiative in promoting the enterprise.

Head of the association during its launching period was Dr. Kenneth G. Hobart, Hong Kong director of Church World Service, an inter-Protestant agency. He said that in the first four weeks of the association's operation, 260 inquiries were received and 39 applications were approved for loans totaling 4,650 Hong Kong dollars (US \$775).

He explained that a careful investigation is made of each application. An extra Hong Kong dollar (17c) is charged for every \$12.50 (\$2.08) lent, and half of this charge is refunded if repayment is made on schedule. No payments are required for the first three months.

India Gets Major Share of Shipments From LWR

New York —(NLC)—Shipments valued at \$894,049 and totaling more than two million pounds were sent to seven countries by Lutheran World Relief during January, it was reported here by the material aid agency.

Clothing, bedding, shoes, kiddies kits, medicines and surplus foods were among the supplies distributed.

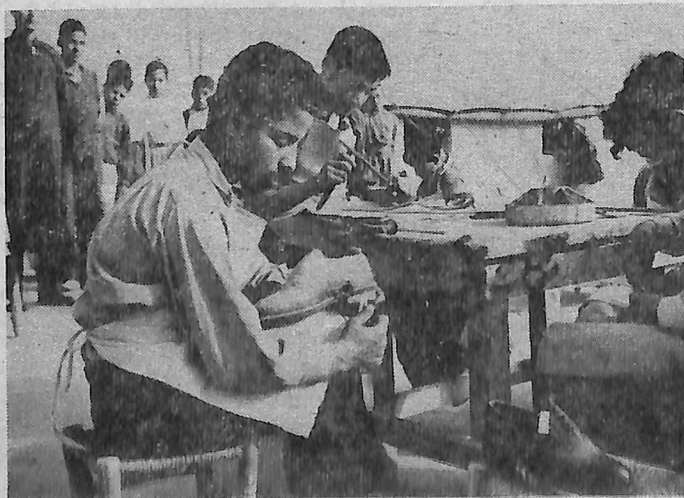
India received the largest shipment for the month, totaling 570,820 pounds, valued at \$44,913. Six cases of medical goods valued at \$6,000 were included in this shipment, as well as 569,725 pounds of surplus foods, consisting of powdered milk and wheat, valued at \$38,913.

Yugoslavia was next highest, receiving 520,075 pounds of food and clothing valued at \$180,073.

Twenty-one cases of new garments for children, provided through the Dorcas Project, were included in the shipment of 336,840 pounds sent to Jordan for distribution among refugees in the Holy Land. The Dorcas Project is a special effort on the part of Lutheran church women in America to provide refugee children with new clothing.

Also included in the Jordan shipment were bales of used clothing and bedding, kiddies kits and medical supplies, with a total value of \$327,413.

Other countries receiving the material aid were Austria, Hong Kong, Korea and Taiwan.



Arab refugee boys learn shoemaking in one of many overseas programs helping needy to help themselves. —Church World Service Photo.

The Possessed

(Continued from Page 2)

But there is another side to this story. These disciples at least tried to do something. That they failed must not obscure the fact that they tried.

Daring, unless it be associated with playing chicken on the highways, or similar stunts, is not much in vogue today. Today the guiding principle is so much that men do seem to be well expressed in the phrase "play it safe."

Surely there is such a thing as recklessness — just plain foolishness or foolhardiness. It is hardly unwise or cowardly to take all precautions that can be taken in a given situation. Not only common sense but a respect for the lives and responsibilities that God has given demands that we do not treat these carelessly. However, there are times when it is necessary to, as we say, "stick our necks out."

Daring is a word that many would not think to associate with the church of today. And at times the church may surely give a picture of anything but daring. Yet the very life of the church, from the time of its inception to the present, has been, in a large measure, dependent upon its daring as well as its vision.

The early Christians, for example, were in the fullest sense of the term, "sticking their necks out." All the odds seemed to be against these humble men and women. But because they had vision and because they were willing to dare in behalf of that vision, life is quite different for us than it might otherwise be. Nor need we go back two thousand years to see that sort of thing. Anyone who has read even a little about missionaries, modern and not so modern, cannot but be impressed with their willingness to dare for the gospel.

The vision which we have of the kingdom of God should impel us to do something about it. Our vision, at its best, is not concerned with what is generally referred to as "pie in the sky by and by," and for which we have but to sit with folded hands and wait. Our vision demands that we act in the light of what we believe to be right and true regardless of the consequences such action may have. A commitment to the kingdom of God implies and involves the giving of one's self to the purposes and will of God as clearly as these can be understood. The Christian, and the church of which he is a part, does not play it safe with anyone except God.

Finally, the church, if it is to fulfill its mission, must be possessed of the spirit of God. This is so obvious that it seems almost superfluous to say it. Yet is it very easy for the church to become possessed of spirits other than that of God. There are times when it is questionable whether the church is moved by God's spirit and serving His purposes. There was a time during the middle ages when the church was sure it was filled with the spirit of God and when it then went forth to torture and slay all who dared disagree with the precepts which it set forth. None today would say that the inquisition of that period was motivated by the spirit of God.

Always, when the church becomes zealously intent on strengthening its own power and position, it runs the risk of losing the

spirit of God. It can so easily come to exist for its own sake rather than His. When denominationalism runs rampant we may well inquire as to what has become of the spirit of God. This is not to say that denominations may not serve a good purpose. It is not necessarily such a deplorable fact that we have so many different denominations. It may even be a good thing. But, if and when the denominations begin to look down their noses at each other and if and when they begin to lay special claim on God, we may well ask what has become of His spirit.

The spirit of God may be absent from the local church too when it begins to think of itself with no regard for the greater body of Christ. The local church must always be aware that its greater glory is found in the fact that it is not local.

After Jesus had healed the boy, of whom we read in our text, the disciples asked the Master privately why they had not been able to do so. He then took the opportunity to impress on them the need for prayer.

We may think of prayer in many ways but we must take care that we do not restrict or confine it to certain preconceived ideas. Prayer is not simply a verbal formula for making God act. Prayer, in the broadest sense, is living in communion and fellowship with God. Prayer, in the very nature of the case, involves the assertion of someone greater than one's self; it means trying to bring one's self into harmony with that greater one. It means allowing one's self to be moved by the spirit of Him who is greater.

It is when the church is thus moved by the spirit of God that it dares to pursue the vision before it and thus fulfill its task and purpose.

Sometimes when we look at the time of Jesus and read of the many miracles which He performed we may be left wondering how He could do all these things and even why He did them. We may wish either that He were among us, in the flesh, today or that we could do similar things. We may feel that it is our loss that miracles no longer occur. Yet it may be that they not only do occur but that we, if we but understand, could in a sense perform miracles.

Someone has defined a miracle as being any experience which causes man to give glory to God. This is a definition that brings to mind the words of Jesus to His disciples when He said, "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven."

There are so many things around us that, if we did but see them in the right light, could cause us to give glory to God. A doctor in an African hut injects a solution into a sick native and in a short time he is well. To the native this is a miracle — though he probably gives glory to the doctor rather than to God. But is it really any less a miracle to you and to me simply because we know that that doctor administered a dose of penicillin? Is there any less reason to give glory to God just because we have a smattering of information that the native does not have? Yes, though we may not always class them as such, miracles do occur and, what is more,

we may be instruments of God in performing miracles.

The church that sees itself as a kind of cloud club, as a group of the elect, or select, will never bring glory to God. But when we as individuals, when we as a church, are possessed of vision to glimpse the kingdom of God, when we have the daring to pursue that vision and when we do so in the spirit of God, we shall fulfill our mission and men shall behold a new miracle and give new glory to God.

OUR CHURCH

Detroit, Mich. Ladies of the church here recently held a used-book sale, with proceeds to go to Lutheran World Relief. \$100 was sent to the World Refugee Fund.... Missionary Harold Riber recently preached and also lectured here, and in other Michigan congregations.

Newington, Conn. Former Pastor Willard Garred, now of Hampton, Iowa, gave a lecture here recently on the coming merger and the new church.

Solvang, Calif. The new \$100,000 administration building in the Home for the Aged here is almost completed, and will be dedicated at the winter meeting (Danish) to be held March 18-20.... Speakers at the winter meeting are Mr. P. Guldbrandsen, Berkeley; Pastor Viggo Hansen, Pasadena, and Pastors Aage Moller and Ejnar Farstrup of Solvang.

Nysted, Nebr. Announcement is made of the Fellowship Week End held in the Nebraska District each year. This year it will be held in Nysted, April 22-24. Dr. Otto Hoiberg will speak in three occasions, and there will be representative speakers also from the ULC and Augustana Churches. Missionary Harold Riber has been touring the Nebraska circuit during March.

Los Angeles, Calif. Pastor Ove Nielsen preached here February 28 at a joint service held with Emanuel and Our Redeemer (Aug.) Lutheran churches. He also spoke at services in Solvang the same day. He was in California to arrange for new clothing depots in the area to receive donated clothes for LWR.... Missionary Harold Riber will speak in Los Angeles on April 3, and will also visit Solvang, Fresno, and Salinas, as well as other West Coast cities during April.

Edison Township, New Jersey. Rev. A. E. Farstrup, Vice President AELC, preached and lectured in our church here on February 21st, when he was in the East for the JCLU meeting.

Tyler, Minn. Dates have been announced for the annual Dannebod Leisure Time Workshop: July 24-30, 1960.

Hartford, Conn. Mr. Herluf Jensen, of the United Student Christian Council, New York, and son of Synod President Alfred Jensen, has been invited to be guest speaker at 1960 Reformation Sunday services in this city. He was invited by the Greater Hartford Lutheran Ministerial Association. Pastor Holger Nielsen was elected secretary-treasurer of the Association at its re-

Filmstrip Review

"Examining Our Church," Filmstrip, 33 rpm record, produced by National Lutheran Council Division of American Missions, Department of Urban Church Planning. This excellent filmstrip shows a suburban congregation engaging in the self study recommended by the National Lutheran Council and emphasizes the process of congregational activity in the mapping and charting of certain aspects of the church and of congregational discussion when interpreting the meaning of them. The filmstrip also depicts the values that may be received by a congregation when it hears speakers from community agencies such as planning commissions and as it engages in a cooperative study with neighboring

congregations. This filmstrip should be seen by every urban congregation in our synod, whether in the downtown area or in suburbs; it would be well if the person who had shown the film was also familiar with Walter Kloetzli's excellent book "Urban Church Planning," of which the filmstrip is a "pictured result" in action. The filmstrip will cause a congregation to think. This thinking should be followed up with appropriate action. This filmstrip can be shown to the congregation, the men's club, the ladies' auxiliaries, and would also be worthwhile for the youth fellowship. This filmstrip is now available from the Grand View College Film Library, Des Moines 16, Iowa the only charge is for return postage. Make plans now to see it soon!

The Voice From Grand View

WE WIN THE GAME

(and Lose Eight Trophies!)

Just how does a thing like that happen? We don't know. Now there might not be any connection between these facts, but as a reporter, we merely relay the facts, and in this case, in sequence. Whatever conclusions you draw therefrom — well, it is up to you! Ellsworth Junior College, this year one of the so-called "top" teams in Iowa, came all the way to Des Moines to suffer an ignominious defeat from the Vikings. Prejudice is our middle name, but what would you call it? The score was 101-70!!! That was Friday night, and Friday night some vandals broke into the Main building of GVC, broke the glass cases housing our trophies, and made off with about eight of them. We have only one suggestion, and that is to get our team out "on the road" to win some more. They're good sports, and don't exactly mind providing trophies for us, but we would like to keep them. Who did it?? We don't know, and aren't accusing anyone, but with the Des Moines police in action, who knows? We might get them back!!!

To more pleasant things. A group of students and a couple of professors as chaperones are hoping to take a field trip to Independence, Missouri and Kansas City, on Saturday and Sunday, April 2 and 3. The purpose is to visit the Truman Library, and the Tabernacle of the Reorganized Church of Jesus Christ of Latter Day Saints. This church has a magnificent organ, and it is hoped that Mr. Speed might

cent meeting, which includes members of ULCA, Augustana, AELC and Missouri Synod.

Cozad, Nebr. Harold Riber spoke here February 28. Pastor Thorvald Hansen has announced a series of "Lenten Meetings" to be held Wednesdays during Lent, dealing with doctrinal and historical questions about the Christian church, in general. Coffee fellowships are planned following each of these meetings, and baby-sitter service is provided.

be able to play it, and explain some of its intricacies. So far, Prof. Gerald Rasmussen is in the process of interesting students in this tour. It is his idea, and we think an excellent one. Mr. Williamsen also is interested, and we hear that about thirty students are also putting aside their "funds" to pay for this trip. Good idea, isn't it? And listen, you don't have to be a Democrat in order to tag along. How about that?

One of our English teachers, Mrs. Kier, is creating quite a lot of interest in a new type of magazine for GVC. It is expected to make its debut this spring, and will have as its main purpose a desire to foster creative writing. We are quite thrilled about it.

The Alumni Lecture Series for 1960 will start on Wednesday, March 9, with a meeting for the student body, entitled: "Turkey: A Society in Transition." There is to be an open meeting Wednesday night to which the public is invited. This one will have as its title: "...and Skies Are Sometimes Blue as Mine." On Thursday, March 10, the students will hear: "The Ugly American at Work." The Wednesday evening meeting will feature selected color slides. Now that you are curious enough about the lectures, we shall tell you that our speaker will be Dr. Otto G. Hoiberg.

We promised, did we not, that we would provide you with the subjects and dates of our faculty appearances on Des Moines' Educational TV, as well as the names of the participants. Here you are:

March 3, Miss Ruth Farstrup, **Act One** by Moss Hart.

March 10, Professor Wilbur Williamson, **The Academic Mind** by Lazarsfeld and Thielers.

March 17, Professor Marvin Jessen, **Asa Gray** by A. Hunter Dupree.

March 24, Dr. Ernest D. Nielsen, **Soren Kirkegaard** by Johannes Hohlenberg.

Guess we have rambled on at some length now, so will say so long for now, and please if YOU have our trophies, return them, huh, please?? **Info, Inc.**

Acknowledgment of Receipts From the Synod Treasurer

Balance of 1959 Receipts:

For the Synod Budget:

Unassigned: (by congregation)	
Bridgeport, Conn.	\$ 339.50
Newark, N. J.	113.00
Davey, Nebr.	115.00
Troy New York	570.45
Marinette, Wis.	81.48
For Grand View College:	
Dwight, Ill.	25.00

Total	\$ 1,244.43
Previously acknowledged --	100,052.23

Total Receipts for Congrega-	
tional Goals	\$101,296.66

Pastors' Pension Contributions:

Rev. Ronald Jespersen	\$ 7.30
Rev. Axel Kildegaard	78.00
Rev. Ernest Nielsen	107.49

Total	\$ 192.49
Previously acknowledged ---	4,271.23

\$4,464.02

Annual Reports:

Marinette, Wis.	1.00
Previously acknowledged ---	591.00
	\$ 592.00

Total received by Synod Treas-	
urer for 1959 Budget ----	\$106,352.68
Add: Direct receipts	

Danish Lutheran Children's Home, Chicago, Ill.

Received from:	
First Lutheran Sunday School,	
Watsonville	\$ 25.87
Trinity Lutheran Church,	
Greenville	34.58
Juhl Sunday School, Marlette,	
Michigan	5.00
St. Peter's Lutheran Church,	
Dwight, Ill.	83.25
St. Stephen's Sunday School,	
Chicago, Ill.	25.00
Fredsville Lutheran Sunday	
School, Cedar Falls, Iowa --	75.00
Settlement Lutheran Sunday	
School, Michigan	10.00
First Lutheran Sunday School,	
Alden, Minn.	20.00
Zion Lutheran Sunday School,	
Marlette, Michigan	5.00
Gertrude Guild, Clinton, Iowa	
7.50	
St. Stephen's Lutheran Church,	
Clinton, Iowa	10.00
Trinity Lutheran Sunday	
School, Greenville, Mich. --	5.00
Immanuel Ladies' Aid, Troy,	
New York	10.00
St. Stephen's Sunday School,	
Chicago, Ill.	15.00
Nazareth Ladies' Aid, Withee,	
Wisconsin	10.00
St. John's Ladies' Aid, Seattle	
25.00	
First Lutheran Ladies' Aid,	
Alden, Minn.	10.00

St. Ansgar's and Bethany Sunday School, Lindsay, Nebr.	43.56
English L. A., Alden, Minn.	10.00
St. Stephen's WMS, Chicago, Illinois	10.00
St. Peter's Lutheran Sunday School, Hay Springs, Nebr.	10.00
St. Peter's Lutheran Ladies' Aid, Hay Springs, Nebr.	10.00
Danevang Sunday School, Danevang, Texas	15.00
Lutheran Church Women, Marquette, Nebr.	25.00
Fredsville Lutheran Guild, Cedar Falls, Iowa	20.00
Emmanuel Lutheran Guild, Los Angeles, Calif.	25.00
Ladies' Aid, Grant, Mich.	10.00
Bethlehem Church, Cedar Falls, Iowa	32.50
Bethesda Lutheran Church, Newark, N. J.	18.00
First Lutheran Ladies' Aid, Alden, Minn.	25.00
St. Stephen's Ladies' Aid, Chicago, Ill.	35.00
St. Ansgar's Lutheran Church, Pasadena, Calif.	10.00

\$ 675.26

Tyler Lutheran Home, Tyler, Minn.:

Ladies' Aid, Marquette, Nebr.	\$ 10.00
Annex Club, Seattle, Wash.	10.00
Ladies' Aid, Gayville, S. D.	25.00
Ladies' Aid, Dagmar, Mont.	15.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	25.00
Ladies' Aid, Hampton, Iowa	10.00

\$ 95.00

Seamen's Mission, Brooklyn, New York:

Ladies' Aid, Wayne, Alberta,

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 _____

March 5, 1960

City _____ State _____
New Address _____
Name _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3

Canada	\$ 25.00
Bone Lake Lutheran Church, Luck, Wis.	10.00
Ladies' Aid, Dagmar, Mont.	15.00
St. Stephen's WMS, Chicago, Ill.	10.00
Ladies' Aid, Menominee, Mich.	5.00
Danish Mission Circle, Racine, Wis.	10.00
Danish L. A., Danevang, Texas	15.00
Ladies' Aid, Troy, N. Y.	10.00
Ladies' Aid, Newark, N. J.	10.00
St. Stephen's Ladies' Aid, Chicago, Ill.	10.00
Sidney Dorcas Club, Sidney, Mich.	5.00
St. Stephen's WMS, Chicago, Ill.	10.00
St. Ansgar's Lutheran Guild, Salinas, Calif.	10.00
St. John's Guiding Circle, Ringsted Iowa	10.00
Ladies' Aid, Seattle, Wash.	10.00
Danish Ladies' Aid, Solvang, Calif.	15.00
Volmer Ladies' Aid, Dagmar, Mont.	15.00
West Denmark Ladies' Aid, Luck, Wis.	5.00
Ladies' Aid, Detroit, Mich.	20.00
Vesper Guild, Solvang, Calif.	10.00
Ladies' Aid, Hampton, Iowa	10.00

\$ 240.00

Total Receipts for 1959 Synod Budget \$107,362.94

Received for Items Outside of the Budget:**For Lutheran World Action:**

Sunday School, Seattle, Wash. (for aid to Refugee Children)	\$ 137.30
Fredsville, Iowa	146.00
Davey, Nebr.	26.40
Marinette, Wis.	17.29

Total 326.99
Previously acknowledged 20,106.18

Total LWA for 1959 \$20,433.17

For District V Home Mission:

St. Peder's Lutheran Church, Minneapolis, Minn.	\$ 57.15
-------------------------------------------------	----------

For Faith and Life Advance:

(Congregations)	
Seattle, Wash.	\$ 456.00
Racine, Wis.	99.50
Muskegon, Mich.	900.00
	\$1,455.50

For American Bible Society:

Mrs. Wm. C. Groth, Ludington, Mich.	\$ 10.00
Waterloo, Iowa	15.35
Cordova, Nebr.	2.00
Cedar Falls, Iowa	10.00
Racine, Wis.	6.75
Solvang, Calif.	5.00
Kimballton, Iowa	15.00

\$ 64.10

For Des Moines Old People's Home:

Ladies' Aid, Fredsville, Iowa	\$ 10.00
-------------------------------	----------

Ladies' Aid, Clinton, Iowa	10.00
Bethlehem Lutheran, Cedar Falls, Iowa	25.00
Kimballton, Iowa	15.00
Total	60.00

For Wisconsin Lutheran Student Foundation:

Bethania Congregation, Racine, Wis.	\$ 363.78
-------------------------------------	-----------

For Lutheran Welfare Society of Wisconsin:

Racine, Wis., Advent Offering	\$ 115.14
Racine, Wis., Evening Circle	20.00
Racine, Wis., Ladies' Aid	10.00
Racine, Wis., General	363.77

Total \$ 508.91

For Lutheran Welfare Society of Iowa:

Fredsville Ladies' Aid, Cedar Falls, Iowa	\$ 25.00
-------------------------------------------	----------

For Lutheran Welfare of Minn.

Danish Ladies' Aid, Tyler, Minn.	10.00
----------------------------------	-------

For Solvang Lutheran Home:

Des Moines, Iowa	\$ 10.00
------------------	----------

From AELC National WMS:

For Seamen's Mission	\$ 15.00
For Tyler Lutheran Home	33.65
For Pioneer Memorial Home, Askov, Minn.	33.65

For Lutheran World Federation:

Seattle, Wash.	\$ 25.00
----------------	----------

For Lutheran Orient Mission:

Bethania Lutheran Church, Racine, Wis.	\$ 10.00
----------------------------------------	----------

For North Cedar Building Fund:

St. Peter's Lutheran Church, Cedar Falls, Iowa	\$ 102.00
Luther Memorial Church, Des Moines, Iowa	134.00
Fredsville Lutheran Church, Cedar Falls, Iowa	169.00
Nain Lutheran Church, Newell, Iowa	584.00
St. Ansgar's, Waterloo, Iowa	771.50
St. John's, Hampton, Iowa	100.00
Luther Memorial Church, Des Moines, Iowa	100.00
St. Peter's Lutheran Church, Cedar Falls, Iowa	25.50
Brayton Lutheran Church, Brayton, Iowa	47.80
Total	\$2,033.80

Respectfully submitted,

American Evangelical Lutheran Church,

M. C. Miller, Treasurer.
79 West Road,
Circle Pines, Minnesota