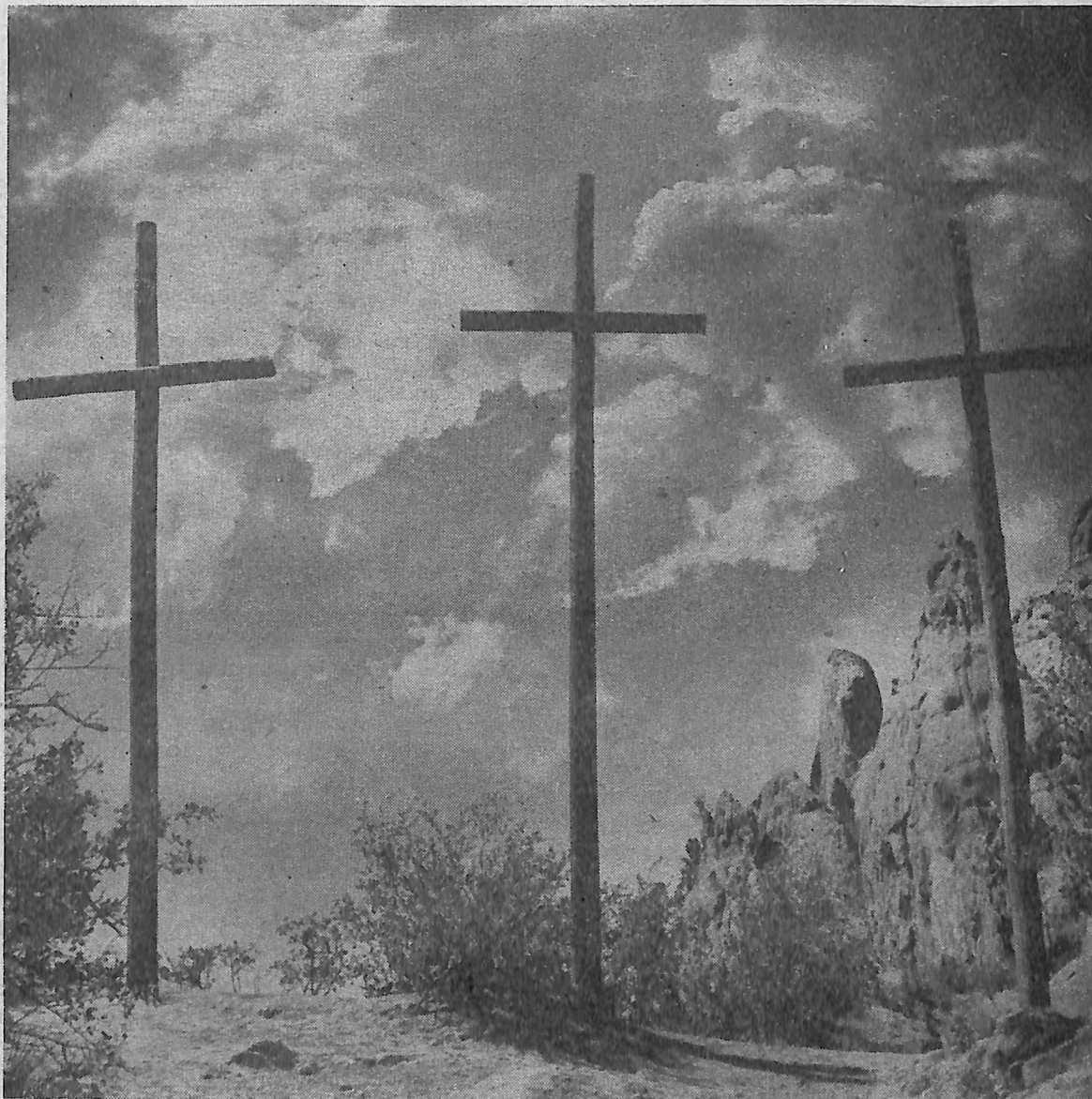


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



All Is in Our Father's Hands

All is in our Father's hands,
Spirit led as love demands.
To the glory of the Father
By His grace we gladly gather
In the name of Christ our Lord.

Rest, O Man, for Hope is won
Freely given in His Son.
To the glory of the Father
By His grace we gladly gather
In the name of Christ our Lord.

Shared with Him is Life and Light,
Peace and glory, power and might.
To the glory of the Father
By His grace we gladly gather
In the name of Christ, our Lord.

N. F. S. Grundtvig.

(Translated by Saralice Petersen)

Thoughts in a Bus Station

Pastor Thorvald Hansen

Bus, railroad and airline terminals in large cities are fascinating places. All sorts of items and devices appeal for the waiting traveler's time and money. There are, in addition to shops of all kinds, coin machines for dispensing everything from insurance policies and postage stamps to coffee and photographs.

One such device, which I saw recently, is especially interesting. It is a machine that, when the proper sum is inserted, will engrave the Lord's Prayer on a penny. A sign proclaims the wonders of this feat and urges the traveler to insert his money and get one of these pennies so he may carry it as a good luck charm.

The Lord's Prayer on a penny as a good luck charm — the idea is almost too ridiculous, if not blasphemous, to merit further consideration. Why be concerned because some misguided "genius" has found a way to cash in on the Lord's Prayer?

But it may be that there is more to this than a blasphemous enterprise in a bus station. Perhaps this "genius" has hit upon a truth about our concept of religion — that it should be as simple as slipping a coin into a slot and that it should pay off in good luck.

When we speak of religion in general, and prayer in particular, it is easy to infer, and it is sometimes deliberately implied, that if we pray often enough, if we are generous enough in our giving and if we display our religion prominently enough (what an abundance of trash, hallowed by a scripture passage, one can find in the catalogue of any church publishing house) God will send us a large measure of good luck. Who has not read of those who have attributed their prosperity to their generosity toward the church? Who has not heard stories of prayers being answered by a fat check? How easy it is to fall victim to the notion that "religion pays off." It is but a short step from this to the idea of carrying the Lord's Prayer on a penny as a good luck charm.

But Jesus knows of no such notions. In a sense it may be said that no one had worse luck than He. The Lenten season, which is now upon us, reminds us that He who went about doing good, who preached and prayed, who helped and healed and who revealed God in all He said and did, reaped a cross on calvary as His reward. Nor, did Jesus promise what we might consider good luck. Indeed, He promised quite the reverse.

Of course there is a blessing in following the Master. Of course there is a blessing in the Lord's Prayer. But it is hardly the sort of thing we would call good luck. It has nothing to do with fortune

Plan Now to Attend The Waterloo Convention

The dates for the 1960 Annual Convention of the American Evangelical Lutheran Church are August 9-14. Headquarters will be the new Westminster Presbyterian Church of Waterloo. One of the invited speakers has already been announced: Mrs. Ruth Youngdahl Nelson of Washington, D. C., who will speak under the auspices of the Women's Mission Society.

Several nearby AELC churches are volunteering to take in guests to aid the Waterloo church (St. Ansgar's, Richard Sorensen, Pastor) in housing both guests and delegates. The general chairman of the convention (local arrangements) is Mr. Axel Larsen, with Mr. John Lund as his assistant.

or misfortune, with prosperity or adversity, or with any of the other circumstances in which we may find ourselves. It is a spiritual blessing. It is a blessing of grace and peace from God that enables the spirit to dare and bear and trust "in spite of dungeon, fire and sword." It is "the peace of God, which passes all understanding...."

This blessing does not come to us because we repeat certain formulas nor yet because we prominently display an interest in religion. It certainly does not come to us because we carry a pocket piece engraved with the Lord's Prayer. The blessing comes as a free gift of God.

However, the acceptance, the realization of it, involves a response. It involves humility, repentance, forgiveness and love — things that are much more difficult than putting a coin into a slot.

If the gullible want to believe there is good luck in a pocket piece that is their affair. But God's blessing does not attach to trinkets, no matter how religiously inscribed they may be. God's blessing is real but it is not to be had at a vending machine.

—Cozad Church Paper.

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*At Easter We Feel**The Nearness of Christ*

Lowell Russell Ditzen

"While they communed together and reasoned, Jesus himself drew near and went with them."—Luke 24:15

 ONE OF THE AMAZING THINGS about the Bible is its capacity to give new truth, no matter how many times the old story may have been read. I had that experience as I mused over the story of the road to Emmaus. Its picture glowed with a meaning I had never sensed before.

This is the story: Two of the disciples were going down from Jerusalem on the road to Emmaus. It was Sunday, the first day of the week. It must have been just at dawn. Travelers in that part of the world always began their journeys as night gave way to day. The cool of the morning was congenial to walking on a road.

As they went down over the rocky trail from the great city, they must have seen more and more of the lilies beloved by the Master. In the valleys, still shadowed from the morning light, they saw those flowers, diademed with the dew of the night. It was a hushed time. There were not many travelers on the road. Behind the two disciples were brutal memories of Friday, the day of the Crucifixion, and then the memory of the sad and so empty Saturday.

What a hollow time that day Saturday must have been for all the disciples! The shouting mobs, the tumult, and the crush of excitement were gone. Each man lived alone, wrapped in his own stunned, personal realization of the Master's death! No more would they see those penetrating eyes. No longer would they hear the teaching that was graced with the simplicity of the sky and the strength of the mountains. How great was their loss! One by one, they must have been thinking, "With the bottom pulled out, on what can I stand? Shall I go back home? Shall I take up tax gathering, or fishing, or what-have-you, once again?"

In such an atmosphere of emptiness, sorrow and perplexity, two of them were walking down the road to Emmaus. Although silent for a time, eventually they began to talk to each other. As they "communized," their solitariness merged into a togetherness. In talking and sharing their hearts, they came closer to each other.

Notice the words, "as they communized and reasoned." What they said, we do not know. One might very well have said, "I think the Master, even though we will never see Him again, would want us to be brave and helpful especially so now. Remember how He tried to teach and guide us? He spoke so often of being brave and selfless when He was with us. He surely would want us to be that way now." His companion might well have replied, "Yes. And this thought

occurred to me. Because we were so close to Him, we have a special responsibility to see that the goodness we knew in Him is passed on to others." I think it's logical to assume that there was less despair, less heaviness of spirit, because of their communizing and reasoning. And the lovely passage adds that, as they communized together and reasoned, "Jesus Himself drew near and went with them."

Here is a beautiful facet to the Easter story. What is it saying?

The goodness of God, the divine love for man, the rich truth that was in Christ, this could never stay shut up in a stifling tomb? It's bound to live forever. As Jesus sought to draw near to men in His earthly life, His spirit will do so forever. He rises from any restricting grave of doubt and despair. Hope will roll aside the stone, and **He will draw near to men who commune about spiritual things and who reason constructively on any Emmaus road. He will draw near and go with you to the end of time!** That is a wonderful truth for an Easter morning. It is one to lay hold of and take with us for all the days that lie ahead.

See how clearly it dovetails into what is universal experience for us in our daily lives. When we meditate and reason about life's possibilities, we feel the continual nearness of both the heights and the depths, the glories and the despairs, the triumphs and the defeats that can be ours.

A biographer of the Prophet Mohammed wrote of the early period when his life was being sought. Mohammed lived in caves, evaded discovery by disguise, fled hither and yon, and often, the writer went on to say, his escape turned on a straw. Some rider's horse took fright. A storm, or the indecision of a pursuer — on the turn of such tiny things, Mohammed's life was saved. Danger and death were ever near.

Is it not so for us? You have heard friends of yours, say, and perhaps you have said it yourself, "How close I was to physical tragedy. That plane that crashed was one on which I so easily might have been a passenger." Or, "There was a horrible accident on the highway, which, except for fortuitous circumstances might have had me the victim." Crippling disease strikes at someone so close to you. You, yourself, may have spoken the words many have asked: "Why wasn't I the one?"

One reason we are so moved by tragedies we see in the theater is that we know the closeness of sorrow

Dr. Ditzen is the distinguished minister of the Reformed Church in Bronxville, New York.—Editor.

and tragedy to our own lives. The burdens that man on the stage must bear could, so easily, be upon my own shoulders. But for some hand of restraining influence, the brutal act he did might have been done by me! The fateful corner, the wrong turn which he took — but for a soft guiding — I might have taken that turn, too! One saintly life, looking on a drunk sprawled in the gutter, put it this way, "There but for the grace of God am I." How near, how continually near, is error and tragedy and sin and despair!

But we know, too, how close beauty is, and goodness, and peace, and love. You may have seen, as I have, the setting sun through the gnarled trees of Monterey, California. Others of you have stood in awe as the sun threw its robes of glory over simple farm yards and majestic mountain peaks in Switzerland or Bavaria. But no sunset has the possibility of more loveliness than that which paints the sky over the village where you live.

How near is beauty? The lilies of Bermuda can be unappreciated by the hurried tourist, while you can find all of the loveliness and wonder of creation in the flower that is on your shoulder, in your garden, upon the altar of your church. And your heart's desire — what you want most — like the man who searched for diamonds all over the world, only to find that they had been in his own back yard all the time — is so close, too!

The Bible, all along its wide and varied course, is attempting to get this message through to you and to me. For thousands of years, God has been trying to send His message to you. The 22nd Psalm sees plainly, as do we, that "Trouble is near." But then that writer of the Psalm pleads, "O God, who planted hope in my heart, even when I was in my mother's womb, be not far from me." God can be as close as trouble.

Another beautiful Psalm, the 139th, seeks again to get the message through that God is near. "Whither shall I go from Thy spirit?... If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." God is near. Are you letting His message become truth for you?

In Easter the message is put in bold-faced letters we cannot fail to see. In the life of Christ and in His living presence, God is trying to say, "Read my message in Jesus. This is how I want to come near and go with you down the plainest road, leading to the simplest village, to the humblest homes and hearts. My spirit in Christ would draw near and go with you." Although the dark valleys are near, we can go calmly into the blackest, for we are not alone. Out of the depths or on the heights it can be our own voice speaking, "I will fear no evil, for thou art with me."

Will you take this shining truth, not alone for the day, but for the year? **Christ seeks to draw near to you and me and go with us in the way that is ours.**

At the side of Trinity Church in Boston, the citizens

erected a statue to the memory of the great Phillips Brooks. It portrays the beloved preacher in the act of speaking. He is using well his skill. Standing behind him is the figure of Christ, putting His hand gently on the shoulder of the preacher. I believe the sculptor was trying to say, that the experience on the road to Emmaus, of Jesus' drawing near and going with man, is for all men and for all time.

Where is your Emmaus Road? For you as a woman, it is in the home planning menus, keeping buttons sewn on, holding a sick child in your arms in the long night hours as weariness and fear tear at your energies and spirit. Home builder and mother, do you at times wish that there might be some mystic power of God that could come close to help and heal? The Easter faith affirms a power for days, and nights like that. It says Jesus seeks to draw near you, to go with you, to be with you, in the tedious and troubled hours. His hand will touch your shoulder there on your Emmaus road.

As a man, you may be in the hurly-burly of competitive business life, where your nerves are stretched taut, where important decisions clamor for action, where the tempo mounts to a deafening pitch. Have you not known times when you wish for peace and some clear guidance that you couldn't find in yourself? Do not leave out of your experience the reality of God's guidance in the living presence of Christ.

What this Easter truth is trying to say is that religion is not something for ministers to talk about on a Sunday morning. It is a living, cleansing, calming power. It is the spirit of the living Christ, seeking to be with you, near you, on any Emmaus road where you are — a power to touch your shoulder. In your faith in Him, and in His living presence, you may find His strength and calm for any occasion.

How often young people feel that their life is so insignificant. Have you felt or maybe even said, "I'm overlooked by the adults in the family. No one really understands me or seems to be much concerned for me." It is not true.

Through the picture of Easter morning your religion is trying to say, "God has been trying to be near to you. He seeks to come near in Jesus, who wants to be with you — at the side of your desk in school, at your play, in your hopes, and in your dreams of the fine person He knows you will become. He draws near. He wants to go with you."

In St. Paul's Cathedral, London, is a copy of the familiar painting based on the verse, "Behold, I stand at the door and knock." The door is every man's soul. The Master is at the door knocking. But the latch is on the inside. Jesus cannot batter down the door. He cannot turn the knob, for there is no key on the outside. The only way He can get in is by the inward opening. And that must be done by you.

Turn the latch! Those disciples began to do it. As



CHRISTIAN COLLEGE DAY - APRIL 24

Why the Junior College?

Dr. Jesse P. Bogue

WHILE PRIVATE colleges tend to draw students from rather wide areas, generally speaking the smaller church-related junior colleges serve more largely the approximate areas in which they are located. There are many places in which a good junior college can prosper but where the more expensive senior institution could not exist except under very unusual circumstances. The cost of attempting to give wide distribution to senior colleges would be prohibitive.

The first junior college still in existence is Decatur Baptist College in Texas. It was founded as a senior institution in 1891. Five years later it was taken over by its creditors. In 1897 the Baptist General Convention of Texas bought the property and established a two-year college. Since that time it has prospered, and today it has a campus of 106 acres and buildings worth in excess of \$1,000,000. Other examples could be given to show how a strong two-year college can do honest educational work in contrast to poor work by a senior college located in the same area. During my term of office with the American Association I have seen some junior colleges become senior colleges, fail in this undertaking, and return to junior status. I have seen others assume senior status without adding any considerable number to their enrollments. Their graduating classes have been very small because students continued to leave at the end of the second year as they did when these schools were junior colleges.

If there were valid reasons for Christian education at any time in our history, those reasons are still valid now, and probably more so. Initially, churches founded schools and colleges so that the children and youth might have some kind of education. That, however was not the principal reason for pioneering in this field. The founding fathers believed that Christian schools had something valuable to offer which could not be given in public institutions. We are today the inheritors of the founding fathers' foresight, insight and sacrifices. The vast majority of our church-related institutions were established by former generations. Shall we not do now for our own children and those of the more immediate generations what our forefathers did for us!

What are some of the unique characteristics of Christian education? Naturally, the freedom to select persons of outstanding Christian character and personalities is a freedom and obligation of church-related institutions. The content of courses of study may not always be essentially different in a Christian college from similar courses in the public colleges, but the atmosphere and attitudes in which they are taught can be essentially different. And attitudes are as impor-

tant as substance and content. Christian colleges are free to offer and even require basic education in Christian ethics and religious concepts. In student life and extra-curricular activities these schools can and should provide social and recreational programs in harmony with Christian ethics. Even in athletic programs and practices on the field of contest and in the bleachers, Christian colleges can show that good sportsmanship and Christian ethics harmonize. It should be said that if the church-related colleges and universities cannot and do not show the superiority of Christian attitudes and demonstrate the values of the spirit and ethics of the Christian way of life, then they have no legitimate claim for support from the churches and should not expect to receive it. What we have said is in no way an unfavorable reflection on public institutions. Most of them go as far as they can within the limitations of legal enactments. People in public institutions know, however, that they are obliged to work without some of the freedoms accorded to church-related colleges.

It has been said many times that a church-related college depends in the long run on a college-related church. It is my judgment that if the churches wish to control their colleges, they will have to support them financially. I believe that consistent and dependable giving by religious people to education is the best source of financial stability, just as I believe that local taxes and state aid are the best sources of income for public education.

A few years ago it was my pleasure to participate in a state survey of higher education for the Baptists in one of our southern states. After a study of a university, three junior colleges and three secondary schools, we were obliged to say that there were only two roads open ahead: one, close some of the schools; two, increase support and give them what they need and deserve. The State Convention said, "This is no time to retreat. We are closing none of our schools. We shall attempt to double our financial support and in time aim at an average of \$3.00 per year per member." Results from this position are already in evidence with one junior college receiving nearly \$100,000 a year, another \$60,000, and the university is receiving about \$224,000 in contrast to about \$100,000 when our study was made! This is the outstanding record of progress of the Baptists in Virginia.

In North Carolina the Baptists are giving annually nearly \$1,000,000 to their institutions of higher learning directly from the churches. They have seven institutions, five of which are junior colleges. This is an excellent record, and it is reflected in the fact that the Baptist junior colleges now enroll nearly twice as many students as any other junior colleges related to church bodies.

The future of the church-related junior colleges depends on how well they carry forward essential Christian education and make themselves worthy of financial support. It depends on how well they render

Dr. Bogue, who died recently, was known throughout the nation for his distinguished service as Executive Secretary of the American Association of Junior Colleges. The article is printed here in behalf of Grand View College, Des Moines, Iowa.

(Continued on Page 13)

In the Land

Where the Wind Grows Colder

Baden Hickman**World Refugee Year Reporter for the
World Council of Churches**

Tunis, Tunisia

FOLLOWING DUST settles on eyebrows, hair and ear-rims, crusting like cheap face-powder wrongly applied and hopelessly out of tone. There is an unsettling whiff, an oppressive odor. It is only half-light.

Then, blinking you see the heaving figure of the young Arab woman, squatting otherwise motionless in the corner of the drab dwelling. Her bite-blotched face turns in a challenge and then gazes back into the weak glow of the single burning log.

This is a gourbis (primitive dwelling); within is a refugee. The place is a windy Tunisian hillside not far from the Algerian border. And this is the twentieth century.

The picture is not necessarily typical of the plight of a quarter of a million men, women and children at present exiled in Tunisia and Morocco. Not all are ill, but neither has every fleeing family found mud, twigs and clay sufficient to shelter within.

It is instead the picture of one. Study her closely. Her head now rests on a "pillow" of craggy rock jutting up from the earth floor. One sandaled foot bothers the burning stump; reluctantly it flickers on. She dozes. Around her gourbis, just about the size of an average double bed, are the belongings of the seven residents (four adults, three children). There are spoons, a few dishes and tattered bags.

She is a mother with a cold, but this could not be called a home. It is a somber futility where days are brooded away and where the wind outside grows stronger and colder.

Through the yard-high open doorway again, and refugees step forward. Some come slowly forward to greet you from among the trees where they also live. The men are mostly old, the women thin-faced, and the many children shy.

It is all so invisible on this border hillside: uncertainty and frustration. There are sores, scaling skins, too many children with clothing as flimsy as gossamer, and an absence of any real purpose.

Here, and amid the gourbis and caves along the whole Tunisian border, the spiritual degradation that accompanies immobility and indifference is revealed. Here are cold, idleness, insecurity, poverty and an alien environment. The refugees are listless, and it is a languidness which does not come from past malnutrition alone.

Still Hopeful

Yet the Algerian refugee situation is as different to the European problem as the people themselves. In the border mountains, scrub and forests where

thousands can be found in their gourbis and hill-side burrows, the smiles of sincere welcome are not vacant ones. There is no ultimate resignation. Each firmly believes he will one day go home. And no doubt he will.

Meanwhile, the young woman in the semi-darkness whose household has only two blankets, the old men and the children, must be kept **alive**. The problem is as simple and as dramatic as that.

Two huge humanitarian operations are underway. The joint forces of the League of Red Cross Societies and the United Nations High Commissioner for Refugees in Tunisia are distributing a minimum of relief from 37 countryside centers. Basic food, soap and limited medical aid are handed out. The minimum daily individual ration of 1,600 calories has been reached just in time for the winter.

Blankets, thousands of them, have become the priority need. They must be here by the beginning of January, at least one to a person, if Tunisia's shivering January is not to claim refugee victims. It is frequently below freezing where they await relief. Ships and planes are said to be on their way. Will they be in time?

No longer is it even suggested that the hardened Algerians might even be able to withstand another winter without special covering or garments. Four years ago this might have been the case; after all, some are normally nomads, even cave-dwellers. Time, however, has taken its heavy and inevitable toll. TB figures are known to be high. A doctor in one of the areas uses the medical phrases that "physical resistance is down," the decline in health standards is "serious but not grave," and that the situation needs "attention."

Emergency milk centers for the children, which are being set up in more and more areas, spotlight the situations — and the speedy benefits such action brings. Ragged youngsters up to the age of 15 travel each day to the tent milk stations for their mug of liquid vitamins. White-uniformed staff allocate the milk to hundreds in a few hours. Then the children wander back to their families. Few attend school. Within four weeks, it is reported, the children are looking better.

The facts and figures behind the Tunisian refugee situation are startling in their simplicity. As the wave of North African nationalism suddenly exploded across the sprawling land of Algeria, almost overnight refugees flooded neighboring and sympathetic Tunisia. Others went west to seek asylum in Morocco.

The exodus has continued now for more than five

years. The flow seems unending, and as in all situations when men of governments are walking the political tightrope, statistics vary.

The Tunisian refugee count, based on the actual number of fleeing Algerians who today sit on host soil within the border limits, is about 150,000. Morocco claims it shelters about another 102,000. The combined total of more than 250,000 men, women and children is easily 70,000 more than the current total that the United Nations High Commissioner for Refugees speaks and plans by.

Double Check

While relief teams along the two borders are attempting to feed and clothe the thousands — they acknowledge the official ration cards of 250,000, let it be stressed — U. N. High Commissioner Auguste R. Lindt has himself called for a "full appraisal" of the conflicting totals. His recently appointed special representatives in both lands are now at work. It is generally expected, certainly in Tunisia, that the higher version will eventually be confirmed.

Tunisian relief records show that by November, 1957, something like 50,000 had crossed the border: in November 1958, the figure had risen to 85,000. The last 12 months of internal hostilities has increased the total to about 150,000.

About 50 per cent are children under 14; between 30 and 35 per cent are women, while most of the remaining men are old.

But amidst these facts and figures which will mature into history within the filing cabinets of Tunis, there is one that all are agreed upon. It is the point beyond which elaboration of the simple merely grows obscure. If today's relief supplies and help should halt forever tomorrow, there would be chaos and death on an almost unparalleled scale within 14 days.

To understand something of what the one-way flow of refugees has meant to Tunisia, it is necessary to first pause and look outwards from the flat roof of the capital city. Arabian logic must be considered.

Tunisia (pop. between 3,500,000 and 4,000,000; area about 49,000 sq. mls.) has been an independent Muslim State since only June, 1956. Until then, it was a French Protectorate. It is, in many ways, therefore, a fledgling nation, virile yet poor, ambitious yet immature, a militant mixture of the ancient and modern.

This land of Arabs, Jews, French, Italian, Maltese and other Europeans lies half-way between the Straits of Gibraltar and the Suez Canal and, with Sicily, forms the barrier between the eastern and western Mediterranean.

It is a situation which gave Carthage its greatness and, together with the possession of nearly 900 miles of coastline, gives modern Tunisia special economic and political importance. It is a status, it is ruled, nothing must be allowed to endanger if national prosperity is to be achieved.

When then another armed debate over colonialism was begun in the land next door, aspiring Tunisia in the fullness of its own new-found independence gave a host's smile to the refugees. And then promptly

said: "You must stay in the four provinces on the border."

Welcome, But...

It was clear that if the homeless and hungry swarmed past Souk el Arba in the north and the southward areas of Le Kef, Kasserine and Gafsa, the already insecure economic situation would be further undermined. Widespread unemployment (about 400,000) would shoot starwards; land restoration (tree planting is a national hobby) would be set back; and key cities like Tunis (already stifled with a population of about 450,000) would be swamped. The refugees were given a handshake but no armchair.

The result has been a neat situation and eventually a helpful one so far as normal refugee administration is concerned. The humanitarian consequences are another matter.

Out across the oasis and vineyards from bustling Tunis, away on the farside of the famous World War II battle lands, lie Souk el Arba (with 67,417 refugees), Le Kef (about 50,000), Kasserine (23,049) and Gafsa (11,437). Refugees can move from border province to border province if they wish, but not eastwards past the military-controlled inland boundary.

Only a very few exceptions for orphans, students and sponsored refugees have been allowed. No unauthorized visitors may probe the troubled regions.

This has meant for one under-developed sun-drowsy township alone, Ghardimaou in Souk el Arba, that the local population of some 40,000 is outnumbered by 62,000 refugee guests.

And still the refugees come....

The first arrivals back in the mid-1950s often came after preparing for their departure. They brought animals, personal possessions (extra clothing) and even articles for sale with a touch of Arabian wisdom to make their expected sojourn more comfortable. They were short-lived antidotes to homelessness and hunger.

Tunisian governmental relief, operating alongside the national Red (Cross) Crescent movement, supplemented local hospitality. Tunisians are happy, it seems to share their poverty. But the problem rapidly outgrew the bounds of national aid. The first Red Cross mission was sent to Tunisia in 1957 by the movement's international committee which later in the same unhappy year sent a similar mission to Morocco. At that time neither country had an internationally-recognized Red Crescent Society, an important technical point for receiving outside help.

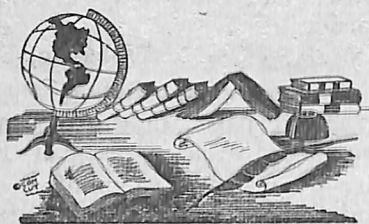
And little was known in the outside world about the growing human drama, the increasing need, of the homeless and fleeing Algerians. In 1958 both the Tunisian and Moroccan Red Crescent Societies were recognized and admitted as members of the League of Red Cross Societies. At the end of the same year, both host governments also turned to the United Nations General Assembly and asked the world to supplement the help of the Red Cross. It is a recorded fact that then, as today, men of international goodwill stood before the refugees in the mountains, on the plains and within the scrub and steppe, and declared, "You are not forgotten."

One Land: The World

One People: Mankind

One Law: Love

OPINION AND COMMENT



WE CANNOT REALLY understand Easter unless we remember what went on during the week before. We see Christ risen only as we are willing to see Christ upon His cross. Against dark backgrounds, like in Rembrandt's portraits, the brilliancies mean more. Behind the Star of Bethlehem was the gloomy night and Herod's bloody plot. The attempt to slay our Lord started when He was born; and after His remarkable life, His enemies finally thought they had succeeded in putting an end to Him. Over and over, we wonder how they could have done that to Him. Surely He would have had a different reception at our hands. The sublimest soul the world had known, we would not have treated Him so. Yet guilt for the cross hangs over us all. Just as He is our contemporary now, so are we His contemporaries then. We are all involved in the horror of Good Friday; and we must understand this if we are to be involved in the glory of Easter morning. We have little evidence to back up our claim that He would have had different treatment among us. Every day we still reject Him. Every day we crucify Him again, we pin His precepts on the tree, we stab and stifle His Spirit, we distrust His truth. Across the centuries His voice still reaches us but we reject His Word. Would any of us risk Good Friday to win an Easter Day? Jesus taught brotherhood, cherishing no inner hate — how much of it do we see abroad today? Jesus taught generosity — how much concern do we in our affluent society have for the needy? Jesus taught inner fellowship with God — how much time do we take during a day for meditation and prayer? Jesus finished the Sermon on the Mount and then said, "Every one that heareth these words of mine, and doeth them..." Ah, yes, in our own way, we crucify Christ anew each day, and in so doing we impale our only hope for permanent contentment and the fullest satisfactions of life. The resurrection comes only as we, like Peter, confess that He is our Lord and Christ. When we make that confession, however, then nothing else can matter. Then fear, doubt, sin, death — all these darknesses which torment our life — are brightened by the Easter hope. Jesus promised to prepare "mansions" — release, then, from the cramped quarters of this earthly life into the spaciousness of a home with God. Paul did not hear this promise of Jesus, but it was a promise for which he was grateful, nevertheless. To his Corinthian friends, when the shadows gathered around his own life, he wrote, "If this earthly tent of mine (he was a tent-maker) is taken down, I shall receive a home from God, made by no human hands, eternal in the heavens." The gospel of Resurrection is a most inspiring and sustaining message, bringing hope of salvation, forgiveness and wholeness.

Carl, our perennially pessimistic custodian, walked

in on us as we were cleaning our typewriter keys, trying to think deep thoughts. Our spirit lifted a little, for Carl will often start a chain of ideas. But he started talking about money.

"Pastor, I was looking at my will last night, trying to decide if \$500 is enough to leave the church when I die."

"Sounds generous enough to me. More so than the man who wanted to leave \$500 to the widow of the Unknown Soldier."

"Now let's not get to cracking jokes. I'm serious. Everyone ought to mention the church in his will, don't you think?"

"I guess I do, Carl — with some reservations. By and large, I think people ought to give money generously to the church while they are alive, and not wait 'til they are dead when they are sure they won't be using it themselves any more."

"I see what you mean. But we all have to save up for our own old age... With this inflation, the nest egg I have saved up has just about turned into chicken feed."

"So it goes with all of us, Carl. Still, you ought to go on saving your money. Someday it might be valuable."

"Seriously, pastor, I have made good provision for my wife, and my children. How much should I leave the church?"

"Carl, don't expect me to answer a question which only you can handle. Are you avoiding answering it yourself?"

"Don't always answer a question by asking me another, pastor. It throws me off. You pastors are always doing that. I want to give as much as the average, I guess. Can you tell me what it should be?"

"No, Carl. People always use their idea of the 'average' as a kind of ceiling on their gifts. The church depends on volunteer giving. I don't know of any other organization that does. A symphony orchestra, for example — if they took up a collection, free-will, do you suppose all the concert-goers would be mature enough to give as much as they are required to pay for a ticket? Church giving must come out of a mature sense of responsibility and generosity, nothing else."

"I see your point, pastor, and you make me a little ashamed to bring it up."

"I don't want to see you ashamed, Carl. That's not my purpose. Besides, when a man begins to feel ashamed then he begins to have less cause for it. George Bernard Shaw wrote that the more things a man is ashamed of, the more respectable he is."

"That's good, pastor, that's good — I like that."

"Besides, you're too young to talk too much about dying. How old are you, Carl?"

"Well, I just turned 50."

"Come now, you're not *that* young. Must have been a U-turn."

"Right now, I'm feeling pretty old and tired. Guess I'll head for home and my easy chair and take a nap."

"Work all finished, Carl?"

"Yep. Right now I've got nodding to do."

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Lutheran Women

So far reports of subscriptions have been received from one district, namely District VII. St. Peter's Evangelical Lutheran Community Church of Hay Springs, Nebraska, reports a subscription for every woman member of the church and a few non-member Ladies' "Aiders." A goal we should all strive toward.

Reported total of subscriptions—118 in five congregations.

E. P.

"Selections From 'Women and Sometimes Men' " by Florida Scott-Maxwell

(Alfred A. Knopf, Inc.)

Woman has believed in man even when he did not warrant it, and she has endured the further paradox that man needed woman's aid even when he said he was strength and she was weakness. . . . She learned that she is a danger to him because of the weakness that he finds in himself when with her. He comes to her at his peril, for she can soften him, she can expose him to his passions, and his childishness, and to all that is most primitive and most formless in him. She exposes him to the unconscious, so how natural if she has been feared for her power over man; feared and scorned and ruthlessly suppressed, she was then left to carry both his sins and her own. While he, much lightened by what he had left with her, went forward to clarify all those impersonal things in which we have half our being.

Women are very varied, though not so varied perhaps, and certainly not so defined as men. . . . Perhaps their chief problem is that though they differ as individuals they are all expected to play the same role of adaptation to men; yet as they differ in themselves they must also differ greatly in their capacity to adapt to others. Because they are women they are usually expected to make a home, which requires practical ability and a discerning heart. Of course many are bad at it and are condemned accordingly. But if every man because he was a man had to build his own home, and continue to build it day after day, we would

surely sometimes hear a cry of, "But I'm not a natural builder."

One of the most poignant paradoxes in the life of a woman is that when a man comes to her, he so often comes to recover his simple humanity, and to rest from being at his best. So a woman frequently has to forego his better side, taking it on trust as a matter of hearsay, and she accepts his lesser side as her usual experience of him. . . . While she wishes to admire him she may lack the knowledge, and perhaps the intelligence, to understand the side by which he wins acclaim. She sees his collapse into his home, accepts his need of collapse, indeed receives him with every antenna alert, yet she may forego his superiority with regret. She longs to see his greatness, but has to meet the claim of his smallness.

It can of course be wholly satisfying to live for others and in others, but it is confusing to disappear. To be nothing has as marked an effect on the character as to exist. . . . All will agree that in the past women have known their fullest humanity in relationship. They have known love, selfishness and even self-sacrifice. These high virtues were sometimes ours, and can be called our strength. But our worst side has also been an aspect of selfishness. It was the lack of a self, the lack of a point of view, the lack of an integrated ego; all this together creating an indifference as to definitions, as though they barely existed or it mattered little when they did. Many of us having a genius for inaccuracy, women can live in what amounts to a haze of inattention about all that does not concern an individual person. People are real to them, but little else. They flow into people, into many people, and lose themselves there.

Enrich your lives by attending

FELLOWSHIP WEEK-END

April 22-24

At Camp Nysted, Nebraska

Be inspired through:

Song, Devotions, Lectures and Worship.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

Greenville Reports

The Greenville, Michigan LYF has been busy planning and acting. We'd like to share our method and plans with you, maybe giving you some ideas.

On March 6, we attended the 7 a. m. Mass at the local Roman Catholic Church. Afterwards, we had breakfast and discussed what we had seen. That evening, we completed the LYF schedule to August which the officers had set up at their last meeting.

On March 13, we went bowling and had a lot of fun. Two of our Friends of Youth are on the bowling teams and they helped us out a lot.

We have been inviting our senior confirmation class to our meetings and activities to help them become involved and integrated into our group by the time they are confirmed.

Some of the activities we have planned for the future include the following: A Filmstrip on World Religions at the church; A Hayride and Bar-B-Que at one of the homes with a neighboring LYF as guests; a discussion on the topic: "Our Responsibility as Church Members" meeting in a home; a guest speaker, Miss Minnie TeRonde, Social Worker on the staff of the Lutheran Social Services of Michigan, telling about her work with unwed mothers and adoption cases; a welcome party for the confirmands; horseback riding at the Double R Ranch; An outing to Lake Michigan and a picnic.

We are also planning to send a good delegation to the Lake Michigan LYF Summer camp, June 26 to July 3.

We are anticipating an enjoyable and interesting five months ahead. Are you planning ahead???

One of the immediate things we are planning will be a highlight in our whole year. We will assist at an Early Easter Service for the whole congregation and serve breakfast afterwards. The service will begin at 6:30 a. m., with LYFers taking parts of the service and ushering, etc. We feel this is a wonderful way in which to aid in the celebration of the festival of the Resurrection of our Lord.

This is what we're doing....What are you doing?

AELYF Doin's

Diamond Lake, (Lake Benton) Minnesota: We have about 10 or 12 in our group here. We sold 30 YULE at Christmas time and had a party during vacation where we invited guests. We had five squares for dancing. On March 27, we invited the Augustana Luther League from a neighboring town for a filmstrip, "Battle on a Small Planet." We are planning our

Youth Sunday for May 8. We will conduct the liturgy. We have also sold some WORLD OF SONG to members of the congregation.

Ruthton, Minnesota. The LYF here meets monthly. On fifth Sundays in the month, we participate in a round robin with other churches in the area. Recently we shared hostess duties with an ELC group and about eighty young people attended. We are planning our Youth Sunday for May 15, at which time we will assist in the liturgy.

Brayton, Iowa: Our last meeting was held March 13 at the parsonage. We heard a report of the youth caravan which seven of our members attended. We also decided to send four people to the Leadership Training School in Cedar Falls. A sleigh-ride party which was planned for March 25th had to be canceled due to the fact that sleighs do not travel too well in mud. We also discussed the Easter Sunrise Service and Breakfast at 6:30 a. m. After our meeting, we had refreshments and went skating at Exira.

Fredsville, Iowa: On March 13, we had a Fastelavns party to which we invited the LYF of Bethlehem Lutheran Church in Cedar Falls. About 45 LYFers, our pastor and Friends of Youth attended. The evening's activities commenced with "Let's Get Acquainted" games. This was followed by a contest between the boys and girls, each taking several turns hitting their respective barrels. To the person who administered the final swing, which sent candy, peanuts, and the Cat flying, on each side, went a prize and the Cat. We also enjoyed a short film starring Abbott and Costello. Devotions, centered around the observance of Lent, and lunch followed. The evening was concluded with social dancing.

Over the Typewriter

We have had some response to our remarks concerning the apathy of youth and youth workers. Some accept it as something that exists and cannot be changed. Others know that something has to be done and have started doing it: Pushing! One difficulty most of our churches face is the competition with high school activities. We know that high schools like to provide young people with ample opportunity to become "well-rounded" individuals. However, we are of the opinion that one CANNOT become well-rounded by becoming involved in a whirlwind, which often happens if we try to do too many things. It is better if we learn to limit our activities somewhat and do a good job with those. And a further comment: the fellowship and activities which we find in the church are, or can be, much better for us than many of the things we choose to do in school. If we do not put the church first, we are denying our membership in Christ's Church. We are happy with the response of the Iowans to this Leadership Training School. We hope this is an indication of a trend. The Cedar Falls meeting had a fine turnout.

Things to look forward to: LTS in Nebraska, Minnesota and South Dakota; Summer Camps: Northern Lights, July 12-18 at Luck, Wisconsin, \$16.00; Lake Michigan, June 26-July 3 in Illinois.

A Treasure Hidden — Yet Available

The 1957 Lutheran World Federation Theses

Bernhard Christensen

President, Augsburg College

I

THE RAISING of a banner is often an event of far-reaching significance. And not only when it takes place in a setting that outstandingly memorializes human courage, such as the raising of the stars and stripes on Iwo Jima, or Roald Amundsen's planting of the flag of Norway at the South Pole. Again and again in the life of men the unfurling of a flag gives expression to the presence of convictions and loyalties that unfailingly mold human history and destiny.

The publications of a statement of religious faith is like the raising of a flag. It is a united declaration of loyalty, binding together those who proclaim it and announcing to their fellow men the convictions for which they take their stand. It both marks a crystallization of conviction and is a summons to united devotion to a sacred cause.

The course of the Christian Church through the ages is marked by many such important mileposts of confessional statement. The Nicene Creed, the Augsburg Confession, the Thirty-Nine Articles, the Westminster Confession — each of these is a banner raised, a testimony given, a summons to united faith in action. They are great historic declarations by responsible Christian bodies, and the respective Churches are proud to march under their authority and inspiration.

Another such spiritual banner, too little heralded but yet of far-reaching importance for the Church, was raised at the Lutheran World Federation Assembly in Minneapolis in 1957 in the form of 51 Theses dealing with the central problems of Christian faith in today's world. Together these theses constitute a memorable declaration of dynamic faith, a sign and symbol under which Lutheran Christians may well be proud to live and serve and give their witness to the world.

II

Let us briefly point to some of the most notable marks of this "Christian banner," qualities which surely make the Theses worthy of earnest study and discussion by both the pastors and the laity of the whole Church.

1. First, and basic to their far-reaching importance, the Minneapolis Theses are **the product of consecrated, united thought by a chosen group of today's outstanding Lutheran leaders.** To sit down with even one or two such men for some hours, speaking with them

Beginning: A New Series of Articles on the Minneapolis Meeting, Aimed at Ministers, but Endangering Also Interested Laymen Bystanders

about the basic questions of our faith would be a privilege for any one of us. But here we have the best thought, not of one or two, but of hundreds of the leaders of nearly all the Lutheran churches of the world — sifted and stated in language clear and strong for all to understand.

2. The whole series of statements is **presented in the setting of our own day.** It is not a rehash of old theological phrases. The paragraphs are fresh, thoroughly contemporary in expression, most of them crystal clear. What the Revised Standard Version is to the King James, these statements are to some of the basic theological formulations of centuries gone by — God's truth in the language of today.

3. At the same time **the Theses clearly build upon the historic Christian creeds.** They set forth no new Gospel, no mutilated Faith, but the full-orbed truth by which the Church of the Ages has lived and died. And the relation of these older creedal formulations to the basic revelation in the Bible is clearly recognized and stated! "They (the Lutheran Confessions) continue to direct us in our understanding of the Scriptures consistent with the apostolic tradition." As we read, we are reminded again of the words of a great Lutheran teacher, "The creeds do not bind us; they set us free."

4. Yet the Minneapolis Theses **make no pretense of being a complete statement.** They are a living seed rather than a final framework. They open windows rather than build walls. Grappling with the complex and tragic issues of our own time, and illuminating these with the light of the Everlasting Gospel, they present a challenge to future world-gatherings, to churches and to groups of theological teachers, to build further in critical and creative Christian thought. They recognize that "new light is ever breaking forth" under the discipline of the Word and the Spirit.

5. Finally, the Theses are so formed as to constitute, both for the individual Christian, the congregations, and the various Lutheran churches, a **challenge to dedication and action.** They herald a cause to be defended and advanced, a vision to be realized, at every level of the Church's life. For the Gospel is not a matter of word only, but of **power.** Rightly the Theses were "received," not adopted, by the Assembly, and passed on to the Lutheran Churches: the real "adoption" must be an adoption in the living sphere of faith — in the heart of the individual and in the fellowship of the congregations. In the Minneapolis Theses the Lutheran Christian has a priceless gift concerning which he can say, proudly yet humbly: "This is what my Church believes; this is the ancient truth applied to the problems of the individual and society as these exist today; this is the mighty cause

in today's world for which I can give my life — for which I **will** give my life!"

III

Such a rededication on the part of the individual believer can only come as a result of a personal experience of the liberating power of the Gospel, an experience of the meaning of Christian freedom for **me** in this day and time. It is wholly fitting, therefore, that the first and basic section of the Minneapolis statement should deal with this problem of **spiritual freedom**.

Notwithstanding the many variations in which the question has presented itself, freedom has been man's central problem in every age — intellectual freedom, political freedom, social and economic freedom, and basic to all, **spiritual freedom**. Yet perhaps never in the history of the world has the meaning and importance of freedom for man been so much prized and discussed, and struggled for, as today. How can man really become free? And how can his true freedom be preserved? No question is more important than this to be answered by the Church which professes to have the true Gospel of liberation for mankind.

And so it is to this question that the first section of the Minneapolis Theses gives clear and ringing answer, from the viewpoint of the Christian understanding of man and the world:

"We praise God the Creator, the fountain of all life....who in Jesus Christ has come to set us free.... Man is formed by God for freedom....and he is bound within the limitations of his broken humanity....Man is not able to restore his life in relation to God.... **The liberation which God once for all accomplished in the incarnation, life, death, resurrection and exaltation of Jesus Christ, He bestows and makes effective even now and forever....**Faith begins with what God does; it is trust that God will accomplish what He promises....Yet the freedom which we have in Christ is actual, for it is GIVEN — 'Where the Spirit of the Lord is, there is freedom'."

Here is the message of true freedom, with hope for all mankind — a message concerning the freedom wrought by the Spirit of God from within the heart of man. This is the basic theme of the Minneapolis Theses, which is then, in the following sections, applied to the various phases of the Church's life, within its own fellowship and in the contemporary world.

Ours is a time when the battle for freedom, the battle for men — both man's outward life and his inward heart and soul — is being waged on a thousand fronts throughout the world. It is in such a time that the Church lifts up her voice to state again what are the **deepest** issues concerned in the struggle for human liberty. Rich indeed is the Church which is privileged to have given to it a dynamic and thoroughly contemporary statement of the Gospel of freedom in Christ, with all its rich and manifold implications, challenging all of her congregations and each of her sons and daughters, to make that statement their own — in living faith, in bold confession, in dedicated service! Fortunate indeed are we — "for we have this treasure."

Pastor Moller Itinerary

Pastor Erik Moller, of Danevang, Texas, will visit the congregations of District Seven during April. Pastor Moller is a member of the JCLU and will speak about the coming merger among synods.

His schedule of visits follows:

April 20—Denmark, Kansas

April 21—Cordova, Nebraska

April 23—Nysted, Nebraska

April 24—Rosenborg, Nebraska

April 25—Marquette, Nebraska

April 26-28—Des Moines, Iowa (Pastors' Institute)

April 29—Cozad, Nebraska

May 1—Brush, Colorado

May 2—Hay Springs, Nebraska

May 4—Omaha, Nebraska

The congregation of Davey, Nebraska, has been invited to attend the meeting in nearby Cordova, on April 21. The Nysted visit of Pastor Moller will be in connection with the Nebraska "Fellowship Week-end."

Last Call to Pastors' Institute

Pastors' Institute will be held in Des Moines (Luther Memorial Church) April 26-28. In a letter to all pastors, Dean Kildegaard writes, "With the seminary in its last year at Des Moines, this may be the last Pastors' Institute as we have known these....That particular experience which we have known and valued in our Pastors' Institute seems to be drawing to a close."

An outstanding program has been arranged again this year. On the slate of guest speakers are:

Dr. Arnold Flaten, head of the art department of St. Olaf College, authority on "arts and the Gospel."

Dr. Walter Leibrecht, Director of Ecumenical Institute of Evanston, Illinois.

Dr. Martin Marty, associate editor on Christian Century.

Ministers are urged to attend this Institute, almost at all cost. Congregations are urged to help with the costs wherever possible.

In Other Synods

MERGER BANQUET TO HEAR STATE DEPARTMENT OFFICIAL

Minneapolis—(NLC)—A veteran official of the U. S. Department of State will be a featured participant in the constituting convention of The American Lutheran Church here, April 22-24.

Speaking on foreign affairs will be Harry W. Seamans of Washington, D. C., senior organizational liaison officer in the State Department's Office of Public Services.

Mr. Seamans maintains close relations with religious and other national organizations and has been present as an observer at numerous Lutheran conventions and meetings during the 14 years he has filled this post. He is primarily responsible for providing information and interpretation of U. S. foreign policy to the groups with which he works and relaying their attitudes on foreign affairs back to the State Department.

Mr. Seamans will address a banquet which will be one of the special events scheduled to celebrate the three-way merger of the Evangelical, American and United Evangelical Lutheran Churches into a new denomination of 2,250,000 members.

FOUR BUSINESS SESSIONS SET FOR MERGER INTO THE ALC

Minneapolis—(NLC)—Four business sessions will be devoted to organization of The American Lutheran Church when the new denomination of 2,250,000 members is established here, April 22-24.

The constituting convention's first action will be the adoption of an agenda prepared by the Joint Union Committee for the three-way merger of the Evangelical, American and United Evangelical Lutheran Churches. Participating will be 1,000 delegates, half laymen and half clergy. Of these, 511 will represent the ELC, 460 the ALC and 29 the UELC.

The uniting Churches will wind up their separate affairs in closing conventions here, April 19-21. Each body will adopt final resolutions on union, provide for the transfer of its normal functions to the new Church by the end of this year, and take steps to continue its corporation as a legal entity.

Presiding officer at the constituting convention will be Dr. William Larsen of Blair, Nebraska. Dr. Larsen is president of the UELC, which initiated the merger negotiations between the three church bodies a decade ago, and also chairman of the Joint Union Committee.

Following a Holy Communion service at Central Lutheran church, and a three-pronged processional of the synodical delegations to the nearby Minneapolis Auditorium, the opening business session will

get underway at 11 a. m., Friday, April 22.

The call to order by Chairman Larsen and prayer by Chaplain Lawrence S. Price will be followed by adoption of the agenda, report of a credentials committee, and appointment of convention committees.

The presidents of the uniting bodies — Dr. Fredrik A. Schiotz of the ELC, Dr. Henry F. Schuh of the ALC and Dr. Larsen of the UELC — will then certify that their respective Churches have complied with all merger requirements and are ready to enter into organic union with the others.

At this point, the presidents as "a visible sign and witness of this new unity" will join hands in a symbolic ceremony of uniting the three Churches. In a series of petitions, the chaplain will pray for God's blessing on the union, the assembly will unite in the Lord's Prayer and then will sing Luther's "A Mighty Fortress is Our God."

Next on the agenda will be the adoption of the constitution and by-laws, nine amendments to the by-laws, and the articles of incorporation of the new Church, followed by affirmation of the articles of union. The ALC will be incorporated under the statutes of Minnesota and will have its national headquarters in Minneapolis.

Dr. Larsen will then attest that he has received from the three presidents the required certifications of congregations, clergy rosters, assets and liabilities, and financial commitments of the uniting Churches.

The first session will conclude with the election of president.

A budget of \$18,102,254 for the new Church's first year of operation will be recommended for approval to the third business session, set for 8:30 a. m. on Saturday, April 23. The total is about \$2,250,000 higher than this year's consolidated budgets of the uniting Churches, but includes \$2,000,000 to be sought in a special "Year of Jubilee" appeal to provide extra funds for missions, education and welfare activities of the new Church.

The fourth and final business session, at 2 p. m. on Saturday, April 23, will consider resolutions applying for membership in the National Lutheran Council, the Canadian Lutheran Council, the Lutheran World Federation and the World Council of Churches, with which all three bodies are now affiliated. Delegates will elect 15 councillors to represent the ALC in the NLC.

SUOMI TO OBSERVE 70TH ANNIVERSARY OF FOUNDING

Virginia, Minn.—(NLC)—Archbishop Ilmari Salomies of Finland, Dr. Franklin Clark Fry, president of the Lutheran World Federation and of the United Lu-

theran Church in America, and Dr. Malvin Lundeen, president of the Augustana Lutheran Church, will participate in the 70th anniversary convention of the Suomi Synod.

The convention, which will take place here June 26-29, will feature a number of special events, including a pageant on the history of the Synod and a festival of sacred music.

Members of the convention committee in session here, heard progress reports on the convention program. In addition, they approved a convention pin and anniversary bulletin featuring the symbol and theme of the 70th anniversary gathering, "Christ Our Sure Foundation."

Steps were also taken by the group to publish special anniversary editions of "The Lutheran Counselor" and "Amerikan Suometar," official periodicals of the Suomi Synod.

Organized by Finnish Lutherans in 1890, the Suomi Synod, or Finnish Evangelical Lutheran Church, has a membership of some 36,000 persons.

The Church is presently engaged in merger conversations with the United, Augustana, and American Evangelical Lutheran Churches which will form a new body to be known as the Lutheran Church in America.

Archbishop Ilmari Salomies became prime minister of the Lutheran Church of Finland in 1951.

Why the Junior College ?

(Continued from Page 5)

services to the cause for which the churches stand and to the churches themselves. It depends on their willingness and activities to inform the public, and especially their constituents, about their unique place in higher education. It depends on their quality of teaching — the most important function which the two-year colleges can perform. It depends on their courage to experiment in curriculums, teaching methods, student personnel practices, and administrative procedures. Their future depends on how well they reach out into their own immediate communities and give services needed in education that are not being met. And it depends on the willingness of church people to give their schools what they need and deserve, and this, too, is a Christian virtue.

(High School students from homes belonging to congregations of the American Evangelical Lutheran Church are assured of admission. However, we do recommend early application. Synod students receive a tuition reduction of \$50 per semester. Scholarships and other financial aids are available. Attend the college of your church. Write today to Office of Admissions, Grand View College, Des Moines 16, Iowa.)

The Church in the News

A ROMAN CATHOLIC FOR U. S. PRESIDENT?

(New York) — A prominent U. S. Protestant theologian has suggested that there may be a moral basis for the election of a Roman Catholic to the presidency of the United States.

Dean John C. Bennett of Union Theological Seminary, New York, in an editorial in the March 7 issue of *CHRISTIANITY AND CRISIS*, a bi-weekly Christian journal, declares that a Catholic president well instructed in his Church's moral teaching "would have certain assets."

If he "is of an essentially liberal spirit he may absorb the best in the real humanism of Catholic thought," Dean Bennett writes. "A Catholic president might have a better perspective on the issue of social justice than many Protestants. He might be guided by the ethical inhibitions present in Catholic views of the just war so as to resist the temptation to make military necessity paramount in all matters of national strategy."

"He might have a wiser and more seasoned understanding of the claims of the person in relation to the community than many a one-sided Protestant individualist."

A note with the editorial states that it was printed to help "clear the air" insofar as general principles at stake were concerned, and "is not intended to indicate support for any candidate."

Dean Bennett's position is directly contrary to that put forward by most other U. S. Protestant journals which have expressed an opinion on the issue. Recently *CHRISTIANITY TODAY*, a non-denominational Protestant magazine, said it is "perfectly rational" for Protestants to oppose the election of a Roman Catholic for president because we believe "that the interests of the nation are safer in the hands of one who does not confess allegiance to a foreign earthly power."

The *LUTHERAN*, a publication of the United Lutheran Church in America, said that if a Roman Catholic were elected, the religious debate would "follow him into the White House" and he would "be subjected to restrictions imposed by the Church."

(EPS, Geneva)

CHURCH CONTROVERSY CONTINUES

(New York) — National Council of Churches' leaders have turned down an invitation to testify before the House Un-American Activities Committee concerning alleged Communist infiltration in the churches as not being the proper forum in which to discuss the charges.

However, an NCC spokesman said, "Protestant church leaders would be happy to cooperate" with other government committees which would have such an investigation as their proper concern.

He said the issue at stake is "the constitutionality of the action of the Air Force in indoctrinating reservists on religious questions and there are other committees

of the Congress which are charged with the oversight of government operations."

The statement was made following receipt of an invitation from Committee chairman Rep. Francis D. Walter, to the NCC to dispute the allegation of Communist influence in the churches published in an Air Force training manual. Now withdrawn, the manual charged that Communists have infiltrated both the churches and certain educational institutions. (See EPS Nos. 8 and 9)

Six NCC leaders had earlier sent a telegram to Rep. Walter demanding that he retract statements supporting the charges.

Dr. Edwin T. Dahlberg, NCC president, said the organization's leaders are "determined to follow through on all the issues that have been raised" and that "if necessary" they may carry the controversy to President Eisenhower. He affirmed that he would be "glad to cooperate with any agency of the government that is sincerely trying to get at the truth of the allegations."

Meanwhile last week there were several statements condemning the controversial pamphlet and supporting the National Council.

These included:

A resolution adopted by the General Council of the United Presbyterian Church in the USA in which it sharply denounced the "false accusations of Communist influence" in the churches and demanded that the Air Force not reissue the charges "in any shape or manner."

A message sent by Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, to Air Force Secretary Dudley C. Sharp declared: "The Greek Orthodox Church traditionally and unremittently opposed to totalitarian tyranny and religious oppression wishes to reaffirm its faith in the National Council of Churches and its leaders as devotedly upholding the best democratic and religious ideals of the American way of life."

(EPS, Geneva)

DR. FRY TO SPEAK AT HOLLYWOOD BOWL EASTER SUNRISE SERVICE

New York, February 25 — The Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, has accepted an invitation to deliver the sermon at the Hollywood Bowl Easter Sunrise Service April 17. It is many years since a Lutheran has been asked to preach at this great open-air service.

The distinguished Lutheran churchman, president of America's largest Lutheran church body, and a leader of World Protestantism, is also the president of the Lutheran World Federation and chairman of both the Central and Executive Committees of the World Council of Churches.

He also is chairman of the policy and strategy committee of the National Council of Churches and a member of its general board, a member of the executive committee of the National Lutheran Coun-

cil and president of Lutheran World Relief.

A special committee, including the Rev. John R. Steinhaus, pastor of Hollywood Lutheran Church; the Rev. Charles Smith, pastor of St. Luke's Lutheran Church, Huntington Park, Calif.; Dr. Arthur Wolf, director of music at First Lutheran Church, Glendale, Calif., and Francis Green, director of music at Hollywood Lutheran Church, is organizing a mass Lutheran choir to sing at the Hollywood Bowl service.

ANGLICAN GROUP WARNS OF DRIFT TOWARDS RC PRACTICES

(London) — Eight hundred clergymen belonging to the evangelical wing of the Church of England (Anglican) have signed a protest against an alleged movement in the Church towards Roman Catholic practices.

The protest, which has been sent to the Archbishops of Canterbury and New York, warned that the adoption of such practices would mean the loss of "the benefits to religion gained at the Reformation."

It is said that it is to be "regretted" that through revision of the canons, there seems to be a move to impose upon the Church "that very form of religion which had driven so many to other denominations or to cease worshipping altogether."

The protest appealed for a return to the simplicity of worship and Scriptural doctrine which it said has been characteristic of the Anglican Church since the Reformation. A three-part recommendation urged that the use of vestments cease because "...they are inevitably associated in the minds of ordinary folks with the Roman mass...."; that revisions of the canons for the Church shall not force controversial issues upon the Church at the cost of alienating those no longer inside the Church; and that the Bible again be established "as the final and supreme authority in all matters of faith and doctrine."

(EPS, Geneva)

TILlich WARNS OF "AUTHORITARIAN" RELIGION

(Los Angeles) — Dr. Paul J. Tillich said here that there is "a trend away from Reformation individualism" and toward "authoritarian" forms of religion which poses a threat to Protestantism.

The noted Protestant theologian said the trend is indicated by recent mergers of Protestant groups, the ecumenical movement, and Roman Catholic encouragement of Christian unity.

"Ecumenicity doesn't do much theologically," he said. "What is produced in terms of theology is not very impressive. A committee cannot make a theology" so the result is based on "the lowest common denominator."

"The Protestant theology is essentially non-conformist, but rugged individualism has appeared and has been replaced by the 'Organization Man,' the development of

the collective spirit." Further, he said, the popularity of "primitive orthodoxy revivalism" is also evidence of a desire for security since "authority gives security."

Despite all this, Dr. Tillich added, "You can't kill the prophetic spirit, although it may go underground," if the Protestant era should be ended by authoritarianism.

Dr. Tillich, a professor at Harvard Divinity School, made the comments at a press conference preceding a lecture delivered at Occidental College (United Presbyterian) in Los Angeles.

(EPS, Geneva)

From Des Moines

We are in a good way here. O, of course, there are differences of opinion. But there are no factions to sap the strength of the congregation's life. The children go to Sunday School, and the ministers and professors do not hold back from teaching there. Mrs. Wayne Nelson instructs more than twenty in a children's choir. They sing at the first service every Sunday and acquire the sense of contributing and belonging.

The Voice From Grand View

FIRST AND SEVENTH !

With the little old basketball getting ready for the moth balls for this season at least we have a few last triumphs to mention. Casually? Not at all!!! We are very proud of all our team members. Certainly we have a couple of "stars," but just what could one or two fellows do without the rest of the team? When the Regional Tournament was played here in Des Moines, our basketball team came out on top. So elated were the students and faculty that we were given the day following as a V-Day — (V for victory, Vikings, or whatever you choose to call it). As winners of the regional, we were entitled to send our team to the National Junior College tournament. Here we fared remarkably well, and listen! The Governor of our State, the Mayor of our city, and other well-wishers sent telegrams to the team. Here's where the "seventh" comes in. We placed No. 7 in the U. S. Junior College tournament. We have two big trophies to put in our cases, if and when, we decide they are safe there. (Never did hear anything about the others).

Sometime back when the snows were about to take over the State of Iowa, we sent our choir to Keokuk to take part in the Music Festival. In interviewing one of our students, we secured this quotable quote: "One thing I'll never forget is my choir trip to Keokuk. I got up at three a. m., the bus left at five a. m., on Tuesday, and I didn't get home until 3 a. m. Never before have I spent 24 hours being part of such a friendly group as is represented at GVC." Sort of speaks for itself, doesn't it?

We have a lot of meetings, synod-wise in Des Moines, and usually we get to see some of the participants. Just lately we have had Synod Board, JCLU, and school board, not in order mentioned, though. Soon there will be P.I. (Pastors' Institute),

Of those who today are called the young people I can say nothing, for in my day they would have been classed among the children. But the married young adults are active. Lately they gave us a pleasant evening in what with a glorifying name we now call "the church parlors" — alias the basement.

People come to church in, maybe, increasing numbers. It certainly is not the liturgy that makes them come. When spirit lacks, liturgy grows. I for one am grateful that we have not yet been encumbered with the newest of the new — that which is supposed to come with merger. There is reason to thank God that merger does not make acceptance of the new hymnal mandatory.

The really good road which we are on here, is the way to the Lord's Table. Two times a month it is spread for us; about fifty each time. You can hardly believe it? Then look at the record in the annual report. Contributing factor is Kildegaard's sermons. There is a stillness in the church when he preaches.

V. S. J.

The Nearness of Christ

(Continued from Page 4)

they went down from Jerusalem on the road to Emmaus, they began to turn the knob of humility, of fellow awareness, of hope. They lifted the latch of faith in tomorrow. As they opened the inward door, the Master was there. When they communed and reasoned, Jesus drew near and went with them.

We often sing John Bod's fine hymn:

"O let me feel thee near me
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear;
The foes are ever near me,
Around me and within;
But Jesus, draw thou nearer,
And shield my soul from sin."

That is one of the soul's most poignant pleas. Easter says it is an assurance, too. You do not have to plead. All you have to do is to turn the latch on the door of your heart and He is there, an ever present help to go with you, to be near you on your Emmaus road.

OUR CHURCH

Detroit, Michigan. The congregation here, St. Peter's, has appointed a study committee to investigate parish education facility needs. The church has received \$1,000 as a gift for future education expansion. Howard Christensen is the pastor.

Newark, New Jersey. Our congregation in Newark is sharing Lenten services with a nearby ULCA church, with services alternating between the two churches. Donald Baron is Pastor of our Bethesda Church.

Bridgeport, Connecticut. Seminary senior, Everett Nielsen, has accepted a call from Our Saviour's Church in Bridgeport, and will begin work in the middle of June. He will be ordained at the Waterloo convention in August.

Watsonville California. Our congregation here has begun to use the new order of service as suggested in the Service Book and Hymnal. So far about eight (10 per cent) of our churches have begun to use this uniform liturgy.

Des Moines, Iowa. Dr. Ernest Nielsen will be the guest preacher at the All-Lutheran 3-hour Good Friday service in Ottumwa, Iowa. The service is to be held in First Lutheran Church. Dr. Nielsen will preach on each of the Seven Words from the Cross, and his general theme will be "Christ's Last Words: A Self-Disclosure."

Tyler Minnesota. Mrs. Helga Buhl writes to ask if any lady is interested in being her "companion" in her home near Danebod Church in Tyler. Mrs. Buhl has a heart condition and needs help. She plans to be in Tyler starting June 1, but her present address is Route 2, Box 343, Aurora, Illinois....Also datelined Tyler, the Danebod Leisure Time Workshop has announced its 1960 plans. Dates are July 24-30, with costs at \$22, or \$40 for a married couple, with children paying \$10, except pre-school children who pay \$5.

And now for a bit of news that we are sure you're just dying to hear!!!! A new PANIC LOCK has been installed in the door of the Girls' Dorm! Rest in peace, Mom and Dad, your little girl is being looked after as well as GVC, and the Panic can do it.

This is it for now. See you soon.

Info, Inc.

Important Lutheran Dates in 1960

SPECIAL EVENTS

April 19-21 at Minneapolis, Minn. — Final meetings of the three bodies uniting in The American Lutheran Church — the 24th general convention (biennial) of the 1,120,000-member Evangelical Lutheran Church, the 16th biennial convention of the 1,005,000-member American Lutheran Church, and the 64th annual convention of the 67,000-member United Evangelical Lutheran Church.

April 22-24 at Minneapolis, Minn. — Constituting convention of The American Lutheran Church. The merging bodies will be represented by 1,000 delegates, who will affirm the Articles of Union, adopt a Constitution and By-laws, and elect a president for six years, a vice president for two years and a secretary for six years.

With some 2,200,000 members, The ALC will be the third largest Lutheran body and one of the ten largest Protestant bodies in America. The Church will begin to function officially on January 1, 1961, with headquarters in Minneapolis.

July 9-10 at Northfield, Minn. — Constituting convention of American Lutheran Church Women.

August 16-21 at Milwaukee, Wis. — Constituting convention of Luther League of The American Lutheran Church.

August 26-27 at Minneapolis, Minn. — Constituting Convention of Brotherhood of The American Lutheran Church.

NLC CHURCH CONVENTIONS

June 5-12 at Rock Island, Ill. — 101st annual synod of Augustana Lutheran Church (600,000 members), celebrating the centennial of its founding.

June 8-12 at Fargo, N. D. — 64th annual

conference of Lutheran Free Church (81,000 members).

June 26-29 at Virginia, Minn. — 71st annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (36,000 members), celebrating its 70th anniversary.

August 9-14 at Waterloo, Iowa — 83rd annual convention of American Evangelical Lutheran Church (24,000 members). Dr. Alfred Jensen's tenure as president expires this year. He has headed the AELC since 1936 and on a full-time basis since 1942.

October 13-20 at Atlantic City, N. J. — 22nd Biennial convention of the United Lutheran Church in America (2,440,000 members).

INTERNATIONAL MEETINGS

June 12-July 28 — International Lutheran youth exchange program in Europe for 60 young people from the United States and Canada and 15 from Asia, Africa and Latin America.

July 2-28 at Oxford, England — LWF Theological Conference for Pastors.

August 1-5 at Berlin, Germany — Meeting of LWF Commission on World Service. American members are Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, as chairman, and Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church.

August 8-13 at Munster, Germany — Second International Luther Research Congress.

August 15-22 at Osnabruck, Germany — Meeting of the LWF Commission on theology. American members are Dr. Taito Kantonen of Hamma Divinity School at Springfield, Ohio, and Dr. Warren A. Quabæk of Luther Theological Seminary at St. Paul, Minn.

August 22-26 at Bad Boll, Germany — LWF Theological Conference for Pastors.

August 28-Sept. 2 at Bukoba, Tanganyika — Meeting of LWF Commission on World Mission. American member is Dr. Fredrik A. Schiotz of Minneapolis, president of the Evangelical Lutheran Church, who is vice chairman.

September 8-18 at Antsirabe, Madagascar — Second All-Africa Lutheran Conference.

The LWF's Commission on Inner Mission will meet in October, place and date to be announced. American member is Dr. Carl F. Reuss of Columbus, Ohio, executive secretary of the Board for Christian Social Action of the American Lutheran Church.

OTHER EVENTS SCHEDULED

April 4-6 at Chicago — Semi-annual committee meeting of Division of College and University Work of National Lutheran Council.

April 6 at Chicago — Semi-annual committee meeting of Division of LWF Affairs of National Lutheran Council.

April 7-8 at Chicago — Semi-annual meeting of Executive Committee of National Lutheran Council.

April 10-13 at Washington, D. C. — 11th annual Washington Seminar for Lutheran Students, sponsored jointly by Division of Public Relations of National Lutheran Council and Department of Public Relations of Lutheran Church-Missouri Synod.

April 17-24 — Annual Spring Clothing Appeal of Lutheran World Relief, comprising the eight church bodies participating in the National Lutheran Council, and the Board of World Relief of the Lutheran Church-Missouri Synod.

April 24 — Dr. Charles M. Cooper of Philadelphia, president of Pennsylvania Ministerium of United Lutheran Church in America, appears on CBS network program, "Church of the Air," at 9:30 a. m. (EDST).

April 26-27 at Washington, D. C. — Meetings of Bureau of Service to Military Personnel of National Lutheran Council and the Joint Service Commission of the NLC and Missouri Synod.

May 1 — Dr. George Aus of Luther Theological Seminary at St. Paul, Minn., appears on CBS network program, "Church of the Air," at 9:30 a. m. (EDST).

May 15 — Lutheran World Action Sunday with special services in local congregations of NLC church bodies to raise funds toward LWA's 1960 goal of \$3,980,000.

May 29 — Dr. Malvin H. Lundeen of Minneapolis, president of the Augustana Lutheran Church, appears on CBS network program, "Church of the Air," at 9:30 a. m. (EDST) in observance of the Church's 100th anniversary.

June 3-4 at Gettysburg, Pa. — Seminar on Church and National Life at Gettysburg Theological Seminary, sponsored by Division of Public Relations of the National Lutheran Council and Department of Public Relations of the Lutheran Church-Missouri Synod.

June 8-10 at Allentown, Pa. — Third annual meeting of Lutheran Society for Worship, Music and arts, on campus of Muhlenberg College.

July 12-21 at Dubuque, Iowa — Twenty-first Luther Academy, oldest pastors' institute in country, sponsored by Wartburg Theological Seminary.

August 25-29 at Estes Park Colorado — Legislative Council of Lutheran Student Association of America.

September 19-20 at Chicago, Ill. — Semi-annual committee meeting of Division of American Missions of National Lutheran Council.

September 20-21 at Chicago, Ill. — Semi-annual committee meeting of Division of College and University Work of National Lutheran Council.

September 21-22 at St. Louis, Mo. — 47th annual meeting of National Lutheran Editors' and Managers' Association, with Concordia Publishing House of Lutheran Church-Missouri Synod as host.

September 22-23 at Chicago, Ill. — Semi-annual committee meeting of Division of Welfare of National Lutheran Council.

September 28-29 at New York City — Semi-annual committee meeting of Division of Public Relations of National Lutheran Council.

November 16 at Chicago, Ill. — Semi-annual committee meeting of Division of LWF Affairs of National Lutheran Council.

November 20-27 — Annual Thanksgiving Clothing Appeal of Lutheran World Relief, comprising the eight church bodies participating in the National Lutheran Council, and the Board of World Relief of the Lutheran Church-Missouri Synod.

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April 5, 1960

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