

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



*Abide  
with  
us*

.....Waiting to be wanted is probably the most terrifying human experience —

may you never know it. Millions of people overseas know it all too well. They are the homeless,

the aged, the orphaned, the hungry. Only their incredible

human spirit — plus the help of others — keeps them going.

Some are still in temporary camps in Europe — years after the war. Great numbers in many lands throughout the world have been made homeless by earth-

quakes, floods or political upheaval. All lack clothing, jobs, food and adequate shelter.

This Thanksgiving, abide with those who need your help now — give generously to aid the needy overseas.

courtesy: The Advertising Council.

# Does it Mean Anything to You

by: Dr. Johannes Knudsen

**Editor's Note:** The following persuasive poem is a Lutheran World Action appeal written by Dr. Johannes Knudsen, Dean of the Graduate School of the Chicago Lutheran Theological Seminary. Dr. Knudsen is currently studying in Europe from where he has already contributed some fine articles for LUTHERAN TIDINGS. The poem appears on a Lutheran World Action poster.

Does it mean anything to you  
that I am starving?  
That my body is not covered  
in the scorching sun  
or in the chill of night?

Does it concern you that  
I have no shelter,  
at the best a tent,  
or a leaning roof,  
or a cave in the side of a cliff?

Can you look at your children  
and know  
that my eyes are infected,  
my bones brittle with rickets  
and my stomach bulging from hunger?

Do you in your comfort consider me  
to be a human being  
with dreams and hope  
and a prayer for help?

Do you know I am what I am  
because of wars (your wars?)  
and greed — and hate?  
Is it right that  
I should bear the burden  
of human guilt?

Do you believe there is a God?  
Is it true that he loves us?  
Have you heard of a Master who said:

Come unto me ....  
Love your neighbor ....  
Whatever you have done to one  
of these little ones.....

Are you aware that your church has  
dedicated men and women  
who are trying to help me?  
Is it true that they are begging you  
to give  
a small part of your surplus  
that I may live just a little bit  
like you are living?

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### God Within Us

To believe in the sun and not in the eye; to believe in the sweetness of the honey and not in the power of taste; to believe in the God over us and around us and not in the God within us — that would be a powerless and fruitless faith. But to believe in God the Son and God the Spirit too, in the divine capacity within us answering back to the divine offer around us; to believe in ourselves through the divine presence which we are capable of receiving and containing — that completes the faith of man.

— Phillips Brooks.

'Tis a mercy to have that taken from us that takes us from God.

— Venning.

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# What Are We Doing With God's Harvest

by: Pastor Lavern Larkowski

Good Stewardship is  
real Thanksgiving !

It is Thanksgiving time again; the time of year when we thank God for the bounteous gifts that he has shed upon us. We are fortunate in having a Thanksgiving Day, because we often need to be reminded to be thankful. But, even then, most of us think of Thanksgiving Day as being the day we thank God for an abundant harvest — for things temporal and worldly.

What about God's spiritual gifts? What about the spiritual things of His Kingdom? This too, we are given to reap — to make it bear fruit. What are we doing with this spiritual harvest?

If you will look in Matthew's twenty-first chapter, you will find Jesus' parable of the wicked tenants: A landowner built up a vineyard and rented it out to some tenants. When it came time for the vineyard to bear its harvest, the landowner sent some of his servants to get the harvest from the tenants. But the tenants took the servants, beat one of them, killed another, and stoned another. The landowner sent other servants for the harvest but the tenants did the same to them. So, he decided to send his son, saying, "Surely they will respect my son!" But when the tenants saw the son they killed him too. And then, Jesus asks, poignantly, "When the owner of the vineyard comes, what will he do to those tenants?"

We don't have to look and think very deeply before we can see the parallel between this parable and the story of God's dealings with the world. We can find the same parable too, in Isaiah 5, Isaiah's prediction of what was to happen to Jerusalem and the Hebrew nation if they would not yield God's fruits for him. Certainly, in the parable in Matthew, Jesus was aiming His point at the Jewish religion of His day. We can see the representations in the story very clearly.

But, let us not stop there. For, certainly it is a parable and a lesson that is aimed just as much, at the Christian religion of today — at us, as members of the Christian Church. The point is: "What will God do with his tenants of today, if they will not bear his harvest for him? What will happen to God's chosen people of today (the Christian Church) if they will not yield his fruits?" A stern, demanding question, isn't it? Further, if His Church fails today, our failure may be an even worse failure than that of the old Hebrew Nation, for God's desires have been painted even more clearly to us than it was to them. Have we recognized God's kindly providence, as the tenants in the



parable did not? Have we recognized our responsibility under God, as the tenants in the parable did not? Have we failed to recognize His servants whom he sends to tell us to bear fruit, as the tenants did not? Have we revered His Son, as they did not?

You see, the Christian fellowship (the Church) must live under the fear of judgment too, as this parable points out. Suppose that judgment should begin with the Christian Church! Where would we be in God's sight? What have we done in the line of bearing God's fruits? How are we doing with God's harvest?

As we ask ourselves that very important question, let us look at the parable that Jesus told in the same chapter of Matthew, immediately before this one: A man had two sons. He said to the one son, "Go and work in the vineyard today." The son refused to obey his father's command, but later, repented and went anyway. The man said to the other son, "Go and work in the vineyard today." The son said, "I go sir," but then, did not go anyway. "Which of the two sons did the will of His father?" Jesus asked. And the people answered, "The first"; and right they were, of course. And then Jesus said to them, "Truly I say to you, the tax collectors and harlots will go into the Kingdom of God before you. For John (the Baptist) came to you in the way of righteousness and you did not believe in him. But the tax collectors and harlots did believe in him. And even afterward, when you saw it, you did not repent and believe in him."

Here again, Jesus was aiming a charge at the Scribes and Pharisees of His day. He was comparing them to the second son who said, "I go sir," in obedience, but then did not go. To the world, you see, the Scribes and Pharisees looked willing and eager to work for "God's harvest" as they said their public prayers, made their public promises, and all of that. But clearly, they were things being said and not being done. They were merely giving "Lip-service," so unlike the publicans and sinners who at first refused God's message and then accepted it after all.

As it was in the first parable above, we must not lock the point of this parable in the past and let it go at that. It is just as timely and important for us today, as we ask ourselves, "How are we doing with God's harvest?"

You see, we can so easily be like that second son — the one who said he would go and then did not. In fact, we so often do just that, sometimes quite unconsciously. Generally, Christianity appeals to us and as we get more and more wrapped up in it we vow our

Lavern Larkowski is pastor of St. Peter's Lutheran Church at Hay Springs, Nebraska.

obedience and make our daring promises to God. And, that is good! But, like the son in the parable, we often don't get around to carrying out our promises and being obedient to His commands. The discipline of trying to live our Christian faith is just too hard and we simply, "do not go." It would be difficult indeed, for any of us to truthfully deny this. For, who of us has not, at one time or another, pledged himself and promised so sincerely, but then did not go?

Or, who of us has not, at one time or another, been like the first son — the one who refused to go and then went anyway? Who of us has not been quite rebellious toward what we have known to be God's will and refused to obey it? In this case, I hope that we have most often been like the son, who repented and went anyway. But pride dies hard in us and it seems much easier to make an excuse and simply not go. How are we doing with God's harvest?

What about the sickly promises that we make? "I go sir," we say, proudly and confidentially. What about the stately vows we make when we feel God's nearness and presence, or when we feel that God has been especially good to us? We say, "I go sir," bravely and yes, even sincerely. But, when it comes right down to the doing of it, it is not as easy as making the promise or vow. Have we gone? How are we doing with God's harvest?

You will notice that Jesus chose His disciples from the people of this world; very worldly people, in fact; people who were not so very particular about keeping the letter of the law. He chose Peter, the rebellious, brazen, bully that he was. Matthew, that cheating, conniving tax-collector. James and John, the two brothers who always wanted to be first, etc. Yet, they were men who obeyed in the end, and thus, they became the real heralds of God's Kingdom. You will notice that Jesus didn't go to the so-called "religious people" of His day, to select His disciples. He didn't go to those who were forever promising obedience and making illustrious vows of loyalty because they simply never obeyed completely nor carried out their promises.

So, here is a stern warning for us, it seems to me: Even though we might profess Jesus Christ and vow obedience and loyalty to Him, we may be "missing the boat." The real question is: "How are we doing with God's harvest?"

The old Hebrew Nation was God's "chosen people." They were the people through whom God had chosen to work to get His blessed work done. But, they disobeyed and never did bear His harvest for Him. So, God sent His Son to begin another people through which he could work to get His will done. That new "chosen people" is the Church of our Lord and Saviour Jesus Christ.....the Christian Church. Certainly it follows then, that if we are not going to bear God's harvest and see that His will is done, He will see fit to choose another people to do it. We have no reason to believe otherwise! As Jesus said at the end of this parable, "Therefore, I tell you, the Kingdom of God will be taken away from you and given to a nation producing the fruits of it."

We see then, the importance of our task in "God's vineyard." We see the importance and timeliness

of good stewardship in God's world...and I mean "stewardship" in the finest sense of the word. (And we must remember that we are only "tenants" and not the "owners" of the vineyard.) How are we doing with God's harvest?

### Tipping and Tithing

Now it came to pass on a day at noon that the editor was the guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. And the food was good.

Now when the end of the meal was at hand, the waiter brought unto the host the check. And the host examined it, frowned a bit, but made no comment.

But as we arose to depart, I observed that he laid some coins under the edge of his plate. Howbeit, I know not what denominations the coins were.

But the waiter, who stood nearby, smiled happily, which being interpreted means that the tip was satisfactory.

Now with such customs we are all familiar. And this parable entereth not into the merits or demerits of tipping.

But as I meditated on the coins that became tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least a tithe lest the waiter or the waitress turn against you.

And as I continued to think of these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

Verily doth man fear the waiter more than he feareth God? And does he love God less than he loved the waiter?

Truly, truly, a man and his money are past understanding!

— News of the Crossroads.

In: The Messenger, St. Peter's Lutheran Church, Detroit, Mich.

### Because of Thy Great Bounty

Because I have been given much,

I, too, shall give;

Because of Thy great bounty, Lord,

Each day I live

I shall divide my gifts from Thee

With every brother that I see

Who has the need for help from me.

Because I have been sheltered, fed,

By Thy good care,

I cannot see another's lack

And I not share

My glowing fire, my loaf of bread,

My roof's shelter overhead,

That, he, too, may be comforted.

Because love has been lavished so

Upon me, Lord,

A wealth I know that was not meant

For me to hoard,

I shall give love to those in need,

The cold and hungry clothe and feed,

Thus shall I show my thanks indeed.

— Grace Noll Crowell.

# Where Are We Going in Christian Higher Education

by: Dr. Erling N. Jensen

**Editor's Note:** At the recent convention of the United Lutheran Church in Atlantic City, New Jersey, Dr. Jensen addressed a banquet meeting of the Lutheran Laymen's Movement on the subject of Christian Higher Education. The following is a condensation and adaptation of that address by the editor.

A very important aspect of the work of the church lies in her colleges and universities. Our colleges have earned the respect and deep loyalty of many of our people and hence what happens to them in the merger is of considerable importance. This is an area that needs careful consideration.

Although the merger has not been assured, I will consider this subject in terms of the merged church and I will rely to some extent on the study made by the subcommittee on colleges of the JCLU. I will not concern myself with any specific college, but will confine my thoughts to the colleges as a whole.

The church colleges of the four merging bodies represent a very important aspect of the church at work in the field of higher education. The colleges will represent substantial assets for the Lutheran Church in America. In the academic year 1959-60 there were 47,248 students enrolled in the 50 Lutheran colleges of this country. The 21 colleges of the four merging bodies had a total enrollment of about 24,000 students. Obviously, Lutheran colleges have an important role and obligation in our system of higher education.

The church has played an important role in the establishment of institutions of higher education in this country. The reasons for the establishment of Harvard College, in 1636, were stated as follows: "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civill Government: One of the next things we longed for, and looked after was to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall die in the Dust." The Yale charter, though safeguarding the Protestant Christian Religion, goes on to emphasize instruction in the arts and sciences so that the students "may be fitted for public employment both in Church and Civil State."

Nine such institutions were founded before 1776 and all but one of them were established by religious denominations. The purpose was to provide a cultural background and to prepare in a general way for practice in the professions, particularly in the Christian Ministry.

In the western advance of the establishment of institutions of higher education, the Congregational

and Presbyterian Churches played important roles as the Yale and Princeton graduates were instrumental in the founding of many of these institutions. The Lutherans showed their interest in higher education with the establishment of Gettysburg College in Pennsylvania. The establishment of Land Grant Colleges, the state universities, and technological schools came later.

The early church dominance in control and operation of the institutions of higher education has undergone an appreciable change, to say the least. George P. Schmidt, in his book "The Liberal Arts College," describes this situation as follows: "By degrees the Protestant colleges came out from under the tutelage of the denominations that had launched them, to achieve either complete independence or else that casual, if sometimes uneasy relationship which most of them enjoy today." I certainly hope that the LCA will do everything in its power to counteract the concept that the church colleges are fading out of the American scene.

Where are we going in Christian higher education in the merged church? Let us consider the provisions for Christian higher education in the proposed Lutheran Church in America. The proposed constitution states that one of the duties of the synods is to provide Christian higher education for the youth of the church and others through church-related colleges. This makes it a direct responsibility of the various synods to provide, maintain, and operate the church colleges of the LCA. The constitution and by-laws provide for a Board of College Education and Church Vocations that shall "Set standards, both of academic excellence and of church participation in their government and life, for recognitions or continued recognition of colleges..." This board will conduct various studies, counsel and advise the colleges in the various areas of academic and administrative problems, and grant financial aid to the colleges within the resources made available for that purpose by the LCA.

Realignment of synods and colleges, at the time of merger, will pose many practical problems. One of the very important problems of the colleges will be the financial support they must have from the synods and the LCA. As Dr. Fry has pointed out someone will have to prepare a budget for the first biennium of the LCA, and this budget must include support for the colleges. This budget item is directly related to the financial support which the colleges can reasonably expect to receive from the various synods.

Presumably for this and other reasons, Mr. Malvin Lundeen, chairman of JCLU appointed a subcommittee on colleges "to undertake preliminary inquiries in the several areas of our four church bodies as to the future alignment of colleges with synods." The subcommittee was specifically instructed to eventually recommend to JCLU the alignment of colleges and synods on the basis of the colleges as they exist at the time of the merger and not to concern itself with

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Dr. Erling Jensen is a physicist at Iowa State College, chairman of the Board of Directors of Grand View College and Seminary and president-elect of Muhlenberg College at Allentown, Pennsylvania.

the possible merger or relocation of colleges, except, as the committee is specifically requested to do so by the proper authorities of the colleges concerned. In other words, no attempt will be made to merge or relocate any college and that all colleges will become a part of the LCA as they exist at the time of the merger.

At the present time, the four merging church bodies own and operate 17 four-year colleges, three two-year colleges, and one two-year college for women. All are essentially liberal arts colleges, and two of these offer some graduate work.

After collecting and studying relevant data from all the colleges the committee and the consultants formulated the basic principles which were thought to be desirable in the alignment of synods and colleges. Preliminary alignments, based on these principles, were then worked out and presented to JCLU for general approval. To me it was rather surprising to see how well, or how logically, the pattern of alignments of synods and colleges seemed to be in most cases.

In addition to the financial support, mentioned previously, I would like to comment on one other problem that is a direct result of the merger. The colleges will have to adjust to new constituencies. This problem will not be of equal importance to all colleges. Let me illustrate by two examples. First, in the state of Pennsylvania, where I understand there is a fairly good concentration of ULCA members. In fact they will constitute more than 98 per cent of the Pennsylvania membership in the merged church. Hence the adjustment to new constituencies will be very minor for Muhlenberg, Susquehanna, Gettysburg and Thiel. At the other extreme we have Grand View College. The only college of AELC. Students come to Grand View College from congregations located in many parts of the country. In the merger it appears that the immediate constituency of Grand View College will be the synod of Iowa. This will mean a tremendous decrease in geographic area. In this case, Grand View College will have to adjust, to a great extent, to a new, and considerably larger, constituency. This same problem must be faced by many of the colleges, but to a varying degree.

It is clear that in the realignment of colleges and the constituents of the church, it is unrealistic to believe that true college loyalties can be shifted from one college to another by the adoption of a committee report or on the adjournment of a constituting convention. It seems reasonable to assume that for some years to come a number of students will attend particular colleges as a result of family loyalties. On the other hand, it is to be hoped that in due time all colleges in the merged church will be able to develop new family loyalties among the constituent members of the respective synods to which they are related.

Aside from the problem of readjustment, resulting from the merger, there are many other problems facing our colleges. One problem is the expected in-

crease in enrollments during the next ten years. The typical guess is that by 1970 the college enrollment in this country will increase about 80 per cent. This is due primarily to the increased number of high school graduates and the higher percentage of high school graduates attending college. This will be a tremendous additional load since it comes at a time when the facilities of many of the colleges are already being used at the maximum capacity. State governments are now working and planning with private colleges in order to meet this situation.

What responsibilities do the church colleges have in meeting this grave situation? As an integral part of the independent private colleges, that play such an important role in the total educational program of the country, the church and the colleges must assume some responsibility. This responsibility will have to be evaluated by each institution and must be related to its present and potential resources and the objectives of the college. For the church this may mean the expansion of some of the Junior colleges to four-year colleges and the establishment of some entirely new colleges.

Another important problem is the cost of education to the student. Student fees in both public and private institutions have been rising rapidly, but the fees in private colleges have been increased more rapidly and hence the spread in student fees between public and private colleges and universities has widened appreciably. The average cost for tuition, fees, room and board in the private colleges in Iowa is \$1,455. At the state universities it is \$914. Dr. Raymond Gibson, Professor of Higher Education at Indiana University, estimates that this average cost may go to \$2,500 in Iowa by 1970 and perhaps as high as \$3,400 in other parts of the country. These are large sums of money, particularly for a family with several children to educate. There is a danger that this may lead to a disproportionate share of students from the upper income families, unless other provisions are made for subsidizing part of the cost of the college education. One suggestion for alleviating this situation, which has considerable merit, is that of making scholarships available to students on the basis of academic ability and need. The funds could come from state or federal sources, or both, and the recipient of the scholarship should be permitted to attend the college of his choice. Many scholarships available at the present time stipulate where the student must go to college. Some states are already providing scholarships from state funds.

In order to maintain or expand the churches' position in the field of higher education it will certainly be necessary to obtain additional financial support. From the standpoint of the church this support must come from individuals, the synods, and the LCA. Individuals can, of course, contribute to colleges in many ways — from scholarships to beautiful buildings. Individual gifts to church colleges are good investments — investments in the youth of our churches, that may yield untold dividends.

(Continued on Page 15)

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 Nothing is ours to keep for ourselves. Money, talent, time, whatever it may be that we possess, is only ours to use. This is the great law written everywhere.  
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# Some Unfinished Business for the New Administration

by: Alfred C. Nielsen

To some historians it has seemed that civilization and power centers have moved westward: from the Middle East to Greece; from Greece to Rome; from Rome to western Europe; from there to America. At present there are those who think that the power center will continue to move westward to China. There are perhaps 600 millions of people in that country now, and it has been estimated that China by the year 2000 will have a population of one billion. If she succeeds in her program of industrialization, she will indeed be a great power. Should she become armed to the teeth, she may swallow many a lesser power.

Red China is a naughty upstart. Since we do not like her it is a temptation to close our eyes and say she does not exist. But she does.

It is deplorable that the whole question of the recognition of China has gotten into politics. Before the time of Woodrow Wilson it was common practice to recognize the government of a state if it was in fact in control of that state. It was not a question of our liking or disliking that government, but simply recognizing a fact. And is it not a fact that the government of China is in control of the state? It is doubtful that our disliking it will change the situation. China with its unpleasant government will still be there.

The backward peoples of the world are on the move. To make a list of the nations that have achieved their independence since 1945 is no small task. Most of these people are colored; and most of them are hungry, ignorant and sick. It would indeed be strange if they did not have much trouble in governing themselves. Their presence in our world is a bit disturbing as one saw in the recent meeting of the Assembly of the United Nations.

The Cold War is likely to be with us for a long time. Each side tries mightily to make friends with these new nations. What the one side is for, the other is apt to be against. What the poor people of the world need is not power politics, but more food, clothes, medical aid and education. That could be done nicely if the big powers would cooperate. But it is doubtful that we will see much of that. More likely we will see one side bucking the other. And I might add that it is a cruel mockery to be burdened with a huge agricultural surplus in a world where millions are hungry.

West Berlin is perhaps the most dangerous spot



on our globe. Each side in the Cold War has taken a stand so firmly that it seems quite impossible for it to yield. East Germany, with the approval of Russia, is already putting on the heat. There is great danger that it could break out into flames. A war here would surely be an all-out one.

A few weeks ago Leonard Beaton, writing in the highly respected Manchester Guardian Weekly, came forward with a solution for the problem. It is so simple that it is doubtful that our frantic world will accept it. He suggested that West Berlin be moved to the border line between East and West Germany, and that East Germany be given the territory where West Berlin now stands, and cede enough territory on its west line for

the new city. It will, of course, cost much to move a city of over two million souls, but, says Mr. Beaton, it will cost less than ten minutes of atomic warfare. How true, and how unlikely that any of our leaders will listen to it.

So long as the Cold War is on, there will be no disarmament. The present course is sheer madness, but who knows a cure. It is likely that there are strong forces both in the Soviet Union and the United States that do not want disarmament. Could our economy stand a genuine disarmament?

How desperate the situation really is has been brought out forcefully in a pamphlet: COMMUNITY OF FEAR by Harrison Brown and James Real. Both of these men are men of integrity and experts in their fields. The very fact that Dr. Reinhold Niebuhr has written the introduction should give it standing among church people. I quote from this pamphlet:

"Let us represent the explosive power of World War II block busters by a one-foot ruler. On this scale, the bomb that demolished Hiroshima would be represented by the height of the Empire State Building, and a twenty-megaton weapon by the height of the orbit of Sputnik I. One thermonuclear bomb releases more destructive energy than that released by all the bombs dropped on Germany and Japan during World War II....."

"Concurrent with the revolution in the destructive power of the explosives, there has been a revolution in the speed of delivery. The maximum speed of the heavy bombers in World War II was a little over 300 miles per hour. Modern jet long-range bombers can travel at 650 miles per hour. But with the development of the ballistic missile it is now possible to transport thermonuclear explosives at speeds greater than 10,000 miles per hour. In fifteen years the transit time for a bomb flown between Moscow and Washington has been reduced from sixteen hours to less

(Continued on Page 15)

Alfred C. Nielsen has been successively, professor, president and dean at Grand View College. He is now dean emeritus.



## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### Elections and Appointment

Elected at the business meeting were Sonja Hansen as treasurer and Richard Jessen as president. Appointed as Youth Activities Director for the coming summer was Keith Davis.

Sonja Hansen is a freshman at Grand View College from Tyler, Minnesota. She has been active as a local and district officer. Please send all financial correspondence to her at Grand View College, Des Moines 16, Iowa.

Mr. Richard Jessen is well known to all, having served one term as president already. His active and intelligent leadership has been inspiring and gratifying. He is a middler at Grand View Seminary, Chicago Lutheran Theological Seminary, Maywood, Ill. His address is 1033 South Tenth, Maywood.

Keith Davis is a sophomore at Grand View, having served and continues as chairman of Operations International, and as delegate to the European Ecumenical Youth Assembly in Switzerland. He may be contacted at Grand View College, Des Moines 16, Iowa.

### Over the Typewriter

It was a new experience to be an "outsider" from the East at this convention. We are grateful for the opportunity of being at the convention and working with the strong Mid-West, hoping that some of the organization and helps may be extended to us on the Coasts.

While we felt there may be advantages to meeting at a site where we can live closely (cabins or dormitories) and have individual meeting rooms, there is something exciting and gratifying about being guests of a congregation. The hospitality and provisions were absolutely "tops" and Withee can proudly say, "the job is done." The setting was almost idyllic, especially Saturday night as the snow fell in large flakes, leaving the country side covered with purity and quiet.

We must comment on the cooperation of everyone who was given a task to do. Delegation of responsibility was the keynote of this meeting, and it worked extremely well. It not only takes the load from one or two, but gives many a chance to use their talents to good advantage. We are pleased and happy with the 1960 convention!

Some people put all their merchandise in the show windows and have nothing on the shelves.

— Selected.

### Convention Highlights

The 1960 AELYF Workshop-Convention in Withee can go on record as one of the largest, if not the largest in this writer's memory. We have never seen such a large group of enthusiastic young people, anxious to learn, to discuss, and to have fun. We still do not have the exact registration figures, but 130 will be very close.

The hospitality shown by the congregation of Nazareth Lutheran Church was excellent, and left nothing to be desired. Ready response to any request, good food, orderly organization, beautiful decorations, kindnesses by hosts, and many other things contributed to a fine weekend.

Many states were represented, including the usual fine turn-out from the Mid-West (Nebraska, Iowa, Minnesota, Wisconsin, Illinois, Michigan), plus one from California (a Grand View student) and eight from the East Coast (traveling 1,300 miles by Plymouth and Renault from Connecticut and New Jersey).

While the workshop sessions may have been somewhat a re-run of last year, the response was good, and discussion was not hampered. The Friends of Youth had their times to meet, too, and seemed to be enthusiastic about their meetings. They did mention wanting to folk dance with the young people, but a cramped schedule made it possible only once.

The talks and discussions with Keith Davis and Anders Tyrberg (reports from them will follow in the next issue) were excellent, with questions about Europe flying thick and fast.

Always, impressive, the Sunday morning worship service in the new church was inspiring. We hope to have a summary of Pastor Carlo Petersen's sermon in one of the later issues.

The convention business session was "different" this year. Although findings committees were used last year, it seemed they functioned better this year. The discussion of issues was intelligent and to the point.

Leadership training schools are planned for several areas this coming fall, with Friends of Youth training sessions set for early spring. Very likely, two caravans will be organized again this year.

Operations International is going well, and a new project will be undertaken this year to help the youth department of the World Council of Churches in training youth leaders. Ask your delegates for further information.

Two constitutional changes were made as printed in a recent issue of LUTHERAN TIDINGS. These refer to stewardship. Our own Youth Week materials are being prepared, and should be ready by January 1. A new youth magazine TIME OUT, printed by LLA was introduced and support is urged.

Projects and program materials were discussed and the new YULE cover was shown. It is hoped that sales will increase this year, providing wonderful reading to as many as possible (don't forget to send them to service men and others away from home, as well as to Homes for the Aged). The future of WORLD OF SONG was turned over to the board, with hopes that some use beyond our own synod can be found in view of the merger.

## Stewardship Statement Passes

The business session of the 1960 AELYF Convention-Workshop, passed three forward-looking resolutions regarding stewardship. A thorough study of stewardship practices of other youth groups and the Biblical interpretation of good stewardship was made under the direction of President Richard Jessen and Pastor Ivan Westergaard. Two statements with resolutions were presented, revised and supported by the convention. A summary of this action is as follows:

1. That the national board be instructed to use the statements on stewardship and other promotional and informative material for the benefit of the LYFs or Luther Leagues and church councils.

2. That each LYF or Luther League discuss with its church council the possibility of including in the congregational budget an item to cover the congregation's youth program, which includes local, district and national organizations.

3. That each person in LYF or Luther League support the statements on stewardship as expressing our duty as Christians.

### Statement by Youth Concerning . . . Responsibilities

"...As members of our congregation, it is our responsibility to give on a regular basis to the support of our church. This is giving in the sense that all that we have is given to us by God and we are to take care of it; to manage it; to be God's stewards. In recognition of this, we return a portion of it to God to be used in His church. This is part of the responsibility we assumed when we were confirmed.

"...We must find our place in our congregation and try to realize fully our responsibility to our congregation, both as individuals and as a group. We must try to support our congregation to the best of our ability in terms of time and of personal giving. We will seek ways in which our LYF/LL can help our church. We make no mention of money raising projects. This is intentional, since it is felt that in true Christian stewardship, time and money are given by the individual out of what he possesses, which is in reality a gift from God. When we use money raising projects as a way to get funds for our group, we are obscuring the real task of the church, which is to proclaim Christ; and the real purpose of our LYF/LL, which is to provide fellowship and opportunity for growth in our Christian faith. We are also obscuring our personal responsibility in the stewardship of our money and time when we resort to commercial activities of the whole group. Thus we are asking that all money for local program and national and district support come from free will offerings in our LYF/LL, if not from the giving of the entire congregation. Then we are truly giving of ourselves to our church and community...."

### A Statement by Youth to the Congregation:

"...These resolutions are based on the principle that young people are an integral part of the congregation. By virtue of their baptism they are members of the Church of Christ, and specifically members of the local parish. Since they are a part of the church,

the work among them ought to be the concern of the total congregations, rather than something which the young people have to support with dues, as if they were in a club outside the church. As Christians, we give in response to God's love, not because there is a specific monetary charge to be a member of the Body of Christ. If the congregation is concerned about its youth, then it will want to support them in their life in the church. It will want to make sure that the young people can carry on an adequate program which will help them to grow in their Christian faith and life, in their relationship to the church, and which will appeal to the young people. The congregation will want to be sure that its youth fellowship will be properly affiliated with the national youth organization and can contribute to it. As a result, the youth will have the satisfaction of knowing that their church cares for and is concerned about them. They will know that they are giving all they can to the work of the church and that their financial support does not have to be divided between their youth group and their church. The youth will then be enabled to devote their time, as they should, to high quality programs and activities which will add to their Christian life, and to service projects in which they become more aware of the needs of others, and find a more active part in the life of the congregation. In this way, they will begin to establish a sound pattern of giving to their church and they will develop a stronger sense of stewardship which will go with them into adulthood.

"Whatever the congregation decides, the congregation is asked to work with the young people, to help them to be more a part of the total congregation and less a separate group, and to help them grow in their understanding of all the implications of membership in the church; that they might more fully realize their stewardship opportunities and responsibilities."

It should be pointed out that these resolutions and statements are not intended in any way to be a directive to congregations. Rather, this is an attempt on the part of AELYF to articulate what they feel to be a sound concept of stewardship for the mutual benefit and discussion of congregation and youth organization.

There is no intention that this be considered a directive from AELYF to local congregations. Rather these are recommendations to local LYFs and statements of feeling to all on the part of AELYF. The intention is for solid and forward-looking stewardship practices on the part of young people.

### *The Giver, Not the Gifts*

In early days the emphasis was not upon the gifts but upon the giver of the gifts. The psalm chosen by the Pilgrim Fathers for the first Thanksgiving Day service was not a psalm like Sixty-five or Sixty-six, or others that enumerate God's mercies toward men and that would have suited admirably their particular circumstances. They chose rather the Twenty-fourth Psalm which opens with these majestic words: "The earth is the Lords and the fullness thereof—the world and all that dwell therein." **Simon Greenberg.**

# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## WMS Scholarship Announcement FOR YOUNG WOMEN ENTERING LUTHERAN CHRISTIAN SERVICE

The Mary Seeley Knudstrup Scholarship Fund was created for the purpose of assisting young women to train for the Christian service (Christian education director, director of church music, nursing, parish work, church secretarial work, etc.)

College Juniors and Seniors and graduate students are eligible to apply. For detailed information and application forms write to: Miss Mabel Petersen, Chairman, 419 Park Lane, East Lansing, Michigan.

**Eligibility.** It is desired that the student be under 30 years of age and a Junior, Senior or graduate. It is especially important that this student shall have proven her worth as a good citizen and a person of scholastic attainments. Any young woman member of AELC, or its successor, who can meet the requirements is entitled to apply.

For the Junior and Senior student, it is required that the college selected be a Lutheran College. A graduate student applying for this scholarship shall have attended a Lutheran college for at least two years of undergraduate work.

**Amount Available.** The Scholarship shall be awarded in an amount not to exceed \$500 and shall be paid directly to the college or university which the student will attend.

The Scholarship may be awarded to one person for two consecutive years if the recipient is outstanding and there is evidence of real need and promise.

**Repayment.** Should the recipient fail to enter the Christian Service for which she was being trained, the amount of the scholarship award shall be due and payable according to a schedule set up by the Central Scholarship committee. The student shall agree to remain in the active Christian Service for a minimum of two years. If death, illness, etc., draw training to a close, the same shall be considered by the Central Scholarship committee.

**Reports.** Since this scholarship is not a usual kind of scholarship, certain requirements are stipulated. The college or university shall be asked to report on the student's academic and general progress. The student shall be asked to answer letters requesting a brief summary of her activities. The promptness with which these letters are answered will reflect the student's business courtesy and bespeak the appreciation of the assistance afforded through this scholarship.

## District IV WMS Meeting - 1960

The annual meeting of the WMS of District IV was held at Ringsted following an 8 o'clock breakfast on September 17. The president, Mrs. Royal Haner of

Brayton, called the meeting to order. After opening with the hymn, "Take My Life and Let It Be," Mrs. Arthur Johnsen of Cedar Falls gave the morning devotions. Roll call was answered by members being present from all but one congregation.

The following recommendations were moved and accepted:

1. That members continue subscribing to and using the two fine magazines, **The Santal Missionary** and **Lutheran Women**.

2. That we share in fellowship with church women of the merging synods whenever the opportunity to do so is presented.

3. That we make use of the program materials available to us from the publishing houses of ALC and ULC prepared for use in the merging women's organizations. At this time, Mrs. Carlo Petersen, program chairman of the district, further explained the program material sent to each group and gave other program suggestions.

4. That we share with other Christians the observance of The World Day of Prayer.

5. That all local groups who have not yet reorganized to include all women members of their congregations, study the advantages of doing so.

6. That we continue to support the two National WMS projects: Home Missions and the Scholarship Fund. That we also acquaint our college girls with the availability of the scholarship funds.

7. That we accept our district's share in the National WMS budget and make every effort to pay it in full.

8. That we continue the support of our two Korean orphans at \$120 each.

9. That we continue the support of the Santal child at \$30 and also contribute to the Santal General Fund.

We voted to give the offering from the Spring Fellowship Day as follows: \$100 to the National General Fund and \$26.70 to the District General Fund. The morning offering was voted to be given to the Home Mission Fund.

Mrs. John Laursen, from the Brayton church, gave a report on the meeting of the Iowa Council of United Church Women at which she represented the AELC of the Iowa District.

It was voted to continue the Spring Fellowship Day and an invitation was accepted from the Bethlehem Lutheran Church in Cedar Falls.

New officers elected for the two-year terms are: Mrs. Viggo Jensen of Newell as Vice President-Secretary and Mrs. Folmer Hansen of Cedar Falls as Treasurer, to replace the expired terms of Mrs. Lowell Haahr and Miss Margaret Michaelsen.

Mrs. Lowell Haahr, Sec.

## OPINION AND COMMENT



THE ELECTION is over, the ballots have been counted, and on January 20th a new man will take up residence in the White House. The popular margin was narrow but the electoral margin will be sizable. The people have spoken and now, as a nation, we can settle down to the business at hand again. It is coming to be widely recognized that the whole electoral process is too long. The campaign itself occupies far too much time to say nothing of the primaries and the convention. There are good reasons for hoping that some day this whole process may be shortened — quite apart from the nonsensical one that the campaign puts too many Westerns into second place on TV. To a degree, government necessarily is paralyzed. Any major action is either subject to reversal in a short time or may be viewed in the light of political motives. But, once the dust has settled and arrangements can be made for an orderly transfer of the burdens of government we can stand united once again before the world. Some are always reluctant to let the dust settle however. As this is written there are reports that certain people in high places, people who should know better, think that a recount is in order in some states. We rather doubt that this will get beyond the loud talk stage and we certainly do not think it should. We do not doubt that there were irregularities here and there. There are always zealots who would do anything to get their man elected. But, we are not so naive as to suppose that these irregularities were confined to one party. Indeed it would not be difficult to show that a recount may be, in itself, an effort to manipulate the vote. It is true that sin can be pinned on party labels but a party label can't be pinned on sin. We hope those responsible for this outcry will have some sober second thoughts and accept the judgment as rendered. It would be too bad if the election of 1960 were to be turned into another fiasco such as the election of 1876.

ONE OF THE HYMNS we like to sing often is Pierpont's "For the Beauty of the Earth." This is a fine hymn for any season but at Thanksgiving time it becomes especially meaningful. There is, to be sure, much more embodied in the hymn than thanksgiving and praise to God for the beauty of the earth. But this phrase is one that we may pass over all too lightly. There is something of wonder and beauty about any season and not least Autumn. We may

not always appreciate this as we should. The earth and, more so, the universe are an invitation to wonder. "The heaven's are telling the glory of God; and the firmament proclaims his handiwork," wrote the Psalmist many centuries ago. Man's advance in learning has but served to deepen the cause for awe and wonder. It is well for us, therefore, as we give thanks for our many blessings, to remember also the lasting wonder and beauty of God's creation.

IN THE LAST ISSUE we carried a brief news item about the church in Finland giving each applicant for a driver's license a pamphlet urging him to drive safely. This matter of traffic safety seems to be a universal problem. Because of the large number of vehicles which we have it is, of course, more pronounced in our own country. Just what can be done to improve the situation is hard to say. Driver education is surely a factor though we have long felt that this has been overrated. In our opinion it is not lack of ability but lack of responsibility that is most important. A couple of years ago we read of a South American country (we can't recall which) in which each applicant for a license was required to take some sort of psychological test. This seems to us to be a step in the right direction. We have long since passed the point where drastic action is needed. A TV spot announcement which we have seen many times lately reminds us that some 37,000 people in the United States were killed in traffic accidents last year — enough to populate a small city. It is so easy to become careless with a car. It is easy to forget that we control a ton and a half of steel and that one careless slip can make it a deadly force. Most of us know better than to play with loaded firearms but we become careless with a couple of hundred horsepower that can be even more deadly. A sense of Christian responsibility is called for as is a rigid enforcement of the law. Should we deliberately, or even carelessly, violate the law, there is no cause for excuses. Rather, we should thank God we live to pay the fine.

WATCHES RUN, pens write and all sorts of amazing things happen under water these days. Now comes a new twist. Some tract society, we are told, placed a religious message in a bottle, put in sufficient weight to sink the bottle and cast it into a body of water. The idea seems to have been that the gospel must be available in all places. You can guess what happened. A skin diver came along, found the bottle, read the tract (under water???) and was saved. When we stopped laughing we began to wonder if it has been forgotten by those who proclaimed God's name so vehemently that "thou shalt not take the name of the Lord thy God in vain." Incidentally, we sometimes think an additional commandment is in order: "...thou shalt not insult the intelligence of thy fellow man."

He who joins in sport with his own family will never be dull to strangers.  
— Plautus.

# News From the Merging Churches

## *Augustana Seminary Move Planned*

The second of three steps to move Augustana Theological Seminary from Rock Island, Ill., to Chicago was taken in Minneapolis today.

The executive council of the Augustana Lutheran Church at its fall meeting concurred with the actions taken by the seminary board at a meeting held in Rock Island to recommend the merger of "Augustana Seminary with other seminaries represented in the participating church bodies" of the Lutheran Church in America.

If the Augustana Lutheran Church at its annual synod next June in Seattle, Wash., upholds the recommendations of the Seminary Board and the Council, Augustana Seminary will merge with Chicago Theological Seminary one of the 10 seminaries of the United Lutheran Church in America.

Suomi Seminary at Hancock, Mich., the seminary of the Finnish Evangelical Lutheran Church, and Grand View Seminary, Des Moines, Iowa, belonging to the American Evangelical Lutheran Church have already become a part of the ULCA seminary at Maywood, a suburb of Chicago.

It is possible that the combined seminary will eventually be located elsewhere in the Chicago area following the consummation of the merger.

Chicago Seminary has 151 students, with fourteen full-time professors. Augustana Seminary has an enrollment of 212 students with a full-time faculty of 12.

However, any move from Rock Island is at least four years in the future since the process of re-location will involve merger negotiations, the possible purchase of a new campus and the erection of buildings.

Augustana College and Seminary was founded in 1860 at the same time that the Augustana Lutheran Church was formed. It was first located in Chicago and in 1863 moved to Paxton, Ill., where it remained for twelve years. In 1875 the institution was moved to its present site at Rock Island. In 1948 the Seminary and the College were separated and although on the same campus they now are governed by separate boards of administration.

## *ULCA Adopts New Statement on Sacrament of the Altar*

The United Lutheran Church in America at its 22nd biennial convention adopted a 10,000-word statement on Holy Communion after rescinding a 250-word pronouncement on the same subject that had been in force for 20 years.

The new statement, intended to serve as a "guide" for the ULCA's 2,500,000 members, 4,872 pastors and 4,600 congregations, was prepared by a special Commission on the Sacrament of the Altar and Its Implications.

The 15-member commission, composed of 10 theological professors, four pastors and a synodical president, devoted more than three years to drafting the report.

Dr. Edward T. Horn III of Philadelphia described

the statements as "an attempt to relate evangelical theology to evangelical practice," and Dr. F. Epling Reinartz, retiring secretary of the Church, hailed it as "one of the principal documents to be produced by the ULCA in its 42-year history."

The statement is divided into two sections, "Basic Affirmations," dealing with theological foundations, and "The Shaping of Practice," concerned with the practical implications of the theological position set forth in the first part.

One section of the statement deals with the controversial issue of intercommunion, which is practiced when two or more denominations formally agreed that their members may receive the Lord's Supper in the other church body or bodies.

"The time is ripe," the statement said, "for Lutherans to initiate theological discussion with other Christian bodies regarding inter-communion." At the present time, Lutherans do not have such agreements with other denominations.

In the meantime, the report added, "no blanket judgment should be expressed about the celebration of the sacrament in interdenominational assemblies."

It stressed that the decision on such meetings "in each instance will have to be arrived at in the light of whether the proclamation of the church is compromised or enhanced."

And it also warned that "indiscriminate participation in such services of communion should be discouraged."

Progress that has thus far been achieved in establishing inter-communion among the Lutheran bodies in North America "is cause for gratitude," the statement said, and urged that "present efforts to achieve complete inter-communion within American Lutheranism should be encouraged and strengthened."

The document also emphasized that communion should be "open only to those baptized Christians who respond in faith and in willing, thankful obedience to the gospel."

"This fact," it warned, "should not be obscured by the issuing of a general invitation" to participate in the sacrament.

Other highlights of the statement:

**Presence of Christ** — "There is no direct physical discernment of the presence of Christ in the sacrament any more than of the presence of God in the man Jesus. The mystery is the miracle of God's gracious approach to man. Rationalizations are ruled out. A mystery can only be acknowledged, not explained."

**Thanksgiving** — "We do not offer Christ's body and blood in thanksgiving but we offer thanksgiving for the body and blood that are given and shed for us, imparting forgiveness, life and salvation."

**Frequency** — "the frequency of the sacrament, the designation of a proper ministrant, and the character of vestments are not unimportant or dismissable.... The Lutheran Church has its own organic way to deal with such practical issues."

**Fellowship of Believers** — "The legally organized congregation may well provide the context within

# Church News From Around the World

## *Dr. Halford Luccock Dies*

Dr. Halford Luccock, well known as the Symeon Stylites of **Christian Century**, died on November 5, 1960, at the age of 75. Dr. Luccock, who for many years was professor of homiletics at Yale University Divinity School, was one of the foremost preachers and writers of his time. His writings on the subject of preaching, his sermons and, not least, his weekly column under the pseudonym "Symeon Stylites" will long be remembered and treasured by those who are familiar with them.

## *Top Theologians Speak at Central Seminary*

Some 200 pastors and students from the Great Plains area met at Central Lutheran Seminary at Fremont, Nebraska, for the Theology-in-Life lecture series, October 31 to November 1.

Dr. Roland H. Bainton, a leading authority on the Reformation spoke twice; first on "Luther and the Bible" and then on "Recent Interpretations of the Reformation." Dr. Phillip Watson, formerly professor at the University of Cambridge, in England, and now professor of systematic theology at Garrett Biblical Institute, Evanston, Illinois, gave three lectures in which he dealt with the general subject "The Communion of the Spirit." Four lectures on the concepts of value and ethics were presented by Dr. Edmund T. Smits, professor of Patristics and Pastoral Psychology at Luther Seminary in St. Paul, Minnesota.

## *Dr. Carl Lund-Quist Still Critically Ill*

The Rev. Dr. Carl E. Lund-Quist, 52, well known Augustana pastor and former executive secretary of

which the sacrament is normally celebrated, but as an institution it has no sacramental monopoly. The holy communion may be celebrated elsewhere as well, wherever an assembly of believers is gathered."

**Wine or Grape Juice?** — "...not inconclusive is the length and unity of the tradition which specifies wine as the element commonly used.... This is not to say that grape juice may not be used either in the instance of an offence to conscience created by the use of wine or because of reasons of health."

**Common Cup** — "In the past the church has generally used the chalice for the administration of the sacrament. However, the banning of the use of a common cup by civil law in some states and general training in hygienic measures in our society have caused considerable concern about the continued use of the chalice for the administration of the sacrament. It is appropriate that the vessels used in the sacrament do not create an obstacle to the devotion of the people."

**Posture at Altar** — "Contemporary parishes are encouraged to ask if kneeling at the altar for the reception of the sacrament might not be desirable for our time and circumstances.... However, this is not to be interpreted to suggest that standing is an inappropriate posture for the reception of the sacrament where local conditions make it more desirable."

the Lutheran World Federation is still in critical condition at Swedish Medical Center, Englewood, (Denver), Colo. His physician reported that Dr. Lund-Quist, who was hospitalized October 25, following a stroke which paralyzed his right side and affected his vision, has contracted pneumonia.

The seizure (Oct. 25) was the most severe of several similar attacks which the national church leader has suffered over the past two years. His poor health led him to resign last August as executive secretary of the LWF, a post he has held for nearly nine years, with headquarters in Geneva, Switzerland. He returned to the United States last September and since then has been living in Denver with a sister, Mrs. Norman Engblom.

## *Paton Assails "Pseudo-Christianity"*

(New York) — Alan Paton, South African novelist and a prominent Anglican, has told a New York audience that "pseudo-Christianity," rather than Communism or Islam, is "the real enemy" of Christian progress in awakening Africa.

Too often, he said, the church becomes identified with those intent upon preservation of the status quo and is made to appear as an institution "impeding progress toward better human life."

Pseudo-Christianity, he declared, "always prefers stability to change, elevates the law above justice and serves expediency rather than love. We must face the fact," he added, "that at least in southern and eastern Africa many people have come to identify the church as a sort of protector of the privileged, and they may therefore turn away from it when they are liberated."

Mr. Paton, author of "Cry the Beloved Country," and "Too Late the Phalarope," was in New York to receive the 1960 Award given by Freedom House, a private U. S. organization.

## *Continued Rise in U. S. Church Membership*

(New York) — U. S. church membership continues to climb, according to new figures compiled by the National Council of Churches.

Total church membership in 1959 rose to 112,226,905 persons — or 63.4 per cent of the population — the largest percentage ever recorded. It represents an increase of 2,669,164 new members or a 2.4 per cent rise over the number of communicants in 1958.

The figures, as reported by 254 religious bodies, are given in the **Yearbook of American Churches** for 1961 scheduled for publication October 24.

The total Protestant membership reported by 226 bodies was 62,543,502, an increase of 1.7 per cent. Roman Catholic church figures taken from the **Official Catholic Directory** show a membership of 40,871,302 — an increase of 3.4 per cent.

Protestant membership represents 35.3 per cent of the total population. Roman Catholics constitute 23.1 per cent of the total.

The steady growth of U. S. church membership is

revealed in a table relating membership to population. In 1850 only 16 per cent of the population were members. By 1900 the figures had risen to 36 per cent. In 1940 it was 49 per cent. In 1955 it was 61 per cent.

### ***Lutheran Who Stayed in China After Release From Prison En Route to U.S.***

Baltimore, Md. — (NLC) — A Lutheran clergyman who remained in China for three-and-a-half years after his release from a Chinese Communist prison is expected to arrive in the U. S. in mid-November.

The Rev. Paul J. Mackensen, Jr., 35, a pastor of the American Lutheran Church who served in China for ten years under the Board of Foreign Missions of the United Lutheran Church in America, notified his parents here of his anticipated return.

First word of his sailing from Hong Kong reached the Rev. and Mrs. Paul J. Mackensen, Sr., by cablegram on October 14. The parents reported receiving a letter giving additional details on the following Tuesday, October 18. Mr. Mackensen, Sr., is pastor-emeritus of St. Paul Evangelical Lutheran church (ALC) in Baltimore.

After serving a five-year prison term for alleged espionage, the younger Mackensen upon his release in March, 1957, announced his intentions to remain in China. In September of that year he took a position as teacher of English at the Shanghai Institute of Foreign Languages.

Asked if his son is coming home to stay or just for a visit, the elder Mr. Mackensen replied that "he didn't say."

However, he noted that his son is bringing his baggage along.

"I don't know whether he expects to go back and I don't know whether our government would let him or not. I don't know either how the Chinese would look at it," he added.

The former missionary left Hong Kong on October 12 aboard the Pioneer Minx.

### ***Candidates to Succeed Bishop Fuglsang-Damgaard Named***

Copenhagen, Denmark — (NLC) — Five candidates have been nominated as bishop of the Diocese of Copenhagen to succeed Bishop Hans Fuglsang-Damgaard, head of the Lutheran Church of Denmark.

Bishop Fuglsang-Damgaard is retiring after 26 years as head of the church. He was asked to remain in office beyond his 70th birthday last summer, when by law he was to retire, pending the appointment of a successor.

According to Church News from the Northern Countries, published by the Northern Ecumenical Institute at Sigtuna, Sweden, the slate of candidates is the largest on record.

All clergymen and members of parish councils in the Diocese of Copenhagen are entitled to vote on Bishop Fuglsang-Damgaard's successor. A two-thirds majority is necessary for automatic appointment. Otherwise, Mrs. Bodil Koch, Minister of Church Affairs, is free to name any of the nominees.

Since 1922, when the Episcopal Election Act became effective, the candidate receiving the largest number of votes has been appointed.

A new diocese, Elsinore, has been created with the division of the Diocese of Copenhagen. Until now the Copenhagen diocese has included one-third of the country's population and one-fourth of the national Church's clergymen. The heavy work load on the bishop led to the division.

### ***Serious Crimes in U. S. Reach All-Time High in 1959***

(Washington, D. C.) — Crime in the United States also reached an all-time high in 1959. In the same period as church membership moved up to its highest point in history, the number of arrests for serious offenses rose to 1,500,000—according to statistics issued by the Federal Bureau of Investigation.

The Bureau said the increase in crime is not merely keeping pace with the population growth, but is increasing four times as fast as the population. Greatest increase was in the number of juvenile offenders. In 1959 arrests of juveniles increased four per cent and represented 12 per cent of all of the year's arrests. From 1948 to 1959 the arrests of young people increased six times as fast as arrests of persons who had reached their 18th birthday.

### ***Church-State Relations Defined***

(New York) — The American concept of church-state separation has never meant that churches and synagogues should not seek to influence legislation. On the contrary, they have a responsibility to keep the public conscience "instructed and disturbed," Dean John C. Bennett of Union Theological Seminary, had told a meeting in New York.

"Churches are interested in laws that protect the weak against the strong," he said, "that humanize punishment, that give to all children access to education and the means of health and that safeguard, the freedom of persons.

"They are interested in the state's responsibility to keep order so that men are preserved from violence. They are interested in a foreign policy by which our country seeks to help other nations find their way to a better standard of living and to political and cultural and spiritual freedom. They are deeply concerned about peace between nations."

Churches do not have "a monopoly of concern" about these issues, he said, but "they can do much to provide the resources which enable a nation to achieve them."

Parallel to the "wide areas of a common Christian conscience," Dr. Bennett said, "there is the need of restraint on the part of the churches when it comes to imposing their own distinctive conceptions of the moral law by legislation on the whole community."

The Protestant leader praised Father Gustave Weigel S. J., noted Jesuit theologian, for "helping clear the air" with his statement that a Roman Catholic office holder "takes his lead from the concensus of the community" in matters of morals.

## OUR CHURCH

**Tacoma, Washington:** St. Paul's congregation here, whose Pastor is Carl Laurson, has voted to consider relocation and merger with a small congregation of the United Lutheran Church whose pastor will soon be retiring. A committee from each congregation has been appointed to study the matter and formulate plans for presentation to both congregations. On November 13th a survey was made of a large area around Grace, the ULC church, to determine what future there might be for a church in that area.

**Bridgeport, Connecticut:** The Regional Home Mission Council has given tentative approval to the proposed relocation of Our Savior's church here. The approval is contingent upon the release of the area selected by the ULC church to which it had previously been assigned. This release is expected shortly.

**Byram, Connecticut:** St. Peter's church celebrated its 60th anniversary with a special service and dinner on Sunday, November 20th. Pastor Everett Nielsen serves this congregation as well as Our Savior's at Bridgeport.

**Des Moines, Iowa:** Mr. Harry C. Jensen, Business Manager for Grand View College and synodical Stewardship Secretary, has been named director of the finance program for the new Gymnasium at Grand View. LUTHERAN TIDINGS will carry further news in the near future about the proposed sale of bonds and other aspects of the program.

**Chicago, Illinois (St. Stephen's):** Professor A. C. Nielsen was guest speaker at a Fall Meeting here on Sunday, November 20th. He spoke in the afternoon and again, following a sandwich supper in the evening. Harry Andersen is pastor at St. Stephen's.

**Muskegon, Michigan:** Pastor Edwin Hansen, who serves Central Lutheran Church here, was given an increase in salary effective October 1st.

**Tyler, Minnesota:** Pastor Enok Mortensen's salary has been increased by \$500 per year by the Danebod congregation.

**Detroit, Michigan:** Pastor K. Kirkegaard-Jensen, of Fords, New Jersey, will be the guest speaker and preacher for a Danish Night at St. Peter's church here on November 27th. Howard Christensen is pastor of St. Peter's.

**Juhl, Germania and Brown City, Michigan:** This multiple parish, served by Pastor Robert Fallgatter, was featured in a recent issue of the ULC "Michigan Synod Messenger." A picture of the pastor and of each church as well as a brief sketch made up the feature, the purpose of which is to familiarize Michigan synod readers with the merging churches.

**Cedar Falls, Iowa (Bethlehem)** The congregation here, of which Ronald Jespersen is pastor, will begin using the new "Service Book and Hymnal" on November 27th.

**Cedar Falls, Iowa:** Pastor and Mrs. C. A. Stub, of the Fredsville congregation have moved into the city of Cedar Falls. Their address is 510 College Street.

## A Reader's Comment

I want to ask a question in regard to the Editor's statement that "From the standpoint of stewardship we'd give these things a rating of 'very poor....!'" yet "there is a great deal of good Christian fellowship to be shared at such an event as a church supper." Does this mean, then, that these money-raising events are the only way we can have fellowship? I think the answer would be unanimously "no." And certainly it should be. But how many of us would venture into a program whose main purpose was not money-raising, but which did have good fellowship involved in it?

I would propose to those who say that fellowship is a good reason for continuing money-raising suppers etc., why not try a congregational dinner for the purpose of fellowship and if there be costs for the meal let them be divided equally among those present. The cost would be so little that the members would surely come. Anytime that we have to achieve fellowship in the Church of Christ through the back door of money-raising activities, then the true spirit of Christ's love has been overshadowed by our own lack of willingness to give of ourselves fully and freely to the God who gave of himself fully and freely in His Son on the Cross.

**Pastor Ivan Westergaard,**  
Trinity Lutheran Church  
Greenville, Michigan.

## Christmas Reading

**"YULE"** — We expect "YULE," edited by Pastor Harris Jespersen and published by the American Evangelical Lutheran Youth Fellowship, to be off the press by the time this is read. Meanwhile, we have no hesitation, on the basis of past experience, in recommending it very highly.

**"DANSK NYTAAR — 1961"** (Danish New Year — 1961) Edited by Dr. Paul Nyholm and published by the Lutheran Publishing House at Blair, Nebraska. Price \$1.00 postpaid.

While this is the last issue of this annual to be published by the Lutheran Publishing House, we do hope that the future of this book will not long be in doubt. In the eight years of its existence it has become a welcome visitor in many a home where Danish is read. To look at the table of contents is to call the roll of writers and others who have played and who continue to play a prominent part in Danish-American culture. Some are rooted in the soil of Denmark. Others are just as firmly rooted in the soil of our own land. But all of them have something to contribute and have done so in this annual. Both of the former Danish church groups are well represented. This is not a specifically religious book but it is a Christian book in that its contents are wholesome and worthwhile as well as interesting. In addition to some good stories the book may be said to contain a record of Danish-American life for 1960. For anyone who is able to read Danish we'd unhesitatingly recommend this volume. If you are not

able to read Danish perhaps you have a parent or a friend who does. We are sure "DANSK NYTAAR — 1961" would be a welcome gift to all such.

**"CHRISTMAS"** — an annual of Christmas Literature and Art. Edited by Randolph E. Haugen. Published by Augsburg Publishing House, Minneapolis, Minnesota. Gift edition, \$1.50. Library edition, \$3.50.

This annual, now in its thirtieth year, presents a fine collection of Christmas art. Notable this year is a full color photograph of the painting, "Washington Crossing the Delaware." One of the two full-color art inserts, suitable for framing is called "Christmas in the Valley." The story of Washington's remarkable feat in crossing the Delaware, an interesting article on "Denmark's Christmas Spoons" and many other features and illustrations that appeal to both the eye and the mind make this a worthwhile Christmas annual.

T. C. H.

## Some Unfinished Business for the New Administration

(Continued from Page 7)

than thirty minutes."

The danger of war is great. It may come by design or accident. Should it come, mercy will be an unknown quality. It will be the law of the jungle. May the good Lord keep us, and may he restrain and give wisdom to the leaders of bewildered and fearful mankind.

## Where Are We Going in Christian Higher Education?

(Continued from Page 6)

It should be pointed out that the financial assistance given our church colleges is, in reality, not an added financial burden. The private colleges are educating about 41 per cent of the total college population. If the private colleges did not exist these students would presumably be educated by the public institutions of higher education and this would necessitate an increase in taxes. The money we contribute to Christian higher education is really not an extra payment. Under a system of no private institutions we would contribute, on the average, as much or more, and probably more, in taxes.

In the merged church it is not unreasonable to believe that certain programs in higher education could be established or emphasized. It is my hope that the Board of College Education and Church Vocations will be given adequate financial support to implement such programs if it deems it advisable. I am particularly thinking of the area of graduate work.

This is an age of highly developed technical skills. Atomic bombs, hydrogen bombs, weapons that would kill millions in a short period of time if used in a war; controlled nuclear energy, man-made satellites, and, presumably, it is not unreasonable to expect that in the near future a man will

be placed in orbit or that men may be placed on the moon and returned to earth. Even though man has, or perhaps will, overcome these very difficult technical problems it is nonetheless true that the world is in a continual state of cold war. New tensions seem to arise almost daily. In a world where a good many of the people go to sleep at night hungry, it seems to be an impossible task to move any appreciable share of our huge agricultural surpluses across the oceans to these hungry people.

Never before have so many young people been asking for a college education and never before has it been so important that the youth of this country have a college education. These times emphasize the fact that the Church, more than ever, needs to be in the field of higher education. In what other area does the church have as large an opportunity to play so important a part in the training and guidance of the young people in the years when they are choosing their vocations and laying the groundwork for the rest of their lives?

Each one of us has an opportunity and obligation to our church, our colleges, and the leaders in the field of Christian higher education. The future of our children, the well-being of our families, and the leaders that will be in command of our government, will be influenced by our support. Church colleges are important and need our continued prayers and support. Higher education is an ideal area for Christian stewardship — the practice of systematic and proportionate giving of time, abilities and material possessions.

Where are we going in Christian higher education in the merged church? It is my hope that we will move forward

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I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_

November 20, 1960

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

PETERSEN, ANDREW K.  
TYLER, MINN.  
RT. 2

with an added emphasis. Our times cry out for men and women who have been educated within the framework of the Gospel of Jesus Christ.

### Acknowledgment of Receipts by the Synod Treasurer

For the Month of October, 1960

**For the Synod Budget:**

Unassigned Receipts:

Racine, Wis. ....	\$307.69
Withee, Wis. ....	984.00
St. Peters, Cedar Falls, Iowa ....	18.66
Tyler, Minn. ....	1,000.00
Tacoma, Wash. ....	26.00
Kimballton, Iowa ....	700.00
St. Paul, Cedar Falls, Iowa ....	266.25
Davey, Nebr. ....	148.40
Menominee, Mich. ....	79.94
Minneapolis, Minn. ....	210.00
Newington, Conn. ....	150.00
Dwight, Ill. ....	225.17
Central Lutheran, Muskegon, Mich. ....	360.00
Troy, N. Y. ....	200.00
Brown City, Mich. ....	50.00
Ringsted, Iowa ....	465.50
Wayne, Alberta, Canada ....	552.00
Gayville, S. D. ....	611.00
Cozad, Nebr. ....	249.99
Danevang, Texas ....	409.25
Clinton, Iowa ....	200.00
Manistee, Mich. ....	150.00
West Denmark, Luck, Wis. ....	400.00
Seattle, Wash. ....	428.15
Alden, Minn. ....	300.00

**For Santal Mission:**

Racine, Wis. ....	10.00
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**President's Travel:**

Hampton, Iowa ....	30.00
Fredsville, Iowa ....	40.00

October Budget Receipts from Con-  
gregations .....\$8,572.00  
Previously acknowledged .....55,174.77

Total to date .....\$63,746.77

**Pastor's Pension Contribution:**

Synod President .....	\$ 10.50
Pastor C. A. Stub .....	20.00
Pastor Erik Møller .....	23.70
Pastor Beryl Knudsen .....	21.00
Pastor Holger Nielsen .....	23.75
Pastor Vagn Duus .....	17.49
Pastor Enok Mortensen .....	20.00
Pastor Carl Laursen .....	24.00
Pastor Arnold Knudsen .....	21.00
Pastor Harold Olsen .....	20.50
Pastor Harris Jespersen .....	23.40
Pastor Gudmund Petersen .....	18.00
Pastor John Christensen .....	19.45
Pastor Harold Petersen .....	15.00
Pastor Ivan Nielsen .....	25.00
Pastor Edwin Hansen .....	27.84
Pastor Carlo Petersen .....	24.00
Pastor Eilert Nielsen .....	24.80
Joseph Sibert .....	21.00
Pastor John Enselmann .....	41.70
Pastor Niels Nielsen .....	9.00
Pastor J. C. Kjaer .....	27.00
Pastor Thorvald Hansen .....	15.50
Pastor Holger Jorgensen .....	21.00
Pastor Harold Knudsen .....	9.00

Total for October .....\$ 523.63  
Previously acknowledged ..... 2,589.87

\$3,113.50

**Annual Reports:**

Menominee, Mich. ....	7.50
Previously acknowledged .....	13.00
	\$ 20.50

Total Budget Receipts to date, Oc-  
tober 30, 1960 .....\$66,880.77

**Received for Items Outside of the Budget:**

**For Lutheran World Action:**

Racine, Wis. ....	\$ 13.00
Withee, Wis. ....	309.60
St. Peters, Cedar Falls, Iowa ....	6.25
St. Paul's, Cedar Falls, Iowa for Chilean Relief .....	5.00
Menominee, Mich. ....	13.27
Minneapolis, Minn. ....	39.00
Dwight, Ill. ....	39.00
Ringsted, Iowa .....	73.20
Gayville, S. D. ....	120.00
Danevang, Texas .....	148.80
Marquette, Nebr. ....	354.00
Dannebrög, Nebr., from Mrs. Minnie Rasmussen, St. Paul, Nebr. ....	5.00
Vesper, Kansas .....	32.16
Manistee, Mich. ....	57.90
Solvang, Calif. ....	250.00

Total .....\$1,466.18  
Previously acknowledged .....10,249.23

Total to date .....\$11,715.41

**Santal Mission:**

District II Convention Offering .....	\$ 57.37
Owen, Wis., from Sina Petersen in memory of Mother .....	5.00
Tyler, Minn., from the Ladies' Aid .....	50.00
District III Convention .....	71.60
St. Paul, Cedar Falls, Iowa .....	10.00
from Sunday School .....	21.78
Des Moines, Iowa, Jorgen Juhl ....	5.00
Coulter, Iowa, in memory of Peter Jorgensen, Hampton, Iowa, from friends in Hampton .....	10.75
Coulter, Iowa, in memory of Walter Petersen, Latimer, Iowa, from friends in Coulter .....	1.00
Danevang, Texas, from the Sunday School .....	25.00
Clinton, Iowa, from the Sunday School .....	50.00
Tyler, Minn., in memory of Mrs. Helga Buhl by friends .....	120.00
Marlette, Mich., from Juhl-Germania Mission Society for a Christmas present for the Ribers' work .....	25.00
Des Moines, Iowa, in memory of An- drew Christensen from the resi- dents of Valborgsminde .....	15.00

Total .....\$467.50

**Eben-Ezer:**

Cozad, Nebr. ....	\$ 18.55
Hampton, Iowa .....	36.90
	\$ 55.45

**Faith and Life Advance:**

Racine, Wis. ....	10.00
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**Iowa Lutheran Welfare:**

St. Pauls, Cedar Falls, Iowa .....	26.00
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**Grand View Building Fund:**

From AELC, District IX for the gymnasium .....	61.17
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Respectfully submitted,

American Evangelical  
Lutheran Church  
M. C. Miller, Treasurer.