Lutheran

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The American Evangelical Lutheran Church

Tidings

Rural Life and Soil Conservation Sunday

SUNDAY, MAY 7TH

"The contributions necessary to the attainment of an orderly conservation pattern on the land envelop the whole family — and, the whole family, in turn, shares in the benefits. This enhanced unity of the family is not the least of the steward's rewards . . ."

"The Reward of the Steward"

National Association of
Soil Conservation Districts

Mother's Day

SUNDAY, MAY 14TH

I feel that, in the Heavens above,
The angels, whispering to one another,
Can find among their burning terms of love
None so devotional as that of "Mother."

Edgar Allen Poe.

From the Office of the President

Guarding the Truth

Sometimes I am astounded by the manner in which some areas of ethical behavior are stressed and others minimized. No-one ever suggests that the commandment "Thou shalt not steal" is irrelevant to modern life. In a property-conscious society this is apt to be considered the greatest of all sins. But where is the equal concern for the other commandments? I refer especially now to the command, "Thou shalt not bear false witness!"

Of late many of our communities are being bombarded by showings of the film "Operation Abolition." These are often sponsored by patriotic societies of one kind or another. While we do not question the right of free speech and assembly, even for those with whom we disagree, we should demand responsible speech — and truthful speech.

It is well known that films can be edited, by clippings and re-arrangement of material, so as to give a completely erroneous impression. Half-truth then leads to untruth and becomes especially diabolical when it is done in the name of truth.

When questions about the accuracy of the film portrayal of the student protest against the House Un-American Committee hearing in San Francisco were presented to the National Council of Churches of Christ In America, at its triennial assembly last December, it was decided to refer the matter to the Council's Division of Life and Work "for careful investigation and report to the General Board."

In February of this year the report was made. The film was shown and the General Board adopted a statement concerning the film which has previously been referred to in LUTHERAN TIDINGS. The study, and the statement, while deploring "the provocations that led to the disturbances" and re-affirming its opposition to and repugnance for "Communism and its sympathizers," comes to the conclusion that the film does not contribute to a realistic understanding of Communism and its dangers in the United States. The Board further went on record to warn us not "to be confused by Communists or Chauvinists" and advises "its constituent communions and their members not to exhibit the film in churches "unless a full and fair presentation of such facts as are available relevant to these questions is provided beforehand."

"Where may such information be had?" asks the confused citizen. Such people should write to the National Council of Churches, 475 Riverside Dr., New York 27, N. Y. and secure, for 50c, a copy of "Operation Abolition, Some facts and comments."

Why do I bring this up here and now? Because a number of people in our congregation have asked me "What is the truth?" and because I believe we ought to honor, with all the resources at our disposal, and regardless of what our political philosophy may be, the ancient commandment, "Thou shalt not bear false witness!" I am personally grateful for the well-informed and balanced study of this matter by the

This Is the Day

by: Mrs. Peter Thomsen

As you open your eyes and greet the new day, do you say to yourself: "Ho, hum, another long day to endure," or "This is the Day which the Lord hath made?" If you say the former, chances are that you may have been lulled into thinking that you need to take more vitamins or drink more milk to restore your zest for life. The real truth of the matter is, more likely, that you need God's presence as the focal point of your life.

How our attitudes are changed if we accept each new day as a wondrous gift from God, filled with opportunities. Our very beings become so saturated with exuberant joy and gratefulness that it is increasingly difficult to contain these powers within our small selves. The crust of selfishness must crumble and give way for this joy and gratefulness. A sense of responsibility, as well, accompanies this gift. It must in all its moments be used to reflect God's image in purposeful thinking and doing.

What makes for this changed attitude?

It was at the Baptismal Font that God took my hand and I became His child and part of a living congregation. I was not conscious of it then, but in the common life and fellowship of that congregation I was nurtured and grew up as His child. Sunday after Sunday we would gather about His word which is the living Christ in our midst. As I grew older, I began to participate more directly in the spiritual fare of our common life through the Lord's Supper. My roots grew stronger as my faith increased. Bishop Grundtvig succinctly expresses this influence:

"This is the day which the Lord hath given, Greatly His people rejoices; Open today are the portals of heav'n; Lift now in gladness your voices. For on this day rejoicing Jesus ascended with glorious might, Sent us His spirit with grace and light, Gladly His praise we are voicing."

(Continued on Page 15)

Mrs. Thomsen is the wife of Pastor Peter Thomsen of Trinity Church, Chicago.

N.C.C.C.U.S.A. We must be on guard also against that 'zealousness without reason' which is as dangerous as is the object of its zeal, because it sows the very seeds of distrust and suspicion which the enemies of democracy desire also to sow.

A. E. Farstrup.

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A Thought or Two on Merger

by: Dr. Otto G. Hoiberg

Contributing significant values is not a matter of power politics.

It is presumably with mixed emotions that many AELC members look forward to the annual convention in Tyler this summer. All indications are that this will be the last "aarsmøde" in the traditional pattern, with a different and untried road ahead. A feeling of apprehension is subtly blended with a bold determination to move onward.

The prevalence of mixed emotions in a situation of this nature is perfectly understandable. No well integrated religious group with strong traditions can look without some hesitation upon major alterations in program or structure which are necessitated by the changing times. There is, of course, nothing particularly new to the AELC about this adjustment process. The transition from Danish to English as the principal language in the worship service has already been successfully completed throughout the nation. Now the situation calls for a structural reorganization, the transfer of a theological seminary of long standing from Grand View College, and an array of other modifications.

Such adaptations are not taken

lightly by any serious-minded member of AELC. On the other hand there is strong evidence that in the years which lie ahead, the people comprising the present AELC will be able to work more effectively toward their essential goals by operating from the broader base which will be effected through the merger.

It is well to remember, incidentally, that the AELC has not been alone in this inner struggle. Similar conflicting sentiments have been experienced by other parties to the merger, as well. Now the die is cast, however, and the time is at hand for all groups concerned to put fears and doubts behind them. A positive attitude and constructive action are the essentials of the hour.

Years of careful thought, discussion and negotiation have been carried on by each synod involved preparatory to merger, and final ratification will place the new order into operation. Beyond that point, however, there is much work yet to be done. It is erroneous to assume that a merger has attained fulfillment when the required signatures have been affixed to appropriate legal documents. The fundamental tasks of merger



Dr. Otto G. Hoiberg, who is well-known in our church has been a University of Nebraska staff member since 1948. He is presently Professor of Sociology, Head of the Department of Community Services of the University Extension Division and Head of the Hall of Youth, the Nebraska Center for Continuing Study. From 1957 through most of 1959 Dr. Hoiberg served as chief of the University's educational mission in Turkey, assisting with the establishment of Ataturk University and in strengthening of the University of Ankara.

Dr. Hoiberg is the author of "Exploring the Small Community."

have, in fact, only begun at this juncture.

One of the basic tasks ahead relates to the solemn obligation which each element of the union has toward helping its new brethren understand and appreciate more fully the foremost cultural values which it holds dear. The brethren, in turn, have an obligation to observe, listen and learn in open-minded fashion. If the merger is to attain its full potentialities, each party to it must grow in strength by absorbing values from the others; and it might be added that the depth of the values held by each group bears no necessary relation to the numerical size of the group. It will be a fascinating experience, for example, for the members of AELC, largely of Danish extraction, to see what they can learn for their own cultural and spiritual enrichment through personal contact with the Finnish element, and vice versa.

This raises an important question for each group to ponder: What are the really significant values in our tradition which we particularly should help our new brethren to comprehend? Here it is not a matter of employing

a quiet evening hour leafing through the pages of the new edition of A WORLD OF SONG. Truly, here is a cultural treasure which in some way or other must be brought vividly to the attention of the others. The members of AELC would, in fact, be sorely remiss if they thoughtlessly or out of false modesty let this volume fall by the wayside. The other parties to the merger are under no obligation to adopt this book of songs and hymns, but they certainly have a right to expect the AELC will make a genuine effort to acquaint them with its merits.

Another case in point is the educational philosophy of the Danish folk school which has been deeply engrained in the souls of thousands of AELC stalwarts through the years. Many of these people look back with nostalgia upon bygone golden eras at Solvang, power politics to impose one's values upon others, but rather a question of placing one's light into the open where its life-giving rays can be clearly discerned.

Let me illustrate the point by reference to AELC. Despite its relatively small size, this synod possesses cultural values of broad dimensions. I recently spent Nysted, Ashland and Danebod. Some conclude that the folk school has no future in the United States and that "the less said about it the better." Nothing could be farther from the truth.

As one moves in adult education circles throughout the United States today, he encounters frequent reference to the name of "Bishop Grundtvig" in both conversation and literature. It is Grundtvig's ideas on adult education that are attracting attention. In the Adult Education Association of the U.S.A. there is a permanent section on Residential Adult Education. The persons who gather here each year are thoroughly conversant with the "folk school idea" and many of them are engaged in actual programs closely related in spirit thereto. All are interested in experimentation along this line.

Last summer I had the pleasure of attending an international seminar in residential adult education in Ontario. This seminar brought together 48 delegates from 14 different countries to discuss the philosophies, programs and problems of a wide variety of adult education institutions, all related directly or indirectly to the folk school movement which had its origin in Denmark. Despite marked differences in form, there was a strong feeling that all stood on common ground in terms of fundamentals.

It is hazardous to identify the folk school with any particular pattern of operation. The potentials of this concept of education are too vast to warrant such restriction. In Denmark, itself, there is nothing static or structurally uniform about it. New approaches are exemplified by Krogerup Folk High School near Copenhagen which is called an "extremely interesting innovation" in Johannes Novrup's recently translated book, ADULT EDUCATION IN DENMARK.

A current development in the United States is the Midwest Institute for Young Adults which will soon get under way in the Hall of Youth of the new Center for Continuing Education at the University of Nebraska. This is an eight-week residential term for young men and women beyond high school age who do not plan to enter college. It will provide a variety of "Learn to Earn" courses in merchandising, office work and agriculture; and a selection of "Learn to Live" courses such as Reading for Enjoyment, World Affairs, and Home Beautification. The course work will be supplemented by an experience in group living which could have lifelong significance for the young people concerned.

The Midwest Institute for Young Adults is by no means a replica of the traditional Danish folk school. Nevertheless, as in the case of the German Evangelical Academy, the Austrian Volkshochschule, the folk schools of Ontario, the Volkshogeschool of the Netherlands and other institutions throughout the world, a serious attempt has been made to build something of the fundamental spirit of the Danish folk school into

its program.

Much additional evidence could be cited to show that the "folk school" is indeed a living and growing concept with great potential for the future. Here, then, is an other cultural treasure of enduring value which the AELC must confidently proclaim as it approaches merger. In this respect it should draw real support from the Swedish element which also possesses strong traditions along this line. It is highly

LUTHERAN WORLD ACTION SUNDAY

Many Lutheran churches across the country will observe May 14 as Lutheran World Action Sunday, a day when a world-wide span of relief, rehabilitation and reconstruction projects receives maximum emphasis in the six bodies that participate in the National Lutheran Council.

The LWA appeal is an annual fund campaign aimed at underwriting projects for the distribution of clothing, food, medical care, educational and vocational training, technical assistance, refugee resettlement, inter-church aid and services to military personnel around the globe.

The goal for this year's drive is \$4,179,000. Last year the appeal sought a total of \$3,980,000 and received \$3,999,580.

Since the first LWA appeal was made in 1939, American Lutherans have contributed \$61,295,188 to the programs of spiritual and physical aid carried on by the NLC to meet needs arising from World War II.

Widespread programs of the Lutheran World Federation draw a major share of the LWA funds, with nearly two-thirds of the anticipated 1961 funds budgeted for LWF projects.

The Rev. Rollin G. Shaffer, assistant director of the appeal, pointed out that a large portion of the financial assistance bolsters programs designed to aid many of the fast-developing nations, with much emphasis being placed on Africa and Latin America.



probable that the enlarged Lutheran Church in America currently in process of formation could blaze a trail for residential adult education in a new and thrilling form for the United States. The numerical strength, the resources, and the physical facilities will exist, if only the vision can be caught.

Meet Dr. Fry

His talents are many and he is impatient with mediocrity

Editor's note: This third in a series of sketches of the leaders of the merging churches is an exclusive to LUTHERAN TIDINGS from the Department of Press, Radio and Television of the United Lutheran Church in America, Charles C. Hushaw, Executive Director.

Dr. Franklin Clark Fry has been present at many historic moments in the life of the United Lutheran Church in America, the Lutheran World Federation, the National Council of the Churches of Christ in the U. S. A. and the World Council of Churches.

But those who know him best are pretty certain that to him two of the most important moments in

the life of this 60-year-old churchman are just ahead — the second he raps his gavel in June 1962 to bring the life of the United Lutheran Church to an end and the moment that the new Lutheran Church in America is born!

While his leadership in the ecumenical movement and world Lutheranism have earned him the reputation — according to Time magazine —of being "the most influential leader of world Protestantism," and his travels for the church take him to all parts of Christendom, his own United Lutheran Church in America has long claimed his closest devotion.

As a young student, Dr. Fry watched from the sidelines — nonetheless a spectator with more than casual interest—at the great merger of 1918 that united the General Synod, United Synod of the South and the General

Council into the United Lutheran Church in America—the largest Lutheran body in North America. The hand which wrote many of the documents of that early merger was that of Dr. Fry's father — the Rev. Franklin Foster Fry, who was later to become president of the ULCA's New York and New England Synod and the first secretary of the Board of American Missions.

Forty-two years later, as a new and greater Lutheran church merger nears reality, it is his son whose hand and heart and mind have fashioned much of the constitution and by-laws of the emerging new Lutheran Church in America.

Article by article, section by section — while he flew across the Atlantic or rode a commuter train to New York City from his home in suburban New Rochelle — he wrote parts of the constitution and bylaws in his tiny, pinching longhand — scribbling that only his secretary can decipher.

But a lot more than mere words were set down on paper for the documents setting forth the complete polity of the Church-to-be. A whole life of churchmanship went into them.

Grandson of the almost legendary Jacob Fry of the Philadelphia Lutheran Seminary, and son of the eminent churchman, Franklin Foster Fry, Franklin Clark Fry has been close to the Lutheran church from boyhood.

And thirty-five years as pastor and church administrator have given him new and broader insights into the church and its life. And as a result the new Lu-

theran Church in America will be better and stronger than any of its four predecessor bodies, certainly a greater church than the United Lutheran Church ever was.

Dr. Fry himself has often referred to the ULCA as a "loose federation of synods." The new church will be a church in its truest sense, and its pastors will be ministers of the whole church — not merely of constituent synods.

That thinking — shared pretty generally by the 40 commissioners of the Joint Commission on Lutheran Unity — is reflected in every word, every section, every article in the documents of the new church-to-be.

Dr. Fry often has been quoted as saying that his four great loves, in this order, are his Lord, his Church, his family — and the New York Yankees.

Dr. and Mrs. Fry — "his travels take him to all parts of Christendom."

Those of us who know him best are well aware of how much his family means to him on the rare occasions all of the Frys can be together.

How much he and Mrs. Fry (a "superior" wife, he calls Hilda) enjoy spending a few weeks with part of the clan at an upstate New York lake, when the busy churchman can find time to take on his two sons in a game of golf — or to spend hours convincing each other that injuries are the real reason for the current slump of the New York Yankees.

No one, probably, knows of his devotion to his mother, who, after a very active life, recently died at the age of 93. Dr. and Mrs. Fry brought their whole family together over the holidays so Grandma Fry could be with her two grandsons, her granddaughter and her six great-grandchildren, for what was to be the last time.

His talents are many and he expects much from

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Get your spindle and your

distaff ready, and God will send

English Proverb.

you flax.

his associates and is impatient with mediocrity.

The man who is without a peer — most churchmen agree — as a parliamentarian gets just as big a kick out of working a New York Times crossword puzzle. (And he can carry on a lively, intelligent conversation at the same time.)

Time Magazine says Dr. Fry is "more familiar these days in Washington, London or Africa than in New Rochelle," one of "the two or three American churchmen with a wide international reputation" and "the most powerful figure among U. S. Lutherans."

A gifted speaker, Dr. Fry addresses literally hundreds of church, civic and educational groups each year, and served as chaplain at a session of the 1956 Democratic National Convention, meanwhile carrying on his duties in church administration and sandwiching scores of meetings of boards and agencies of his own church, the National Lutheran Council, the Joint Commission on Lutheran Unity, the National Council of Churches, the Lutheran World Federation and the

World Council of Churches in between

— somehow!

He's a gifted and talented writer, too, although his printed productions (many of them classics) have been limited to a vast volume of reports, news letters, constitutions and a variety of official documents. He has contributed sermons to "Great Sermons by Young Preachers" (1931), "Sermons on George Washing-

ton" (1932), "From Throne to Cross" (1940), "Calling All Christians" (1942), "A Faith for These Times" (1942), "Best Sermons," 1947-48, and "In the Unity of the Faith" (1960).

When his career as church administrator comes to a close through the arbitrary rules of retirement, he probably will devote most of his time to writing.

While his victories (and occasional resounding defeats) in ecclesiastical skirmishes have given him personal joy, oftentimes, in his travel full scale around the circle of ecumenicity, probably his mission to South Africa last December looms large as one of the accomplishments which has pleased him most.

Dr. Fry, as chairman of the World Council of Churches Central Committee, led a delegation to South Africa which worked out a closer accord with member denominations there in dealing with the government's

racial-separation policy.

A third-generation Fry prominent among Lutheran clergymen in America, Franklin Clark Fry was born in Bethlehem, Pa., August 30, 1900, the only child of the Rev. Dr. and Mrs. Franklin Foster Fry. He was the grandson of the Rev. Jacob Fry and a descendant of Heinrich Frey (cq), Swiss-German mechanic who arrived in the colony of Pennsylvania about 1670.

Grandfather Jacob was born at Trappe, Pa., in 1834, attended Union College and was licensed to preach by the Ministerium of Pennsylvania in 1854. He climaxed a long career in the ministry as professor of homiletics and pastoral theology at the Philadelphia Seminary, from 1891 to 1918.

Franklin Foster Fry was one of two clergymen sons of Jacob Fry. The other was the Rev. Charles Livingston Fry, who served pastorates at Lancaster, Philadelphia and Catasauqua, Pa., and who for three years, (1915 to 1918) served as church extension secretary for the General Council.

Franklin Foster Fry was born at Carlisle, Pa., on November 1, 1864. He attended Muhlenberg College and the Philadelphia Seminary. Ordained in 1888, he served parishes in Reading and Easton, Pa., and was pastor at Bethlehem from 1890 to 1901. When Franklin Clark Fry was a year old, the family moved to Rochester, N. Y., where the elder Fry spent 26 years as pastor of Reformation Lutheran Church. It was during part of this period that Dr. Fry's father was president of the New York and New England Synod.

After his graduation from Hamilton College, Clinton, N. Y., in 1921, Dr. Fry studied at the American School for Classical Studies in Athens, Greece.

A graduate of the Philadelphia Lutheran Theological Seminary in 1925, Dr. Fry was ordained by the United Lutheran Synod of New York and New England at Ithaca, N. Y., on June 10, 1925. During the following four years he was pastor of Redeemer Church at Yon-

kers, N. Y. He served as pastor of Trinity Lutheran Church, Akron, Ohio, from 1929 to 1944, resigning that pastorate to accept election as president of the United Lutheran Church in America. While a parish pastor, Dr. Fry was active as secretary of the ULCA Committee on Evangelism and as a member of the church's Board of American Missions and the ULCA Executive Board.

As president of the United Lutheran

Church in America, Dr. Franklin Clark Fry heads the largest Lutheran body in North America, with approximately 2,500,000 baptized members.

In 1957, when he became president of the Lutheran World Federation, he also became spiritual leader of more than 50,000,000 of the world's 70,000,000 Lutherans.

Dr. Fry was elected president of the United Lutheran Church in 1944, succeeding the late Rev. Dr. Frederick H. Knubel, who had served as first president of the ULCA following its organization in 1918.

One of the world's foremost Protestant leaders, Dr. Fry presided at the opening session of the constituting convention of the National Council of the Churches of Christ in the U. S. A. at Cleveland in 1950. Presently, he is chairman of the 90-member policy-making Central Committee of the World Council of Churches, chairman of its Executive Committee and vice chairman of the United States Conference for the World Council of

He is also chairman of the general Policy and Strategy Committee of the National Council of Churches and a member of the Executive Committee of the National Lutheran Council, agency of six American Lutheran church bodies.

The prominent Lutheran clergyman is also actively interested in church relief work overseas. In 1951 he made a round the world flight for Church World Service's "One Great Hour of Sharing" to inspect conditions and needs of displaced persons and war refugees. He made a personal report on his mission to former President Truman and delivered a national radio and television address to the American people.

Following World War II, Dr. Fry was elected presi-(Continued on Page 16)

India Welcomes the Christian World

by: Metropolitan Juhanon Mar Thoma

Metropolitan Juhanon Mar Thoma, of the Mar Thoma Syrian Church of Malabar, is a president of the World Council of Churches. This is one of a series of articles issued in connection with the Third Assembly of the World Council of Churches, to be held in New Delhi, India, November 18 — December 6, at which the AELC will be represented by Missionary Pastor Harold Riber.

When the World Council of Churches holds its Third Assembly in New Delhi, India, later this year, it will come to a centuries-old civilization — to a land which has given birth to and nurtured many of the world's religions. This is a land whose ancient sages, the Rishis, prayed: "From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality."

India's sons and daughters have sacrificed everything to follow and realize the Real. This is a land where thrones have been abandoned in the search for Light and Peace; and sceptres and swords given up in the pursuit of truth and non-violence. Therefore, the declaration of Christ as the Light of the World, the assembly theme, will strike a responsive chord in the hearts of the people of this land.

Christianity in India has been long looked upon as an exotic plant introduced by western missionaries. This is because the outside world, cut off as it was by mountains on one side and the sea on the other, did not know for many centuries that the Church existed in South India at a very early date. Yet tradition records that St. Thomas founded the Church there, and the Sixth Century historian Cosmas reports that he discovered churches in Ceylon, Quilon and Konkan during his travels, an indication that they existed long before his time.

Of the churches which Cosmas saw in his travels, only those in Quilon on the Southeast coast have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the Church did not make a sufficient impact through missionary endeavor and other activities.

Today we have in Malabar not a united church as in the beginning. There are rather to be found in South India today five separate religious bodies, all claiming early traditions. There is first the Chaldean Church, or the Church of the East, dating back to the Sixth Century. Then there are the Roman Catholic, Jacobite Orthodox and the Mar Thoma Syrian churches, as well as a small offshoot of the Mar Thoma body, known as Thozhiyoor Church.

The churches of Cosmas' day were in communion with the Nestorian Church in Persia. But while the St. Thomas Christians were in communion with a foreign religious body, they were independent in the administration of their own affairs.

It was not until the close of the 16th Century that the Malankara (Kerala) Church was brought under the authority of the Roman Catholic Church by the Portuguese who dominated the southwestern part of India. However, with the decline of Portuguese power in the middle of the next century, one section of this church declared its independence from Rome and appointed its own bishop.

To validate the consecration, a bishop from Antioch was invited to perform the rite. It was in this way that the connection with the Jacobite Church of Antioch began. In time, the Jacobite Church protested against the control of the Patriarch of Antioch and established its own independence.

When British rule was established in South India at the beginning of the 19th Century, the St. Thomas Church (later known as the Syrian Church) drew the attention of the British Church Missionary Society (C. M. S.). These Christian workers came to help the indigenous church and not to establish an Anglican communion in India. As a result, there was close cooperation between the missionaries and the Syrian metropolitan for some 25 years.

But then disagreements arose between the metropolitan and a new generation of C. M. S. workers, causing them to abandon their work in the Syrian Church and direct their attention to non-Christians, especially those of the backward classes. It was in this way that a branch of the Anglican Church was founded in Malabar. Today it is a part of the united Church of South India, which was inaugurated in 1947 and unites Anglicans, Methodists, Congregationalists and Presbyterians. (Discussions for further union of the united church with Lutherans, Baptists and Mar Thoma Christians are still open).

Abraham Malpan was among those who came under the influence of the C. M. S. workers, who emphasized the principles of the Protestant Reformation and translated the Bible into the local Malayalam dialect. Efforts to initiate reforms in the Syrian Church finally forced Malpan to leave the group and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of the church in Malabar as it existed before Roman Catholicism was introduced in the country.

It was the Danish Mission that first sent workers to India at the rise of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July, 1706. But for some reason the Danish Mission enterprise in Tranquebar gradually declined.

However, the honor of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other missions to extend their work to India. While these foreign missions organizations have carried their divisions at home to the mission field, they have done their work effectively, promoting educational, medical and social programs with enthusiasm.

Their contributions to the uplift of India are ac-

knowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the missionaries. But today even smaller Christian bodies, including the Pentecostal and Plymouth Brethren are represented throughout the country.

While missionary activity has not been affected by the achievement of national independence, a break with this policy may be expected. This may result in fewer foreign missionaries coming to India and in the reduction of foreign aid to churches which have not yet fully become self-governing, self-supporting and self-propagating.

Indian Lessons in Search for Peace

It is in such a climate as this that the World Council will meet in New Delhi. The Indian Church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting church leaders of its welcome.

The Church in India is certain to receive great impetus with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India and Ceylon. It is certain that the World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And while it is now legally abolished, it is by no means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian Church.

There is also the feeling in many quarters in India that Christianity is a western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage to Him. The presence of eastern traditions will also help to clear up some of these misconceptions and the assembly itself will make it clear that "we are but part of the world-wide fellow-ship which owes its allegiance to the One Master whom it declares to be the Light of the World."

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral part in the life of the Church, and can never be a mere "extra."

The Church must fulfill its mission to bring light to the world by bearing witness to her Lord, as the Scriptures command.

At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western churchmen can learn from them the meaning of living together and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortun-

ately, the spirit of accommodation and comprehension which made this possible has, at the same time, given rise in India to many syncretistic religions, which attempt to reconcile conflicting beliefs to the jeopardy of them all. Christianity must be aware of the dangers inherent in syncretism.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment and ignorance, as well as to distribute both land and wealth on a more equitable basis. Mahatma Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart and by winning goodwill rather than by force. Their examples are a challenge to those who would resort to arms. And there are many others as well in India who have demonstrated by their lives that it is better to give than to receive.

These are but some of the things which India can teach the world as it joins in the common search for goodwill and peace. So it is that the Church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew the meaning of the self-offering of our Lord as the Light of the World.

The King Stroked His Beard

The king stroked his beard absently as he listened to his assistant chief, who was sitting on the sheepskin before him.

"Lord, the crocodile has drowned two more people. A woman and a child were in a canoe and the creature upset it."

"I am sorry, Chief Kwayireth."

"Lord, further casualties could be prevented by building a bridge across the river."

"Yes, yes," the king replied. "I shall have one built as soon as the flood recedes."

The floods receded, the seasons changed, the river was high again. The king and his assistant chief were counselling in the court. Suddenly a woman strode into their midst.

"Lord," she said accusingly, "the crocodile has taken my husband!"

The king leaned toward her, his eyes sad. "How did it happen, my child?"

"He was crossing the river to sow maize on the other side."

"I am very sorry, very sorry," the king said, stroking his beard. "I shall have a bridge built as soon as the river recedes."

BUT, another flood season came and went before the king fulfilled his promise. It was not the plea of his people that made him act. His own child has been taken by the crocodile.

Neglect and unfilled promises are as common as unbuilt bridges. We would be cast down by bewilderment and dismay if we did not know that God, who has all power, who never neglects, never fails to keep a promise, is always present to hear our appeals.

George Akumbek (Sudan, Africa)
From the BELLRINGER,
Hay Springs, Nebraska.



An Opportunity Called Camping

The word "camping" includes such a wide variety of thoughts, it's hard to boil it down to one or two major ideas. We think of mosquito netting and leaky air mattresses, waterproof-less tents, stale water, dirty ears and necks, sunburn, loneliness.....and oh, so many other things when someone mentions "camping." But sure as it rains the first night out, there is more to camping than trouble and itches.

LYFers know about a kind of camping that is "different" in a lot of ways. Oh, we know about the mosquitoes, the hard bunks and lumpy mattresses, the crowded washrooms and single shower, the water that's too cold or too dirty....and the skinned knees from hiking and sore arms from soft ball. Yes, we know and remember lots of things about camping. But the "different" part comes in what really happens at camp. The "meat" makes the difference.

The difference in LYF camping comes when we sit down in a circle and talk about going steady, or driving habits, or what going to college will mean. Not only is the subject matter very important to us, but the way we discuss it is "different." Nobody tries to get bossy and dictate to us, yet we get the feeling that there is a right "direction" even if they don't tell us a definite right and wrong. We get to think for ourselves, with just enough guidance to point us the right way.

Another difference comes when we sit and listen to one of our national officers tell us what is going on in the rest of the country. We get "first hand" information, and help with some of our own problems, too. Sometimes we hear other lectures, about slums, or juvenile problems, or service projects. But whatever we hear, we know that a lot of time has been spent with US in mind. We are the centers of attention, because others want to help US with our problems, likes, and questions. We listen because others talk with us.

When we take out our Bibles, another difference is obvious. Reading our Bibles alone gives us some time to find questions and guidance. When we get tgether in a group, we can ask questions, and share what a passage means to us. We get to dig down deep and find some hidden things that we did not realize before. Tied together with all of this is our worship together. We become a real community of Christians, wanting to know God better. Maybe it's because there's a big roaring campfire, or maybe the pastors or worship leaders "loosen up" at camp, but we sure get some interesting and different slants on God's ways for us. For those of us who have been lucky

enough to be in camp on Sunday, we know what an inspiration it is to sit outside and participate in a more formal worship services. Yet, it is rustic and hard hitting. The rugged wooden cross is grotesque in its reminder of the suffering and pain which our Lord endured for US. Yet, the cross is EMPTY, and we are reminded amid the shining sun and growing grass, that Christ lives and reigns over our lives.

And LYF camp is different because it blends our whole life in its activities of the week. We discuss intensely, we listen attentively, we study and worship soberly....yet all this is done in an atmosphere of freedom and love, play and good will. Our recreation is RE-CREATION, because it includes not only games and sports, but study and worship. The fellowship is close and filled with mutual care and concern.

Many LYF camps will open in about a month. To those who have experienced the "difference" in opportunity, this just serves as a little reminder to start saving for that week. To those who have never taken the opportunity, we hope this serves as an impetus.... a little pin sticking you....to put away your money and make plans to take part in a really DIFFERENT camping experience: a Lutheran Youth-Fellowship

Over the Typewriter

Your editor has been going to camps for a good long time now (for a young person, that is), and we have gotten so much from it, we felt it necessary to share it with you. We hope you'll attend one this year and check us out on how right we are.

We have a couple of "news leaks" for you, but hope to have the full story before long. Rumor has it that one of our LYFers will be attending a work camp this summer. This will be a very exciting experience, and you'll be kept informed. Another thing which is more than rumor says that we FINALLY got the roof put on a school in India. It took some doing, but it's done, and our missionary there, the Rev. Harald Riber will be telling us about it in LUTHERAN TIDINGS

The big-wigs will be meeting in Maywood, Ill., on May 13. (Your editor is attending "in absentia" which is a fancy way of saying he can't go 'cuz it costs too much.) The board will discuss such things as our new stewardship program, next year's convention, LTS's, Youth Workers Institutes, Activities Director plans, Youth Week plans for '61, Operations International, the merger and lots of other things. Watch this page for some results of that meeting! Your president has cut out some real work for the board for this meeting, and the next year should be a real big one!

Graduation is rolling around for some of you. We hope you've already applied to GVC, because it takes a lot of time to process applications. With so many trying to get into that active institution, you'd better hurry not to get lost. They'll do all they can, but we have to be realistic.

There are two kinds of men who never amount to much: those who cannot do as they are told, and those who can do nothing else.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska Lights for Kaerabani a light into t

Last November there was an article in the Santal Missionary from the Kaerabani School in India. Mrs. Landsverk marveled at man's ability to put a satellite into space but bemoaned the fact that there still was no electricity in their village. One of the ladies of our women's group read this article. She became very interested and though her body was confined to the wheel chair, her mind was already in India helping the Landsverks with this problem. Her interest caused her to conceive the idea of having the church women start a project — calling it "Lights for Kaerabani." The project was presented at the December meeting where it was decided to bring it up for discussion in

each of our eight circles.

Our chairman wrote to Rev. Dixen, Executive Secretary of the Santal Mission, asking for particulars concerning the feasibility of such a project. From his reply, we learned that the Government of India already has run a line to the school. The power will come from the Mor River which has been dammed for this purpose and flows between Dumka and Kaerabani. The estimated cost of wiring and installation of fixtures throughout the Kaerabani compound, which includes school building, church, missionary and bungalows, teachers homes, etc., would amount to about \$1600. Rev. Landsverk had written that the work at Kaerabani is really growing. The government is encouraging them to make Kaerabani a higher secondary school in 1962 which would mean the addition of another year of instruction. In 1960 they had an enrollment of 785 boys with more coming before January

With all these facts before them, our ladies voted to tackle this project with hopes that other church women throughout the Synod and Districts would become interested and inspired enough to help. The Sunday School children of our church plan to take a collection of their own. The Nazareth Church, a member of TALC, has decided to help on an individual basis rather than as a joint enterprise. Though the Landsverks had wanted the lights installed for March 3, which was the golden jubilee of Kaerabani, we hope the saying, "Better late than never," still applies. Whatever anyone or any group is able to do will be greatly appreciated by our missionaries at this school.

Mrs. Vernon Nelson, Secretary. Bethlehem Lutheran Church Women Cedar Falls, Iowa.

Prayer given before the collection at Bethlehem Lutheran Church Women's meeting, and written by the lady who conceived the plan.

Our God and Heavenly Father, we remember that when Jesus was born, a star, a heavenly light, told of His coming. During His ministry He said, "I am come



a light into the world, that whosoever believeth in me should not abide in darkness." Today we are taking a special offering to help carry this light in modern form to brighten the darkness at Kaerabani School in far-off India. We are so accustomed to this light that we feel helpless if it is withheld from us for a few hours. Let us open our hearts and hands generously, to help carry the light of electricity to Kaerabani School — with the hope that there it will increase the light of God's love for all who serve in Jesus' name. Amen.

Churches for New Times
by Dr. E. W. Mueller, Secretary
Church in Town and Country,
National Lutheran Council

There is a tendency for Christians to define the missions of the church too narrowly. We identify the church with our own interests, limit its activities to our Christian experiences, and cram it into a structure that has been found useful in our own experience. This gives us an image of the church which is satisfying to our own ego, but may leave us with a church which is unable to redeem the community in which it is located.

A good remedy for this tendency toward narrowness is to study the prayer life of the church. The new Lutheran hymnal lists 120 different prayers. They give us an idea of the breath of the Christian enterprise.

For example this prayer. "O God of unchangeable power and eternal light, look favorably on thy whole Church, that wonderful and sacred mystery; and, by the tranquil operation of thy perpetual Providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, that things which had grown old are being made new, and that all things are returning to perfection through him from whom they took their origin, even thy Son, Jesus Christ our Lord, Amen."

The things the church prays for it works for, if its prayer is sincere. This prayer challenges us to be instruments in God's hands, that the exalted image of the church presented in this prayer be a living reality in every community where the church has been planted.

At this point we will not discuss the church as a wonderful and sacred mystery that had its origin in Jesus Christ. We want to speak about the things which have grown old and need to be made new, and the need of that which is imperfect returning to perfection. New times call for a new church. Better stated, new times call for a new approach.

(Continued on Page 14)

OPINION AND COMMENT



"IS THE MINISTRY a calling or a profession?" is the essence of a question raised by an article which we have printed in this issue as a letter to the editor. We could easily dismiss the question by saying that it is both. In the proper understanding of both terms there is no conflict between a calling and a profession. But to thus glibly dismiss the question would be to ignore what we know to be a growing concern on the part of a great many people. There is a good reason why many fear that the concept of pastor is giving way before what someone has called "that abomination of abominations, the professional clergyman." There is much evidence to suggest that we are going into a era of clericalism in the church. Should this happen, we have no doubt but that the church would go into a long period of decline. It would, so to speak, come to life again only when professionalism once again gave way to the spirit that first gave birth to the church. However, much as we too are concerned about this professionalism we cannot agree that it is something that has come through merger or the younger ministers. It is, we believe, a concomitant of the society in which we live. It has come about because the church has too often come to be looked upon as one more organization. Therefore, more and more congregations have expected that the minister be an expert in this or that; that he know how to raise funds, that he be in the know about the latest in evangelism programs, that he be a kind of Dick Clark to the young people, that he know the best ways to charm children and, above all, that he be able to make the wheels go round as well as, and preferably better than, they do in the church in the next block. Inevitably, this gives rise to professionalism. It should surprise no one if today's "organization church," as one writer calls it, has an "organization minister" instead of a pastor. Further, we would incline to agree with THE CHRIS-TIAN CENTURY when in a recent editorial it lay much of the blame for the pastoral shortage, which is expected to reach upwards of 50,000 by 1975, to this new look in the ministry. "Young people," the editorial said, "if they want to be a part of a meaningless grind, will choose better-paying, more prestigious rat races than the ministry." Many, if not most, pastors are as concerned with this problem as is our letter writer. But the problem is not so simple. This is all a part of the time in which we live. Pastors alone cannot correct the situation. Indeed, in many cases, they find themselves being pushed into professionalism against their better judgment. To sum up, we would again quote from the CENTURY's editorial which said, "A program-minded, institutional church will get, is

getting, the kind of clergy it deserves in the numbers it deserves."

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IN THESE DAYS when so many feel called upon to "take a swing" at the National Council of Churches it is refreshing to note that from responsible quarters has come praise. A news item, which we carry in this issue, informs us that the National Council of Churches has received the George Washington Honor Medal of the Freedoms Foundation for "Pointing up the differences between Christianity and Communism and the unique values of the American way of life." And, lest there be any question about the Freedoms Foundation, let the record show that the honorary president is a man named Herbert Hoover and the honorary chairman is named Dwight Eisenhower.

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WITH APOLOGIES to our Methodist and Presbyterian friends we'd like to pass along a little story about a boy who was seeking to give away some kittens so that they might not have to be destroyed. He called at the Methodist minister's house and asked if the minister would like to have some kittens. "They are good Methodists," said the boy. The minister finally convinced the boy he did not want any. The next day the boy called at the Presbyterian minister's home. He asked the same question and then said, "The kittens are good Presbyterians." It so happened that the Methodist minister was visiting there and overheard the boy say this. Coming to the door he said, "I thought you told me yesterday that they were good Methodists." "They were," said the boy, "until they had their eyes opened."

Day of springtime greenery,
Day when I look up and see
Leaves unfolding on a tree.
Day of emerald, day of jade,
Day of beauty freshly made
From grass that shoots up, blade on blade.
Everywhere is green in spring,
Such a very lovely thing,
Color that God's hand doth bring.

— Louise Darcy.

from: St. John's (Ringsted, Iowa) Bulletin.

To Sin by Silence

To sin by silence, when we should protest,
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance, and lust,
The inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak, and speak again
To right the wrongs of many.

Churches Fight Heroin Addiction in Hong Kong

by: Geoffrey Murray

World Council of Churches Staff Writer

(Hong Kong)—Helped by substantial grants from churches around the world, the Christian Welfare and Relief Council of this island colony is preparing to move the first four families into its anti-drug addiction settlement.

This is believed to be the only venture of its kind in the world.

The experiment, devised and carried through by the churches, has the active support of Hong Kong's government and the prison department.

Heroin-smoking is so common among the colony's swarming refugees that it is estimated that 100,000 people have acquired the habit. Tai Lam Chung prison is now filled with 700 men undergoing sentences of from two months to a year and a half for illegal possession of drugs.

The heroin habit leads to a craving for which everything is sacrificed - family welfare, physical health and honesty. But its cure is comparatively simple. The prison doctors can achieve this during the time a victim is in their care.

But it is another story when the man is released and goes back to the hardships and emptiness of a refugee's life in Hong Kong. All too often it means a return to unemployment, a miserable existence in an over-crowded shack of wood and cardboard, and no hope of ever being better off.

So he steals to get the heroin that will deaden him to his sufferings — and once more finds himself in jail.

It is to break this vicious circle that the Christian Welfare and Relief Council, an ecumenical body of 24 Protestant churches which receives funds from the World Council of Churches and Church World Service, opened its anti-drug addiction settlement in March of this year.

The government has provided the site on rough hill-land in the New Territories, and 60 drug addicts from Tai Lam Chung prison in the neighborhood have supplied the necessary labor force to build the first four houses.

The prisoners have dammed a stream to provide the settlement with piped water, and have carried out all the building operations under the supervision of Prison Officer Brym Woods, a lean, dedicated Londoner who had served for nine years with the British Army in Europe and fighting bandits in Malaya before volunteering for the prison service in the Far East.

Woods trained at Wakefield Prison, Britain's pioneering penal reform center.

"These men may be drug addicts but they are magnificent workers," he told me during a visit to the settlement.

Certainly the substantial, airy cottages they have built are a credit to their workmanship. They are of two rooms each, with a small kitchen and a toilet and are simply furnished with tables, chairs and

double-decker bunks made by Salvation Army car-

The first four families who will move into these cottages comprise two gardeners and two industrial workers who have been found employment at a textile mill about five miles away.

They have been chosen in cooperation with the prison department which submitted a list of names of former prisoners whom it was thought would be suitable for the experiment.

Each case was independently investigated by a caseworker of the Norwegian Lutheran Mission and then approved by the Council.

As the labor force from the prison, who know they are building for themselves and their fellow addicts, complete more cottages more families will be moved into the settlement until it numbers four farming families and 10 factory workers' families.

The farmers will have 30,000 square feet of land each on which to grow fruit and vegetables and raise poultry. Each factory family will be allotted 3,000 square feet of land for pig and poultry raising and a small orchard.

During the first five months of the addicts residence they will be given 30 Hong Kong dollars (\$5.50 U.S.) for each member of their family to help them get established. This money will not be paid to the men but to their wives who are to be made the rulers of the household. The families will be regularly visited by members of the Council who will make it clear that they are always on hand to give advice and spiritual counsel.

This is the pilot project at Siu Lam, near Kowloon on the mainland. If it succeeds, then the Christian Welfare and Relief Council plans to open a second settlement for several hundred families. This will be situated on Lan Tao Island and will be for both farming and industrial settlers.

Says the Christian Welfare and Relief Council in its annual report for 1960: "Drug addiction - principally to heroin — affects a wide range of Hong Kong's people. Partly it is traditional, but tradition has been modernized, simplified and cheapened.

"Modernized by the manufacture of heroin out of the more cumbersome opium; simplified by evolving a concentrated white powder that requires no implement for its use; cheapened till a man can 'chase the dragon' for less than the price of a pack of cigarettes.

"Yet it is more a social problem than a physiological one. Most people come to drug-taking through everyday miseries like hunger, unemployment, or homelessness. When you have no bed to go to in the evening but a yard of wet pavement, and nothing to eat to pass the time until it is late enough to claim your bed space from the press of passing feet, it is tempting to take leave of them for a few days."

Church News From Around the World

AUGUSTANA'S CONFERENCES RATIFY FOUR-WAY MERGER

St. Charles, Ill.—(NLC)—The thirteen regional conferences of the Augustana Lutheran Church have expressed overwhelming approval of its proposed union with three other church bodies to form the Lutheran Church in America.

The first ten of Augustana's thirteen conferences to hold their 1961 conventions ratified the merger agreement adopted by the Church last year, and it now goes to this year's 102nd annual synod in Seattle, Wash., June 12-18, for final approval.

The four-way merger will join Augustana with the United Lutheran Church in America, the Finnish Evangelical Lutheran Church (Suomi Synod) and the American Evangelical Lutheran Church in a new denomination of more than 3,000,000 members.

Under the voting procedure followed by Augustana, a favorable vote by conferences representing not less than two-thirds of the Church's confirmed or adult members was necessary to ratify the merger. A majority vote in each conference was interpreted as the vote of its entire confirmed membership.

The issue was decided by the Central Conference, at its annual convention here on April 20 when its affirmative action gave the merger 71,047 votes more than the 270,918 required for ratification by two-thirds of the 406,374 confirmed members of the Church.

The combined popular vote of delegates attending the respective conference conventions was 1871 to 103 in favor of the merger.

NEW IMMIGRATION POLICY URGED

Washington, D. C.—The quota system of entry for refugees and displaced persons to this country was sharply criticized here recently.

In a statement adopted unanimously at the close of the National Consultation on Immigration Policy in the U. S., 160 voting delegates declared:

"We are critical and ashamed of the present basis of our quota system" based on the white population of the U. S. as of 1920.

The statement strongly urged its abandonment or "drastic revision" to eliminate all racial or regional discrimination in the application of quotas.

It also declared: "We believe that the same standard of justice which is applied to native-born Americans should also be applied to naturalized Americans."

The two-day Consultation was co-sponsored by Church World Service and the Department of International Affairs of the National Council of Churches.

The statement was drawn up following a study of the findings of five workshops on various aspects of U. S. immigration laws and problems of migration, overpopulation and allied subjects by national Protestant experts, lay and clergy.

The statement concluded with "the strong conviction" that the churches and their members should take their responsibility more seriously in working toward a solution of the world-wide social problems underlying the causes of migration.

National Council President J. Irwin Miller opened

the two-day sessions declaring that the Consultation did not seek to make "dramatic headlines" but to influence long-range consideration of our immigration policy. He noted the "desperate urgency" in making resettlement possible for the suffering and homeless people who look to the United States for haven. He emphasized the spiritual obligation of Christians in giving others in need "a welcome and a home."

MOST FAITH HEALING BOGUS, SAYS LUTHERAN MISSIONARY

(NY) Philadelphia—A Lutheran medical missionary contends that "practically 100 per cent of the so-called 'cures' claimed by faith healers or shrines are on careful medical investigation either emotionally induced illnesses that had no real organic basis or else they are out-and-out spurious cases of dishonest 'cures'."

In an excerpt from his book, "Faith and Health," which appears in the current issue of "The Lutheran," the official weekly newsmagazine of the United Lutheran Church in America, Dr. Kristofer Hagen, superintendent of Mohulpahari Christian Hospital in Northeast India, writes:

"Medical history is full of supposedly 'cured' diabetics who quit their insulin and died, of supposedly 'cured' appendicitis cases that 'needed no operation' and later died, of supposed 'cured' cancer patients who went right on and died."

Dr. Hagen asserts: "The majestic unfolding of knowledge in human history is no less inspiring in the medical sciences than in theology, philosophy, the arts, or other sciences. In this history a great deal more of the goodness and greatness of God is reflected than in an account of miraculous interruptions of natural law."

Basically, the medical missionary says, "God is a God of dependable law and order. The history of thought is really the history of man's quest for that law and order."

"Let the matter rest with this: We can trust God to heal us from any disease if in His goodness and wisdom He wills to do so. We must trust God implicitly to do what is right. The way in which He wills to heal us is generally the way of applied medical science, a way of understandable law and order, not by sudden dramatic miracles."

Dr. Hagen, who is a member of the Augustana Lutheran Church, will return to private practice in Southdale, Minneapolis, in the latter part of 1962.

NCC RADIO PROGRAM WINS AWARD

New York, N. Y.—The National Council of Churches today received the George Washington Honor Medal Award of the Freedoms Foundation for "pointing up the differences between Christianity and Communism and the unique values of the American way of life."

The Council received the award together with the ABC network for a series of radio programs entitled "Christianity and Communism."

The National and School Awards Jury of the Freedoms Foundation agreed that the programs heard nationally last fall and winter were "an outstanding (Continued on next page)

achievement in helping to bring about a better understanding of the American way of life."

The Rev. Dr. Roy G. Ross, who accepted the medal for the National Council of Churches of which he is general secretary, expressed gratification that the Council's "efforts to contrast the errors of Communism with the eternal truth of Christianity have received such an appreciative response."

"Ever since its inception a decade ago," Dr. Ross pointed out, "the Council has affirmed and reaffirmed its unalterable opposition to communism, and the churches' strong loyalty to the freedoms that they themselves helped to establish in our land and have struggled ever since to nurture

and encourage.

"The radio program, 'Christianity and Communism,' which is honored today has been a major instrument in the churches' cooperative effort through the Council to spread the truth and to let the people

know the truth," he said.

"Christianity and Communism" was part of the ABC radio network "Pilgrimage" series moderated by Quincy Howe and produced in cooperation with the National Council of Churches Broadcasting and Film Commission. The series currently brings Protestant leaders to the microphone at 10 p. m. (EST) Sundays to discuss "A Just and Lasting Peace."

Churches for New Times

(Continued from Page 10)

To make this meaningful to us let us talk about actual cases. Montgomery County is an agricultural county. It, as other agricultural counties, has lost population. Its total city and country population now is 31,244. Because of the technological development in agriculture this

figure will become smaller.

Of the total population about 12,000 people are unchurched. This leaves over 19,000 persons who belong to one of the 91 congregations in the county. Seven of these are Roman Catholic congregations, with a combined membership of approximately 4,600. These members shared equally by the seven congregations would give each a membership of 650, or a very functional unit. Of the approximately 15,000 Protestants, 4,723 are Lutherans. If these were divided equally between the sixteen Lutheran congregations, each would have 295 members. However, four congregations have more than half of the 4,723 members.

The remaining Protestants belong to 68 different congregations. On the average this leaves less than 160 per congregation. Many of the Protestant congregations are confronted with a parish structure that cannot develop a vital program because they cannot provide leadership, fellowship,

or facilities needed.

In Europe the Lutheran Church faces a different situation. There we have congregations that are too large. Congregations with 5,000 members are common. Many congregations have 20,000 members, with a number of pastors. It averages about 5,000 members per pastor. In this situation the church is also handicapped in developing a vital ministry because the routine activities consume the pastor's

time. The fellowship breaks down and only a limited number of laymen become actively involved in the church's program.

In one sense these two situations are opposite; in another sense they are alike. They are similar in that they present parish patterns which do not fit the community. Both underline an elementary principle. A vital church program demands that the parish pattern fit its community.

In Montgomery County no one planned that there should be congregations with less than 10 baptized members. The congregations were established 100 years ago when there were coal mines in the area and when agriculture required more manpower. When the parish system of Europe was established it was not the intent that the ratio should be 5,000 persons per pastor. This system was set up when the population was much less. The new times have brought with them new community situations.

The church for new times must give thought to many things, such as making the Gospel relevant to the new social situation, teaching laymen to witness in their working world, interpreting in dynamic terms the doctrine of creation to an affluent society. But all of these will have little significance to the churches in those areas where congregations are not able to fulfill their mission because they have not learned the elementary lesson that the parish must be manageable and the structure must fit the community.

It is this fact that brought 76 persons from eight Lutheran congregations in Montgomery County together for a three-day workshop to study their situation, to share ideas, and to develop an approach for the new times their congregations face. Represented were also the large congregations, for they too have a responsibility.

The answer is more complex than merging a small church with a large one. The answer is inadequately meeting the needs of all the people and not just the people who are readily accessible.

When merger takes place the resulting congregation must extend its ministry to overcome social and geographical distance. If this is not done we will create pockets of unchurchedness. The killing range of a strong congregation tends to be greater than its serving range. A strong congregation often kills off small congregations in a wider radius than it is willing to serve. If the congregation has a serving spirit and does good planning it can extend its serving range. The only thing that will limit it will be the absence of need.

This calls for creative thinking and bold action. It may mean new approaches and additional staff. The workshop in Montgomery County began with the prayer used at the beginning of this article. Many were ready to move forward boldly to make necessary adjustments so that things that had grown old would be made new. Others were unduly influenced by their love of the old and had not grasped the import of the prayer.

I am confident the prayers and efforts of the people who are sincerely interested in developing a parish pattern which fits their community will prevail.

Many congregations throughout the church are conducting self studies and

engaging in congregational and area workshops. They have a common purpose — to move in the direction of developing a parish pattern which fits their community. The congregations know that this is necessary if they are to be the Church in their place in these new times.

Letters to the Editor

DEAR EDITOR:

Is it a calling or a profession? What is the matter with the young ministers in our churches? What are they so busy with that it is impossible to get a conversation with them about down to earth things that we older ones would like to get a little bit of information about. If we merge with much bigger synods we will be like the small children in the family, who are supposed to be seen and not heard. We will have everything arranged for us. It will not be a wish and need for us to have our sins forgiven and partake in the Lord's Supper but a demand from the higher authorities.

It will mean doing this or leaving the church where we were taken as infants and given into the hands and protection of God; the church where, when we were old enough, we confessed and expressed our own wish to go under the protection of God; the church where, when our married life began, we also went for God's blessing on our way; the church where, we say the last goodbye to our dear or.es.

How can it be that God's messengers have made their calling a profession?

It is just about impossible for poor people to keep up with the demands. To me it looks as if one had better not try to enter the church if he is not dressed properly and does not have his money ready for the offering.

I hope someone can put me wise to the difference between a calling and a profession. I thought I knew but I guess I don't.

Marie E. Hansen, Luck, Wisconsin.

DEAR EDITOR:

I was happy to see the information about Rock Point Mission in the April 5 issue of LUTHERAN TIDINGS.

Unfortunately a couple of errors have crept in, and these I wish to correct, as they give a wrong impression of certain things.

The statement, "The mission is directed by the Indians" is misleading. It is true that the Navajo Tribal Council gives the missionaries permission to operate a mission here. Without that, no one can occupy land in the reservation. However, the mission is directed by the missionaries and by a board of directors,

Neither is the mission supported by any church body. It is supported entirely by voluntary donations. The board of directors, however, is selected from pastors and laymen from the ALC and Augustana churches here in the southwest district. We hope to get members from other synods also as soon as possible.

If anyone desires more information about the mission or wants the quarterly paper, "The Rock Point Challenge" sent to them, please notify me.

E. Ostergaard, Chinle, Arizona.

OUR CHURCH

Dalum (Wayne) Alberta, Canada: Pastor Gordon Miller has resigned his pastorate at Bethehem Lutheran here to accept a call to St. John's Lutheran at Ringsted, Iowa. Pastor Miller will begin his service at Ringsted on August 6.

Cozad, Nebraska: Mr. Richard Jessen will serve St. John's congregation here from May 21 to August 1. Mr. Jessen will be a senior in the seminary when he returns to Maywood following a year of internship, beginning in August, at the congregation at Salinas, California.

Des Moines, Iowa: Synod president Pastor A. E. Farstrup attended the District VIII convention at Parlier, California, during the weekend of April 30. From Parlier, Pastor Farstrup went to Solvang for the dedication of a new parish hall and educational unit on May 2.

Newell, Iowa: Pastor Charles Terrell of Nain Lutheran here, is in charge of promoting and leading the Family Camp sessions at the new Lutheran Lakeside Camp at Spirit Lake, Iowa. There will be two sessions of the Family Camp: July 2-8 and July 9-15. Lutheran Lakeside Camp, a new development on East Okoboji Lake, is owned by the United Lutheran Church in Iowa and is operated in conjunction with the AELC in Iowa.

Merger Notes

A seminar was held on Tuesday, March 21, in the St. Paul's Lutheran Church in Cheyenne, Wyo., where pastors and laymen of Wyoming and the northern area of Colorado discussed issues and plans for the proposed Lutheran Church in America with special reference to the Rocky Mountain Synod.

Dr. Leeland C. Soker, president of the Rocky Mountain Synod, ULCA, and Dr. Carl W. Seggerhammar, Los Angeles, vice president of the Augustana Lutheran Church, were the capable and inspiring leaders of the seminar.

Mr. and Mrs. George T. White and Pastor and Mrs. Holger Strandskov of Brush, Colo., were the sole representatives from the AELC, but a most cordial welcome was afforded them.

It was soon evident that Mrs. White and Mrs. Strandskov were the only ladies present, which gave rise to the comment: "Beware of the new trend in the forthcoming merger, as AELC women also come to the church conventions and are accustomed to expressing themselves orally and with their vote." (This has not been too common in the other groups.)

The discussion on the various phases of the merger was only a part of the seminar. The opportunity of getting acquainted was probably a greater experience to many present. One of the delegates, a Niels Nielsen from Buffalo, Wyo., after hearing the Strandskov name, came to us and asked if we by chance were related to the

Synod Officers

President:

Pastor A. E. Farstrup 3112 Lawnview Drive Des Moines 10, Iowa

Vice President:

Pastor Holger O. Nielsen 42 West Hartford Road Newington 11, Connecticut

Secretary:

Pastor Willard Garred Route No. 2 Hampton, Iowa

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

Strandskovs of Flaxton, N. D., and in Dagmar, Mont. He was born and raised in Flaxton, but now lived in Buffalo. We soon discovered that we had many mutual acquaintances and friends.

We also learned at this meeting that we of the AELC, and with our Danish background, are not the only ones who at times have been slow in moving away from our early traditions. One of the lay delegates present informed the meeting that his congregation still had their congregational constitution in the Swedish language only, and he wondered if that would be acceptable in the new merger! This created considerable mirth in the group.

At the close of the meeting we were all invited to the parsonage of the host church, and Pastor Roy F. Molander introduced his wife, who was born and raised in our AELC congregation at Denmark, Kansas. We soon discovered that both her father and mother were members of the youth group in Denmark, Kansas, when I was a student pastor there in 1920. The Pastor Eilert Nielsen and Pastor Clayton Nielsen families were considered close friends.

And after Dr. Soker informed us that his wife also was of Danish descent from Omaha, Nebr., we with our coffee cups toasted one another and agreed that "the merger is already far advanced."

Holger Strandskov.

This Is the Day

(Continued from Page 2)

As it is with the true values of life so it is with a gift; it does not really become your own unless it can be shared and enjoyed with others. And who are these "others?" If we look about in our church community, we may see faces that differ from ours in color, nationality traits, or simply from the effect of a different economic status. God also gave "This Day" to them so that they, too, can "rejoice and be glad in it." Our church is the spiritual home for all God's children.

There may come times in our lives when God seems so very far away, almost un-

attainable. It is then that our need to commune with Him is the greatest. It is then that we yearn for His inflowing grace and strength so that we, once again, may become whole beings filled with His spirit, power and joy. Joy is much more than an emotion or a condition of the mind. Not until we fully come to know who we are, whose we are, and where we are going, can we rejoice in This Day which the Lord hath made for us.

To God be the praise, the glory, and

the honor.

Grand View College

Grand View Enters National Library Week

Grand View library, alive and growing every year, celebrated National Library Week with the slogan, "For a richer, fuller life — READ." As a stimulus a colorful sale of paperbacks with over 300 titles to choose from, was arranged.

Books Change the World

Another feature of Library Week was the exhibits. "Books that Change the World" was one theme; books on Africa, where the current interest is intense, was another exhibit.

"Bringing the library" to the students were Mr. A. C. Nielsen and Mr. Gerald Rasmussen who spoke at convocations on International Relations, the role and responsibility of informed citizens.

Growth of Library

In the three years that Mrs. Bell has been librarian at Grand View, the library has grown at the rate of about one thousand volumes a year. The biggest step forward has been in the reference material. Three years ago there was only a one-shelf section. Now we have an entire wall area with expensive multi-volume sets and all encyclopedias kept up to date.

Much progress has been made in the periodical department also. There are over 130 periodicals now available. Equally important, there is more permanence to these reference sources. We now have almost 500 bound periodicals; on microfilm, a new technical addition, are 146 volumes for reference material.

Another area of library growth is in the record department. Three years ago there were no records at all; now there are over 300 available for study and pleasure.

Personnel, too, has expanded. In addition to Mrs. Bell, Mrs. Mary Jane Tiedemann is a full-time assistant, and there are eight students working in the library part-time.

from: GRAND VIEWS.

Life can only be understood backward; but it must be lived forward.

- Søren Kirkegaard.

\$1,550.74

Acknowledgment of Receipts by the Synod Treasurer for the Month of April, 1961 for the synod budget:

FOR THE STROD BODGET.	
Unassigned Receipts:	
(by Congregation)	
Danevang, Texas\$ 436.75	
Dwight, Illinois	
Newington, Conn	
Bridgeport, Conn 100.00	
Detroit, Mich 1,200.00	
Racine, Wis 340.10	
Ringsted, Iowa 550.20	
Solvang, Calif 980.30	
Kimballton, Iowa 250.00	
White, S. D 218.40	
Salinas, Calif 450.00	
Brayton, Iowa 100.00	
Clinton, Iowa	
Minneapolis, Minn 250.00	
Dannebrog, Greenville, Mich 50.00	
Cozad, Nebr 112.60	
Manistee, Mich 50.00	
Omaha, Nebr 190.00	
Seattle, Wash 256.20	
For Pastor's Pension Fund:	
Dwight, Ill., Easter Sunday offer-	

For Pastor's Pension Fund:	
Dwight, Ill., Easter Sunday offer-	00
ing	57.66
Des Moines, Iowa, Mrs. Minnie	5.00
Mathisen	5.00
Des Moines, Iowa, Mrs. Olga	10.00
Boesen	10.00
For Home Missions:	
Ringsted, Iowa, Memorial Fund in	

15.00 17.00 25.00

memory of Mrs. Anna Margaret
Lund
Trinity, Greenville, Mich
For President's Travel:
Tyler, Minn.
For Santal Mission:
(by Congregation)

Lake Norden, S. D., by Emma Niel-

D	OSTMASTER: If undeliverable as addressed,
-	tech Form 2579 give new address, and return
et	otire paper at transient second-class rate
(I	P. M. 355.343; 355.334; 158.22) to
L	UTHERAN TIDINGS, ASKOV, MINNESOTA
	Betum Postage Cuaranteed

PETERSEN, ANDREW K. TYLER, MINN. RT.	City State	Name	I am a member of the congregation at	NEW ADDRESS.—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.
0				De la constantina della consta

LUTHERAN TIDIN	GS
	10.00
Sen Ch John's Morroy	10.00
Ringsted, Iowa, St. John's Memor-	
ial Fund, in memory of Mrs.	15.00
Anna Margaret Lund	10.00
Hampton, Iowa, Mrs. A. Jorgensen, in memory of Chris Chris-	
sen, in memory of Chris Chris-	
tensen, Dows, Iowa, from friends	
in Hampton and Coulter, Iowa	4.25
Brown City, Mich., for Riber's	
work	42.18
Ringsted, Iowa, Palm Sunday,	
Sunday School offering	28.12
Tacoma, Wash	25.00
Rev. Alfred Sorensen, Des Moines,	
Iowa	5.00
Racine, Wis	5.00
Dagmar, Mont., in memory of	
Sine Hansen, Tyler, Minn., from	1
Marie Stromberg	5.00
Solvang, Calif., from Sunday	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,
School	50.00
Solvand Calif	305.00
Solvang, Calif White, S. D., in memory of Mari-	000.00
nus Thompson, by Pioneer Lu-	
theran Church	1.00
Providen Town	58.73
Brayton, Iowa	90.19
Cordova, Nebr., from Mrs. William	10.00
Due, in memory of "Mother"	10.00
Des Moines Iowa, in memory of	
Marie Strangaard, friends at Lu-	10.00
ther Memorial Church	17.00
Luther Memorial Church Women	5.00
Neighbors and friends	53.00
Des Moines, Iowa, by Mrs. Minnie	
Mathisen	5.00
St. Mark Sunday School, Circle	
Pines, Minn.	11.29
Mrs. Thomas Nielsen, Aurora, Neb.	10.00
Sunday School, Salinas, Calif	25.00
Mrs. Olga Boesen, Des Moines,	
Iowa	10.00
Elna Olsen, Hartford, Conn	2.00
Trinity, Greenville, Mich.	17.00
Trinity, Greenville, Mich Omaha, Nebr	10.00
Nysted Sunday School, Dannebrog,	20,00
Nebr	25.00
Nebr	20.00
Total budget receipts from congre-	
Total budget receipts from congre-	691.06
gations\$7 Previously acknowledged\$18	905 49
Previously acknowledged	,385.42
Total to date\$26	007.20
Total to date\$20	,007.38
Pastor's Pension Contributions:	
Rev. Erik Moller\$	23.70
Rev. Ivan Nielsen	25.00
Rev. Harald Petersen, Luck	7.50
Der Franch Miclan	
Rev. Everett Nielsen	5.00
Rev. Niels Nielsen	4.00
Rev. Arnold Knudsen	22.00
Rev. Carl Laursen	18.50
Rev. Franz O. Lund	240.00
Rev. Everett Nielsen	17.50
Rev. John Christensen	18.60
Rev. Carlo Petersen	13.00
Rev. Harald Petersen, Luck	13.00
Rev. George Mellby	27.75
Rev. Thorvald Hansen	10.00
Rev. Harald Knudsen	10.80
Rev. K. Kirkegaard-Jensen	24.00
Rev. Enok Mortensen	41.70
Rev. A. E. Farstrup	9.50
Rev. Beryl Knudsen	22.50
Rev. W. R. Garred	1.75
	50.00
Rev. Alfred Sorensen	30.00
m 1-1 6	COE OO
Total for month\$	605.80
Previously acknowledged\$	944.94

Total pastor's pensions\$1,550.74
Total budget receipts to date\$27,558.12 RECEIVED FOR ITEMS OUTSIDE OF THE BUDGET: For Lutheran World Action:
Dwight, Illinois\$ 115.20
Kimballton, Iowa 130.10
Racine, Wis 5.00
Ringsted, Iowa 73.00
Salinas, Calif 80.00
Tacoma, Wash 57.20
Clinton, Iowa
Juhl Community Church, Marlette,
Mich. 48.16 Minneapolis, Minn. 38.00
Minneapolis, Minn 38.00
Mrs. Olga Boesen, Des Moines,
Iowa 5.00
Dannebrog Church, Greenville,
Mich 56.27
Cozad, Nebr 12.72
Omaha, Nebr 240.40
Tacoma, Wash 30.00
Total for month\$ 916.05 Previously acknowledged\$2,379.10
Total to date\$3,295.15 For Eben-Ezer Mercy Institute:
Bethany, Ludington, Mich\$ 97.97 Dwight, Ill., Easter Sunday offer-
ing 57.66
Total
Withee, Wis\$ 51.00
Wayne, Alberta, Canada 67.50
Total\$ 118.50
For District IV Home Mission:
Received from district treasurer\$ 275.00
American Evangelical Lutheran Church
M. C. Miller, Treasurer,

Meet Dr. Fry

79 West Road,

Circle Pines, Minnesota.

(Continued from Page 6)

dent of Lutheran World Relief, Inc., one of the 11 bodies licensed by the President's War Relief Control Board to collect and distribute relief in Germany. He spent several weeks in Europe in the interest of relief and reconstruction. In February, 1952, Dr. Fry was awarded the Grosses Verdienstkreuz (Grand Order of Merit) by the German Federal Government, Bonn, in appreciation for his efforts in relieving distress in post-war Germany. He received the Knight's Commander Cross with Star from the Bonn government in 1960 for his leadership in the ecumenical movement. In February, 1955, he received the Austrian Great Silver Cross with Star.

Because of his outstanding work as vice chairman of American Relief for Korea, the Korean government conferred upon him honorary citizenship. Dr. Fry holds 17 honorary degrees.

Dr. Fry resides with his wife, Hilda Drewes Fry and a son, Robert, at 57 Wellington Avenue, New Rochelle, N. Y. Another son, the Rev. Franklin Drewes Fry, is pastor of Christ Lutheran Church, York, Pa. A daughter, Constance, is the wife of a United Lutheran clergyman, the Rev. Richard I. Preis, Ann Arbor, Mich. Dr. and Mrs. Fry have six grandchildren.