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Tidings



Shadows on the Snow

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Happy Birthday!

On Sunday, January 28, Pastor Peter Rasmussen marked his 85th birthday. As is typical of him, he was active and busy on that day serving a congregation at Edmonton, Alberta, Canada.

The milestone did not go unobserved, however. On the 24th many friends came, at the invitation of Sharon Church, in Calgary, to honor Pastor Rasmussen and to celebrate the occasion with him.

Pastor Rasmussen lives at the Bethany Home in Calgary but he is active in working among Danish people not only in Calgary, but in such widely separated places as Vancouver, Edmonton, Dalum, Standard — in fact wherever Danish people or congregations may be found. As the editor of KIRKE OG FOLK, M. Mikkelsen, writes: At an age when most have laid aside the long working day the old pastor is more active than ever. There is a constant call for the Danish pastor.... (and) when it is Danes who call, he cannot say no."

Come and See!

The last two verses in the Gospel of Matthew contain the great commission of Jesus to his followers, "Go therefore and make disciples of all nations...." Actually the process of evangelism begins long before that.

John the baptist when seeing Jesus told his disciples, "There is the Lamb of God, who takes away the sin of the world!" Two of them followed Jesus when he urged them, "Come and see," namely Andrew and John. Andrew then found his brother, Simon (Peter), and brought him to Jesus. The very next day Jesus found Philip, and Philip told Nathanael, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth." When Nathanael skeptically asked "Can anything good come out of Nazareth?" Philip replied, "Come and see."

Thus within a few hours there were five disciples, and it is interesting to see how the number increased to 12, to 70, 3,000, 5,000, and so on; but it is even more interesting and enlightening to see the techniques by which the Christian church spread. The disciples became apostles, the learners turned teachers. And this, of course, is the only valid and effective kind of evangelism we have found; come and see!

Evangelism in the contemporary church employs many tricks and techniques, but all genuine evangelism must begin with a deepening of our own spiritual resources. We can't teach if we have not learned; but once we have shared in the abundant life that God gives us we will want to share it with others. That's why it is never enough to have a committee on evangelism; every member of the congregation ought to be aware of this responsibility. Many of us find it difficult to talk to strangers about religion, and few of us are good "salesmen." But our congregation doesn't need salesmen; it needs witnesses. It has nothing to sell; it has a lot to give. A salesman is primarily interested in making a profit for himself and his firm; a giver is only concerned about the gift and its recipient.

Crash Takes Life of Mrs. Svend Holm

In a tragic one car crash just outside Seattle Mrs. Justine Holm, wife of retired AELC Pastor Svend Holm, was fatally injured on Sunday afternoon, February 4. Mrs. Holm, who was 61, died at the scene of the crash.

Pastor Holm, who was driving the car, was severely though not critically injured. He suffered fractures of both arms, cracked ribs and lacerations, but it is believed that he suffered no serious internal injuries. He was taken to Northwest Hospital in Seattle.

According to a State Patrolman's report, Pastor Holm was attempting to pass another car. He apparently swerved to avoid an oncoming car and lost control of his vehicle. The car struck a utility pole and, after traveling a considerable distance, came to rest between another pole and a tree.

The Holms were on their way to visit with their son-in-law and daughter, Mr. and Mrs. Stewart Robertson, in Seattle.

Pastor and Mrs. Holm came to Enumclaw to serve the Hope Lutheran congregation in 1950. They continued to make their home there following Pastor Holm's retirement some years ago.

In addition to their daughter (Ann) in Seattle, they have a son, Edmond, in South San Francisco.

Services for Mrs. Holm were held at Hope Lutheran Church on Wednesday, February 7, with Pastor Theodore Thuesen officiating. Interment was in the Enumclaw Evergreen cemetery.

Pastor Holm was still confined to the hospital and was unable to attend the funeral. When he is released he will probably stay with his daughter for a time at 16214 — 41st. N. E., Seattle 55, Washington.

We must become evangelists — not in order to get a lot of new members and build a big congregation of which we can be proud, but in order to be obedient to the Lord of the Church. We must find others because of the great commission of Him who first found us. It is not the church as an institution which is important; it is the individual within the church. And so let us all become evangelists — using our own means according to our abilities. For we, too, have found Jesus. Come and see!

Enok Mortensen.

in: Luther Memorial (Des Moines) Bulletin.

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"We have to learn to live with a tensiondespair and fulfillment"

The Elusive Frontier

by: Pastor Jerome Nilssen

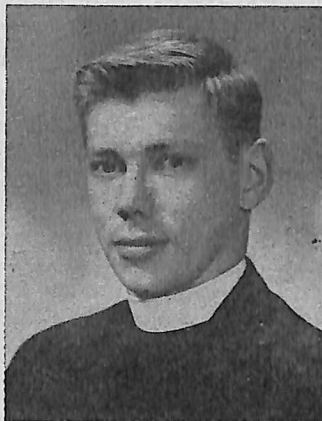
Lord, thou hast been our dwelling place in all generations. Before thee mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God. Psalm 90: 1-2.

The idea of the frontier, like the frontier itself, is an elusive thing, always obscure, often invisible; it waits around the bend, over the hill, a mile or less away, — and then there is the merest glimpse of it, and it moves on, again out of grasp, out of sight. There are many frontiers, and yet there is only one frontier, one line drawn between man and the home he seeks on the other side of the frontier: "...therefore the Lord God sent man forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim and a flaming sword which turned every way, to guard the way to the tree of life." That gate to the east of Eden remains in the minds of men as the last frontier, that border that must be crossed on the way to peace and light.

The idea of Eden, a land that offers much ease and contentment, is a strong idea, and it lures men on. This idea played an important role in the settling of our country, especially in the settling of the west. Around a hundred years or more ago the west was advertised as an unspoiled, virgin land, where a man could live free and without frustration; the frontier beckoned as the pathway to opportunity. Thousands of families thus looked to the Homestead Act of 1862 as a saving release valve: now a man could go out to the frontier and live as a free man, and carve his own empire out of the land. Many viewed the Homestead Act as an open door into Eden, as an opportunity given to the poor and unfortunate to return to the good life in Eden.

"Yet," as Henry Nash Smith has observed, in his book, **The Virgin Land**, "the Homestead Act almost wholly failed to have the results that had been predicted. It did not lead to the settlement of large numbers of farmers on lands which they themselves owned and tilled. Vast land grants to railways, failure to repeal the existing laws that played into the hands of speculators by allowing purchase of government lands, and cynical evasion of the law determined the actual working of the public land system." The hope and the reason behind the Homestead Act was to give people land that they could call their own, that on this land they might have life and liberty and free determination. But by 1900 more than 35 per cent of all American farmers were tenant farmers, as rigidly controlled as any urban American wage-earner.

The idea of the frontier contains the idea of free-



dom and the idea of home, a place of rest and security. For a good part of the 19th century in America the idea of the frontier was laden with optimism: easterners and immigrants truly believed that if they went west, to the frontier, they would find the wealth and security that they longed for. One thinks, for example, of the opening paragraphs of Rolvaag's novel, **Giants in the Earth**, set in South Dakota, paragraphs vivid with hope: "Bright, clear sky over a plain so wide that the rim of the heavens cut down on it around the entire horizon

.....Bright, clear sky, today, tomorrow, and for all time to come....And sun! And still more sun! It set the heavens afire every morning; it grew with the day to quivering golden light — then softened into all the shades of red and purple as evening fell...Pure color everywhere." These Norwegian immigrants whom Rolvaag describes rush to the brink of the frontier, eager and optimistic, confident that they can master the land and overwhelm the frontier.

And yet Rolvaag's great book ends on a note of despair and disillusion. In the end it is the land that has the last word. The hero, Per Hansa, is caught in a snowstorm, and he freezes to death. "One day during the spring...a troop of young boys were ranging the prairies in search of some young yearling cattle that had gone astray. They came upon a haystack, and stood transfixed. On the west side of the stack sat a man with his back to the mouldering hay. This was in the middle of a warm day in May; yet the man had two pairs of skis along with him; one pair lay beside him on the ground, the other was tied to his back. He had a heavy stocking cap pulled well down over his forehead, and large mittens on his hands; in each hand he clutched a staff....To the boys, it looked as though the man was sitting there resting while he waited for better skiing....His face was ashen and drawn. His eyes were set toward the west." With unseeing eyes this pioneer stared into the frontier, the same frontier that had overwhelmed him with its mystery.

Of course, we all know that the western frontier was eventually pushed back, that the whole expanse of land from Atlantic to Pacific was eventually settled. And yet the hope that the idea of the frontier encouraged was never realized. The cherubim remained at the gate, and the flaming sword was an impenetrable guard, and there were no trespassers in Eden. It is as though the idea of the frontier is something quite distinct from any actual physical frontier: it is as though every man carries within himself the idea

Jerome Nilssen is pastor of Danebod Lutheran at Tyler, Minnesota. This sermon was delivered at the District Six convention at Viborg, South Dakota, last fall.

of the frontier, as that line he must cross, that gate he must pass through, on his way to home, that place that will belong to him and offer rest and peace and security. This is man's vision of life as it ought to be; but man also has a vision of the lost paradise, of the "good old days" now gone forever. And all of us stand between these two visions of paradise past and paradise future. We can all sympathize with Hamlet as he complains, "The time is out of joint, O cursed spite, that ever I was born to set it right!" Once things went well, and life was smooth; once again, hopefully, life will again be an experience of peace: but today, the present time, seems a time between; and there is precious little experience of peace and contentment. The past is a closed door, and the future looms ahead as a dark, mysterious plain, an infinite frontier confronting us as a perennial question. The frontier ahead offers hope, but realism forces us to admit that it offers also the possibility of disappointment and defeat.

"The time is out of joint," said Hamlet. For the writer of the 90th Psalm, the time was out of joint too. It was probably written some time in the 8th century B. C., not long before the downfall of Israel. This was a time of tension and unrest and fear: men had placed their confidence in the land and in the state; and now the state was weak against the well-armed, well-organized Assyrian armies, and the land stood helpless, waiting to be conquered. The frontiers of Israel were broken, and, like a dark and angry sea, the Assyrians were tumbling through.

The time was out of joint for these Israelites; this is not the way things were supposed to go: there were many who hoped to see a perfect and peaceable kingdom established on earth, and now there was destruction and the promise of destruction on all sides. The dream of paradise had been shattered by the presence of horror.

But despite these discouraging facts, the Psalmist still proclaims hope and life. He begins, "Lord...." That is, he addresses the creator of heaven and earth as one who knows and is known. And he continues, "Thou hast been our dwelling place in all generations." Here is one who has broken down all boundaries and frontiers, from the other side, and given a place and a name to his people. This one is God, "from everlasting to everlasting thou art God." Here, then, is peace and insecurity for the Israelites in the midst of war and insecurity. God is creator, the Psalmist says, and he is before anything was; he is God forever, and in him there can be no boundaries, no frontiers, no division between past and present and future; all time and space are held together in him who is beyond time and space: he sets time right, and he holds his people in his time. And the God who can do all these things, says the Psalmist, is our God.

These words were addressed to a people immersed in the problem of history, and they were an attempt to give a new perspective to human history. Today we, too, have as one of our great problems the problem

of history. We are puzzled over the meaning of current events; and we stand with mixed emotions on the edge of new frontiers. Science and industry promise us a better, longer life tomorrow; and yet we cannot help but wonder if tomorrow might not, instead, present us with terror and destruction. Hopefully we have learned from our parents and grandparents to view the frontier with realism instead of wholehearted optimism. But even if we have learned to approach the frontier with realism, history remains as a critical problem. If we dare not hope to enter into the Garden of Eden tomorrow, what do we dare to hope for?

The answer may be nothing and everything. Rolvaag's hero began his experience on the frontier with the bright, clear sky and the sun, "and still more sun." But he died on the frontier — the frontier that contains both sun and snow, warmth and cold, growth and death. After all, in the total context of history, the life of man is like a watch in the night, a dream, like grass which is renewed in the morning: in the morning it flourishes and is renewed; in the evening it fades and withers." And in this sense we can legitimately hope for nothing.

And yet, in the sense that we know and are known by the Lord of history, we have everything to hope for. He who knows no limits is our dwelling place. We are free to work on the frontiers of history, to strive for peace and understanding, we are free to give ourselves to the cause of peace in our churches, in our communities, in our nation, without fear that we will be trapped on a lonely frontier, defenseless and desperate, because in our life and work God is our dwelling place.

Thus on the one hand we have no reason to hope for peace; but on the other hand we have every reason to do what we can to bring about bilateral disarmament and a cessation of nuclear testing — it is our responsibility to our fellow man to do nothing less than this because ultimately speaking this is God's world, and we know it is his will that this world shall be reconciled unto himself. He has not left the world alone, but his spirit dwells in the world, and we dwell in his spirit: we are thus concerned with the world, but we are not determined by the world. Our life may be considerably shaped by the world, but our destiny is in the hands of the creator-God, who is our Lord and Saviour. There is room for much interaction between the individual and his environment; each can do a great deal in influencing the other; but the last word, the resolution of this continuous frontier dialogue between an individual and his environment, is the word of God concerning the end of history. It was God who set men and events in motion, and it is God who will close the ages. And it is God the Son who reclaimed history — in Christ's all-powerful love, human history has a new meaning; in Christ the frontier is broken from the other side; in Christ history and eternity meet. And thus as we live in Christ's Body we participate not only in our own environment and its problems, but we participate also in reconciliation

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 Hope, like a gleaming taper's  
 light,  
 Adorns and cheers our way;  
 And still, as darker grows the  
 night,  
 Emits a brighter ray.

—Oliver Goldsmith.

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Education and the Common Man

by: Erling Duus

"America needs to discover what great education is."

One of the great success stories of modern times has been the rise of the common man. Despite the claims of the Soviets, it is in America where the common man has attained the greatest opportunity and the highest material standard of living. Therefore, it is not strange that the concept of universal education has been enshrined as one of our grandest national goals. Much idealism has accompanied the concept, as dreamers have envisioned a literate, enlightened society. Certainly we have done a remarkable job, and our literacy rate is tremendously high when the many obstacles which the educators faced are considered. Yet, the results have been disappointing, for though we may be a literate people, we are scarcely an enlightened one. Instead of the rational, individualistic people which the dreamers envisioned, we have the suburban, industrial complex producing the conformist, mass-mind which has provoked so much literature of late. Instead of the spiritually enlightened people which was hoped for, we have a deeply rooted materialism, accompanied by a sense of values which produces quiz show frauds and athletic scandals, and honors the athlete and entertainer, the engineer and business man, above the supposed heralds of culture and religion.

The appeal goes out for leadership, and the nation looks towards its intellectuals. To our chagrin, we have found that the intellectuals are unable to communicate with the common man. They have simply nothing to say to him. So the intellectual returns to the ivory tower and proceeds to write his books, which are read only by his professional colleagues. Studies are conducted, theories come and go, and the national life remains untouched.

The college student generally faces one or two fates, he will either resist the overtures of the world of ideas, settling back into his mediocre existence, and forever deserting books and such to the professors; or he will follow the well-trodden path towards a Ph.D., write his many life-less books, and conduct as many point-less surveys, while occasionally emerging from his cloister to bore a group of students with his endless tirade of meaningless knowledge, and in so doing, forever antagonize them towards his particular discipline. I recently interrupted a professor of mine in the midst of such a lecture to ask him for an opinion of personal evaluation. "Did he think that the Medieval Church was ultimately a blessing or a curse to the people which it ruled?" He seemed irritated that I should ask such a question, and answered that he had

"simply no idea." This from a supposed scholar in his field.

The times cry out for a new spirit in education, and the cry is for educated, thinking individuals who have a vital message for common, non-intellectual humanity. There must be communication between the upper echelons of society and the lower. How has American education failed, and what changes must be made? The AELC should have something to say to America in this regard. The AELC is the heir to the Danish Folk School and its traditions; and the great achievement of the Folk School was that it did touch the heart of the common people of Denmark and in so doing launched a new life and spirit for the Danish people. The Folk School spoke of the "education of the spirit." Now this is a very fine and idealistic phrase, but what does it mean? I would not attempt to define spirit, but I would submit that it has something to do with profundity and depth of both reason and emotion, of heart and mind. My thesis, therefore, becomes that American education, in keeping with the scientific, analytic, and pessimistic spirit (or lack of spirit) of the times, has concentrated on the rational man to the exclusion of the emotional man, and in so doing has robbed both of any real significance.

We need to begin with one essential concept: that the overlying purpose for education must be to produce a better man; all else is secondary. We could learn something from the great thinkers of ancient China, and to Hsun Tzu, a Confucian from the third century B. C. as he writes, "Where should study begin, and where should it end? The art begins in reciting the classics, and ends in learning the li. (harmony in living). Its purpose begins with making the scholar, and ends in making the sage." Hence knowledge, however nice to have, is not an end in itself; and thought, however important, cannot of itself uplift the race.

Although it may be true that man is a rational creature, it is nonetheless through his emotions that he recognizes his bond with, and his membership in the common humanity. Thus in our obsession with the rational man, we have alienated him from the general humanity of which he must be a part. If he is to be inspired to greatness, if he is to be truly creative, what must his subject matter be if it is not life itself? William James, perhaps our greatest thinker, understood the trouble very well. He once wrote, "Life is always worth living, if one has responsive sensibilities. But we of the highly educated classes (so-called) have most of us got far away from nature. We are trained to seek the choice, the rare, the exquisite, exclusively, and to overlook the common. We are stuffed with abstract conceptions, and glib with verbiages and verbalities; and in the culture of the higher functions the peculiar sources of joy connected with our simpler

Erling Duus, a former Grand View student, is presently studying at Iowa State College at Cedar Falls, Iowa. Erling is the son of Pastor and Mrs. Vagn Duus of Cedar Falls (North Cedar).

functions often dry up, and we grow stone blind and insensible to life's more elementary and general goods and joys." Ralph Waldo Emerson, in his memorable "The American Scholar," which should be required reading, dwelt on a similar theme. "I ask not for the great, the remote, the romantic; what is doing in Italy or Arabia; what is Greek art, or Provencal minstrelsy; I embrace the common, I explore and sit at the feet of the familiar, the low. Give me insight into today, and you may have the antique and future worlds. What would we really know the meaning of? The meal in the furkin; the milk in the pan; the ballad in the street; the news of the boat; the glance of the eye; the form and gait of the body; — show me the ultimate reason of these matters; show me the sublime presence of the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with the polarity that ranges it instantly on an eternal law; and the shop,

the plough, and the ledger referred to the like cause by which light undulates and poets sing; and the world lies no longer a dull miscellany and lumber room, but has form and order; there is no trifle, there is no puzzle, but one design unites and animates the farthest pinnacle and the lowest trench." And for those who imagine that this is a declaration for ignorance, let them read as much, or as well as Emerson.

The working material of the colleges, universities, secondary and primary schools is raw humanity. If education is to be meaningful and vital it must work in terms of what the essentials of humanity are. It is through love and beauty that the individual realizes his humanity; it is at the ability to stand with awe before the firmament of creation that the rational, enlightened soul is born. Therefore, education which does not hold forth love, beauty, and wonderment as its main ingredients is dead and sterile.

What then is the purpose of education? After all

(Continued on Page 15)

A Letter From India

Editor's note: On October 15, 1961, Mr. and Mrs. Robert Breese were commissioned by AELC President Farstrup and have since gone to India to serve at the Mornai Tea Estate with Pastor Harold Riber. We are happy to be able to print herewith a letter which they sent to their friends soon after their arrival in India.

Dear Friends,

January 8, 1962

We arrived safely in Calcutta on the eve of the New Year and after six weeks on the sea. We traveled with four Indian passengers to Bombay, and we learned from the very start of the trip about India from two students returning from America and two Indian pastors returning from a speaking tour in the East.

We have found unusually cold weather in India, and according to people all over India, it is the coldest they have known for many a year. On the night before we berthed in Calcutta there were 728 people that died from exposure on the streets; there are reported to be two million sleeping out on the sidewalks every night. This is the dry season and the coldest part of the year; in the rainy season they have up to 60 feet of water in Assam, but only a few feet in Calcutta and only 15 feet here at the Tea Estate. After the rains it is very clean all over, but it is dusty now; the streets in the cities are better than expected, and even though conditions are overcrowded and buildings are 100 years or older, the life throbs as it does in Omaha or Lincoln. Calcutta is far inland and in the heart of the agricultural area; most of eastern India is agriculture when you see it from the air.

We left Calcutta on the 4th of January, after we had cleared customs, and arranged for getting our baggage north to Mornai. Fortunately, we entered India on a transfer of residence and we had only a moderate amount of duty to pay; this can get bad for some who arrive under other conditions as most items carry 50 per cent duty, especially arms, cars, electrical goods, etc. On Thursday evening after our flight to Cooch Bihar, we had supper with the Norwegian missionaries to the Bengali people there, and after supper they kindly drove us to our home by jeep and trailer, and bag and baggage we arrived at Mornai Tea Estate about 10 p. m.

We are at present staying with Rev. Riber and his wife and family until we can move into our own bungalow; Rev. Eie is and has been manager for the tea estate for 40 years, but is retiring this month and then the Ribers will be in charge and will move into the large manager's bungalow and we will move into their home. The bungalows and their gardens are beautiful; there are seven poinsettias trees in our front yard, and at the other house there is a large bougainville flower shrub over the front gate. We also have large vegetable gardens behind the house. The tea plantation is about 500 acres and 700,000 pounds of tea are sent to market from the factory every year. They speak Santali language and we must learn the language and the customs quickly to join the activities. This is called the Assam jungles, but the tiger and the elephant are 100 miles from here, and most of the land is farmed as at home. They raise rice, jute, mustard, bananas, garden vegetables in small acre size plots. We will write more later after we are settled, but thought this would bring news of our arrival and of our new home. We hope you'll not forget the need for this great work being done here and in all missions, and we will have your support in prayer.

Sincerely yours,

Bob and Marie Breese.

Merger Matters

Editor's note: The following report on the JCLU meeting at Detroit has been compiled from various press releases.

The 46-member Joint Commission on Lutheran Unity met in January at Detroit, Michigan. The group, which has negotiated the merger of the four churches to form the new Lutheran Church in America, reelected all four officers of the commission. Dr. Malvin H. Lundeen, Augustana, remains as chairman; Dr. Raymond Wargelin, Suomi, continues as vice-chairman and Dr. Carl Rasmussen, ULCA, and **Dr. Johannes Knudsen**, AELC, continue as secretary and treasurer, respectively.

Convention Officers

Dr. Lundeen will preside over the constituting convention of the new 3,200,000-member Lutheran Church in America in Detroit, Mich., June 28 to July 1.

Dr. George F. Harkins, New York, secretary of the United Lutheran Church in America, will be nominated to the constituting convention to serve as its secretary in place of Judge James F. Henninger, Allentown, Pa., a layman of the United Lutheran Church in America, who had previously been designated to serve as secretary.

On advice of his physician, Judge Henninger has resigned as a member of the joint commission, and his place on the steering committee will also be taken by Dr. Harkins.

New Church Paper

A sub-committee reported to JCLU that it was unanimously recommending a magazine "of general appeal to the church constituency, with human-interest content, good journalistic style, effective lay-out and liberal use of color."

The 10-member sub-committee also expressed its belief that "the arrival of a fresh and distinctively new magazine in January 1963 will be an effective signal to the rank-and-file membership that a new church has come into existence."

Specifically the sub-committee recommended:

1. Publication of a magazine of 52 pages, approximately 6¼ by 9¼ inches in page size, with two-color printing throughout.
2. Publication on a bi-weekly basis at a price of \$1.50 per year on the "every home plan," and \$3 for other subscribers.

The report was received by JCLU as information without approval pending a joint consultation of the JCLU sub-committee on the church paper and the sub-committee on publications to discuss the publication of the new periodical.

The Joint Commission Also

Referred to the Steering Committee plans for financing of synods of the new church.

Voted to designate chief staff officers of boards as "executive secretaries" and chief staff officers of commissions as "directors."

Received "as information" a policy statement of the nominees to the new Board of American Missions "that the program of the Board of American Missions be implemented by a sufficiently large staff of functional and regional secretaries to carry out the normal church-wide program of American Missions without the necessity of synodical staff."

Heard a report from its sub-committee on American Missions estimating that the implementation of the foregoing policy will require 30 staff persons, with a proposed budget of \$7,480,000, including a church extension loan fund of \$3,400,000. (These proposals were referred to the steering committee and sub-committee on budget and finance, respectively.)

Authorized steps to be taken for leasing of approximately 5,000 square feet of office space in the building at 327 South LaSalle, Chicago, for headquarters of the new Board of American Missions.

Decided that it "would be premature" to include as a specific cause of the church a proposal to designate 1964 as "Parish Education Year."

Approved reciprocal pension relations with the American Lutheran Church.

Voted to recommend to the constituting convention a constitution for a Ministerial Health Benefits Plan, with charges to be defrayed by LCA congregations out of current expense receipts instead of benevolence funds.

Decided to submit a list of principles governing the number and location of theological seminaries directly to the new Board of Theological Education instead of to the constituting convention.

Heard reports from Dr. Martin E. Carlson, Minneapolis, assistant to JCLU Chairman Lundeen, on plans for coordination of press, radio, television and photography at the closing conventions of the four merging church bodies and the constituting convention.

Endorsed a proposal of Lutheran Church Women that the women's auxiliary makes one lump sum grant to the church each year, instead of following the policy of the present auxiliaries in supporting directly several agencies of the respective present church bodies.

Arranged to receive from its sub-committee on budget and finance, at its next meeting, March 2 and 3 in Chicago, a preliminary draft of a proposed budget for the LCA in its first (1963-64) biennium.

My plea to you is that when you think of the abundance in America — an America from which the Christian church cannot separate herself for she is in it and tied to it economically and various other ways — you will regard this abundance in terms of honest stewardship and in relation to the world's needs.

—Dr. Paul C. Empie.

Religion In Action***Battling the Pakistan Salt Sea Scourge*****by: Julia Piggin****(Church World Service Writer)*****Two Christian pioneers bring new hope to 500,000 stricken farmers***

The salt lies like frost on the brown fields — a white sweat from an ancient, subterranean sea, drawn through the crust of the earth by evaporation.

To the Pakistani farmer who sees it beginning to appear in patches on the land he tills, it is disaster — leprosy of the fields. For as leprosy whitens, deadens, and destroys the human body, so salt whitens and kills the land.

Crops normal to the area cannot grow in the marshy, acid soil. As acre after acre is blighted, the farmer's income dwindles until he is forced to abandon the only means of livelihood he knows. Every month desperate farm families are driven to the already overflowing cities to compete for almost non-existent jobs.

A few months ago a railroad advertised for 275 coolies — and was bombarded with more than 5,000 applications. Many of them were from farmer's sons who had passed college entrance examinations but who had shelved their ambitions, being willing to work at the roughest manual labor to avoid starvation.

* * * * *

Pakistan is not the only part of the world where salt patches are a barometer of barrenness, but it is one of the poorest, and the lost land means deeper poverty. In West Pakistan alone, 600,000 acres have gone completely out of cultivation, and several million more are showing the white rime of ruin.

Five hundred thousand people have been displaced by this spreading problem. Salt fields are as inexorable, and as crippling a natural disaster as a flood or an earthquake — and in America, and all over the world, Christians are challenged to help their victims, as they help victims of other natural tragedies.

Help takes two forms: A battle against the salt itself, in an effort to reclaim the useless fields — and assistance to the "salt refugees," finding other ways in which they may maintain their standard of living and their self-respect.

* * * * *

Leading the battle is Friedel Peter, a Swiss missionary who, with his sister Elsa, heads the 12-year-old Technical Services Association which has inaugurated numerous work and service projects among the villagers of West Pakistan.

Under the sponsorship of the West Pakistan Christian Council TSA is unique in that it borrowed its original working capital from the government of Pakistan, the first government loan for a missionary enterprise on record.

The loan is now completely repaid, and TSA is supported by religious relief organizations from all over the world. Among them is Church World Service,

cooperative overseas relief agency of major Protestant and Eastern Orthodox churches in the United States, which gives assistance through One Great Hour of Sharing funds and other means made available by the American churches.

In the TSA, Elsa Peter is proving, in the male-dominated Orient, that women can be successful breadwinners. Her handicraft projects are teaching Pakistani women to sew, knit and embroider. The sweaters, tablecloths and other items they produce are of such uniform beauty and high quality that they sell easily, not only in the special outlet shops established to handle them in Pakistani cities, but to buyers from Canada, England, Europe and the United States.

Earning money gives a boost to the morale of village women — and their enterprise helps many families stay in health while the men struggle against the salinization of their fields.

* * * * *

A talented technician and engineer, Mr. Peter has already fought one losing skirmish against the salt plague, but refuses to admit permanent defeat.

An experimental project on a 200-acre tract of land near Lahore proved that saline land flooded with fresh water pumped from a nearby river could produce a bumper rice crop. But salt patches began to develop again the following season. Reluctantly Mr. Peter decided that the cost of keeping the land permanently flooded was prohibitive, and abandoned the project, selling the farm buildings and storing the heavy irrigation machinery.

He has not, however, abandoned hope that some use may still be made of the salt marshes their owners regard with resigned despair. There are crops that grow well in saline soil, and Mr. Peter is doing intensive research to discover more of them.

His experiments with sugar beets have been dramatically encouraging. The beets he has planted in salty land have grown to enormous size, and have proved of excellent quality.

He is also experimenting with daincha and janter, Pakistani plants that have no market value, but are widely planted to reclaim fallow land. Savage is not their sole function, for they can also be used for cattle fodder, and compost.

But until a solution to the salt problem is discovered, the affected farmers must find new means of feeding their families.

Resettlement in other districts where arable land is available holds out genuine hope, and the Peters are encouraging salt-stricken families to move into such areas, despite their reluctance to leave villages where their ancestors have lived for many generations.

Paging Youth

American Evangelical Luth.
Youth Fellowship

Editor: KAREN KNUDSEN

Grand View College
Des Moines 16, Iowa



LWF Exchange Youth Worker Arrives

Our LWF exchange youth worker has arrived and is among us! Pastor Flemming Helleskov of Copenhagen, Denmark, who is visiting AELC and Suomi synod congregations during January, February and March docked at New York City January 6. The purpose of Pastor Helleskov's visit is to observe and study youth work in American churches.

The pastor, who is the guest of AELYF and the Suomi Synod Luther League, has visited the AELC congregation at Manistee, Michigan and attended the Lake Michigan Winter Retreat February 2-4. Other AELC congregations he will visit are those at Circle Pines (Minnesota), Minneapolis, the Cedar Falls-Waterloo (Iowa) area, Des Moines, Hay Springs (Nebraska), and Chicago. Grand View College and the National Lutheran Council Student Center at the University of Nebraska (Lincoln) will also be hosts to this "very, very interesting man" as he has been described by Keith Davis who has made the arrangements for the pastor's visit.

Pastor Helleskov comes to us with very fine recommendations filled with praise, and it is certain that those who meet him will find it a rewarding experience.

The accomplishments of Pastor Helleskov in parish and youth work are admirable. His background includes a degree in theology from the University of Copenhagen, a term at Chateau de Bossey, the Ecumenical Institute near Geneva, and a conference in Holland connected with the ecumenical assembly in Amsterdam in 1948.

He was a leader of the Danish Youth Red Cross from 1951 to 1954. As a student the Danish pastor was associated with the YMCA and the Danish Christian Student Movement.

Pastor Helleskov has been curate at three churches in the Copenhagen area and much of his work was in dealing with young people. He organized clubs, as he termed them, for youth in the congregations. At Christian Church, Kgs. Lyngby, his last parish, a club for youth was formed under his guidance with a membership of 300. The parents of these youth also became members of a club consisting of 100 families.

In 1958 Pastor Helleskov traveled in England studying the work of the Church of England among the youth in the parishes and at the universities.

His concern for youth is reflected in this statement he made. "This is one of the most important problems that a church has to face: how is it possible to maintain the contact with the young people which the church naturally establishes at the time of confirma-

tion?" We hope that during his visit in the United States Pastor Helleskov may gain some insights on the solution of this problem.

We are very happy to have such an accomplished man among us and we all join in welcoming Pastor Helleskov. We ask that God will bless his visit so that he and we also may learn new ways to serve Christ and His Church and that we may experience a true Christian fellowship with the pastor.

Youth Sunday Reports

The Youth Week reports are beginning to filter in. Better send your LYF's report soon!

WATERLOO: Michael Pedersen, Iowa District president and student at Iowa State University, delivered the sermon for the Youth Sunday services at St. Ansgar's of Waterloo, Iowa. The St. Ansgar's Luther League participated in leading the services, and the Youth Choir with several high school girls singing an obligato accompaniment enhanced the worship with "Savior, Like a Shepherd."

Later that Sunday afternoon the Luther League sponsored a Fellowship Sunday program featuring a viewing and discussion of the film "Is This for Me?", a potluck supper and devotions.

CEDAR FALLS: The Bethlehem Lutheran Church at Cedar Falls, Iowa, featured five sermonettes by Annie Petersen, Patti Stocker, Raymond Sorensen, Verner Duus and Diane Jespersen at their Youth Sunday services.

The Bethlehem Luther League sponsored a Youth Rally February 4 for the Leagues of their area to conclude their Youth Week activities. The program included a sharing of Youth Week experiences, games and singing.

CORDOVA: Sunday, January 28, the Trinity LYF of Cordova, Nebraska, conducted worship services for their congregation. Dean Beecher, David Petersen, Helen Petersen, Linda Farstrup, Lawrence Jensen, Gordon Johnsen, Carolyn Papik, Dean Due and Paul Hansen took part in the service. Keith Davis, AELYF Vice President, delivered the sermon. In addition to the regular Youth Sunday offering an offering was accepted for the Great Plains District ICYE project.

The LYF meeting that night was a "June in January" party.

Exciting news concerning "A World of Song" will be revealed in the next issue of "Lutheran Tidings." Definite information is not now available, but details will be worked out soon.

Does your congregation have listless, uninterested youth? Does your youth group lack direction? Are your meetings dull or purposeless? Do your youth advisers need helps and hints? Well, AELYF and the Luther League of America have a tested, reliable treatment for you. It's — CARAVANING! Check with your pastor, read his letter from the AELYF president, send for the "Caravan Particulars" booklet, and request a Caravan before April 15. Happy hosting!

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



News Release

Philadelphia, Pa.—The official seal of Lutheran Church Women, the new women's auxiliary of the Lutheran Church in America which will be formed in July following the constituting convention of the new church, was selected by the Joint Planning Committee of the Lutheran Church Women at its meeting here January 22-25.

Designed by Mrs. Russell Zimmerman, Wilmington, Del., the seal portrays the scope of the work of the new women's auxiliary through two unadorned symbols representing Christian service and inner growth. The name Lutheran Church Women is superimposed in an adapted form of uncial lettering on the symbols, which consist of a bowl and cross signifying Christian service and a scroll signifying the written Word of God.

Lutheran Church Women will have an official magazine called LUTHERAN WOMEN, the Joint Planning Committee voted, pending approval of the Joint Commission on Lutheran Unity. The first issue of the magazine is scheduled for January, 1963. The name, LUTHERAN WOMEN, is the same as that of the interim magazine which began publication in March, 1960, as the official magazine of the United Lutheran Church Women and the Augustana Lutheran Church Women. It has also served the Lutheran Guild of Suomi Synod and the Women's Mission Society of AELC as a medium of information.

The location of Lutheran Church Women Headquarters was voted by JPC last week to be in the Muhlenberg Building, 2900 Queen Lane, Philadelphia, Pa. Members of the committee were given a conducted tour through the building and the present ULCW Headquarters offices to acquaint them with the facilities available in the building.

H. Ober Hess of Philadelphia, Pa., legal consultant for JCLU, was engaged by the Joint Planning Committee at this meeting to serve as the committee's legal counsel. He met with the members last week to answer questions relating to legal matters involved in the merging of the four women's auxiliaries.

In a progress report of the Constituting Convention Committee of Joint Planning Committee, Mrs. Ralph Lindquist, chairman, announced that Dr. William Lazareth, associate professor of Systematic Theology in the Lutheran Theological Seminary, Philadelphia, will give the devotional messages at the Lutheran Church Women's Constituting Convention, July 30-August 1, in Minneapolis, Minnesota. The newly elected president of the Lutheran Church in America will convene the Lutheran Church Women's convention, the committee reported.

A visitor at the Joint Planning Committee last week was Miss LaVonne Althouse, New York City, N. Y., who is editing the LCW GUIDE. Miss Althouse reported on the progress of her work on the GUIDE, which will serve as a basic tool of Lutheran Church Women organizations as they begin operating in the new church. The publication will be released at the constituting convention of Lutheran Church Women.

A True Mother

A mother is like the sun that warms the body,
A mother is like the restful dark at night,
She is what broken bread is for the hungry,
She is like fountain water filled with light.

So give her the shining jewels of endeavor,
And give her the warm red rubies of your love,
Then bring her the clean white diamonds of pure living
These are the gifts she will be mindful of.

— Grace Noll Crowell.

Give These Facts a Hearing:

- 1) Less than 15% of Africa professes Christ.
- 2) 100,000,000 — Yes, that's 100 million — Africans have not yet heard the Gospel.
- 3) Egypt is calling for \$50,000,000 — no, it's not a typographical error! It's \$50 million — to take Africa for Mohammed.
- 4) With critical shortages of Christian literature, Communists are producing an average of four pieces of literature for every person in Africa.

What do we do about it?

Just sit still in our plush easy chairs, sip a drink, or drag on our cigarette and say, "Charity begins at home?" Listen, friend, take that attitude and home won't be home someday! Home will be the property of a totalitarian government, not a matter of private property!

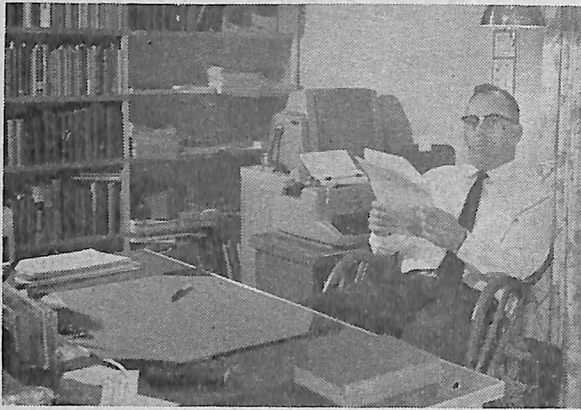
Alarmist?

Well, are you willing to sit.....and wait.....and see?

One way to take some dramatic action is through Lutheran World Action, because LWA is making a witness for Christ in Asia.....and in Africa.....and in Palestine.....and in Europe.....and in South America.

How much do you give to LWA?

From Illinois Synod (ULCA) Bulletin.



opinion and comment

THE SUDDEN and tragic death of Mrs. Svend Holm on a highway just outside Seattle (see page 2) lures our thoughts back almost twenty years to our college and seminary days. In those days Pastor Holm, who came to the seminary late in life, was one of two married seminary students. It was only natural therefore that his home should become one of the focal points for seminary social activity. We students enjoyed many an afternoon coffee break and much stimulating conversation in that home. Mrs. Holm was always the gracious, kindly and unobtrusive hostess. She was ever ready to assist with a helping hand, a kind word or just a cup of coffee but she never sought to step from the background into the spotlight. Pastor Thuesen writes that the occasion of her funeral was a sad day for the congregation in Enumclaw "for she was greatly loved." This we can well imagine. She was a person who never sought to make a mark for herself but, paradoxically, she has left a mark that will long be remembered. Surely it is to such as her that the host will say, "Friend, go up higher." (Luke 14:10)

THERE WAS A marked contrast in the attendance at two Parent-Teacher meetings at which we were present. The first was announced as a discussion meeting. A good panel was on hand and they led a well-planned and profitable discussion. Attendance, unfortunately, was very poor. The second was billed as a fun night. Attendance, when compared with the first, was phenomenal. We do not suggest that the second meeting should not have been well attended.

What we do say is that the first should also have been well attended. To us, this is more than a matter of a worthwhile meeting that was poorly attended. It is symptomatic of a basic attitude that has gradually come to the fore in America. There was a time when lectures and discussion meetings were eagerly awaited and attended. This was one of the few entertainments available, to be sure, but behind this there was also a desire to learn and to know. Now, unless it be given by some rightwing extremist under the guise of anti-communist education, a lecture attracts few listeners. Of a piece with this is the fact that serious drama, good music, public information and similar programs have to go begging for time and sponsors on TV. It is all very well to deplore the current TV situation but, by and large, we are getting what most people want. Certainly there is room for and a need for entertainment. We would hardly suggest that all TV programs, all meetings and all books read should be of a serious nature. Fun and humor and entertainment have an important place. But when these become the almost exclusive leisure-time diet it is time for serious self-examination. We cannot constantly escape the realities and the problems of life by taking refuge in amusement. The times in which we live demand that we use our intellects and our literacy. We cannot afford to squander them on a mess of pottage. And, in the final analysis, we do believe it is more enjoyable to come to serious grips with life than to run away from it. In the words of a cigarette ad of a couple of decades ago, "It's fun to be fooled, but it's more fun to know."

THE SECRETARY of the Bureau of Service to Military Personnel recently addressed the annual meeting of the National Lutheran Council. Speaking of the fact that most NLC bodies require that a man spend two or three years in the parish ministry before entering the military chaplaincy, he said, "Experience has shown that when a chaplain has had the opportunity to spend a few years in the parish he is more likely to stay on active duty for a longer period of time than if he had no basis on which to evaluate the military ministry with that of the civilian parish." Just how this statement is to be interpreted might be an open question. All of which reminds us of a cartoon we once saw. Two psychiatrists were pictured passing each other on the way to their offices. One said, "Good morning," to the other, following which the latter muttered to himself, "Now just what do you suppose he meant by that?"

Harry had been given the job of sweeping the snow, after a rather heavy fall, from his neighbor's front door. When finished, the neighbor came to the door and gave the lad a penny. He looked at the coin but said nothing. "Now, Harry," said the neighbor, "what should a little boy say when he is given a penny for sweeping the snow away?" "Dad says I mustn't use that kind of language," was the reply.

— Shaw's Price List.

Lutheran cooperative agency meets at Atlantic City**Forty-fourth Annual NLC Meeting**

(compiled by the editor from NLC press releases)

The National Lutheran Council held its 44th annual meeting at Atlantic City, New Jersey, January 30 through February 1. The following excerpts from press releases are intended as a brief summary of the meeting.

New Council President

Dr. Raymond M. Olson of Minneapolis, Minn., was elected to a one-year term as president of the National Lutheran Council at the opening session of the meeting.

Dr. Olson, who has been vice president of the Council, is stewardship director of the American Lutheran Church. He is the 14th person to serve as NLC president since it was organized in 1918.

He succeeds Dr. Norman A. Menter of Berkley, Mich., vice president of the ALC, who completed his third one-year term as council president and was not eligible for reelection.

Dr. Olson, 52, is a former secretary of the NLC and has served the cooperative agency on various committees. He was stewardship director of the old Evangelical Lutheran Church, one of the bodies which merged January 1, 1961, to form the new ALC.

Dr. George F. Harkins, 49, was elected to his first term as vice president of the Council. He is secretary of the United Lutheran Church in America, with headquarters in New York City.

On Lutheran Unity

A call for "ever greater eagerness and determination to reach true unity" was issued to all Lutherans by the president of the Lutheran Church-Missouri Synod.

The Rev. Dr. John W. Behnken of St. Louis, Mo., stressed the importance of "agreement in doctrine" in connection with efforts to draw different Lutheran bodies closer together.

Dr. Behnken was principal speaker at the Council's annual dinner January 31. It was the first time that a president of the Missouri Synod has addressed such an NLC gathering.

His appearance underscored recent historic developments in the movement toward greater Lutheran unity and cooperation in the United States.

Representatives of the NLC and Missouri Synod announced last fall that their conversations over the last two years had revealed sufficient doctrinal agreement to justify further exploration of the possible formation of a new cooperative association involving all the nation's Lutheran Churches.

The churchman expressed "the prayer that God may graciously lead all of us who bear the name 'Lutheran' to ever greater eagerness and determination to reach true unity of the Spirit, true agreement in doctrines of God's Holy Word, and true conformity in Scriptural practice and life."

On World Relief

Lutherans across America contributed 3,127,794

pounds of clothing to the 1961 Thanksgiving Appeal conducted by Lutheran World Relief. Contributions to the drive came to within seven-tenths of one per cent of the 3,150,631 pounds collected in 1960.

Results of the appeal were announced by the Rev. Ove R. Nielsen, LWR assistant executive secretary.

"Lutherans in America have again demonstrated that they are generously helping those who stand on 'shadowed thresholds dark with fears,' and in this manner bear witness to Christian love," Mr. Nielsen said.

On Specialized Ministries

A new emphasis at Lutheran seminaries is on ministries not confined to parish boundaries or congregational activity.

The Rev. E. O. Midboe after personal visits to 13 theological schools of churches participating in the National Lutheran Council reported that:

"There is a growing awareness of the requirements for such ministries which are not limited by parish boundaries," he said, "and there is a desire to learn to know more about the military, institutional and other non-parochial ministries." Mr. Midboe is executive secretary of the NLC's Bureau of Service to Military Personnel.

Completing an annual round of seminary visits during which he met with prospective chaplain candidates, Mr. Midboe said that "there also seems to be a growing feeling among an increased number of seminarians and some seminary presidents that our acceptance of the exemption from the draft for seminary students and pastors is an anomaly."

On The UN

Expressing the view that the UN presents to mankind a most hopeful opportunity for sharing the benefits of civilization and using man's new powers to enhance the dignity and freedom of individuals and nations, the Council voiced the hope that the U. S. government will continue its contribution of leadership and support to this agency of international cooperation.

By continuing in this effort, the Council feels the United States will be maintaining a place in the family of nations in a way which seeks to cooperate for the good of all rather than to exercise domination for achievement of narrowly self-centered purposes.

Another action taken by the Council reaffirmed its 1951 statement of confidence in the usefulness of the United Nations.

On The Peace Corps

The Council took the position that religious groups should not be sponsors of Peace Corps projects.

Registering general endorsement of the objectives of the Peace Corps, the meeting commended the administration of the new governmental agency for "its announced policy of not approving churches and reli-

(Continued on Page 15)

Church News From Around the World

BOMBINGS OF PASTORS' HOMES BLAMED ON EXTREME RIGHTISTS

Los Angeles—(PRT)—Homes of two pastors in the San Fernando Valley were bombed while they were speaking out against "radical rightwing" elements in a panel discussion at a West Los Angeles synagogue.

Police said the families of the two ministers — one a United Lutheran clergyman, the other a Unitarian — barely escaped serious injury or death.

A police guard was ordered at the home of a third member of the panel, Film Actress Marsha Hunt.

The homes damaged were those of the Rev. John G. Simmons, North Hollywood, former pastor of St. Matthew's Lutheran Church (ULCA), and the Rev. Brooks R. Walker in nearby Canoga Park.

Police described the attacks as "obviously linked" to the two pastor's frequently expressed criticism of "extreme rightists."

The two pastors and Miss Hunt were taking part in a panel discussion on "The Extreme Right — Threat to Democracy," at Temple Sinai, Wilshire and Beverly Glen, West Los Angeles, with Rabbi Israel Choates in the audience.

All three panel members were critical of the views and methods of rightwing extremists, but they also defended the right of such persons to be heard. The Rev. Mr. Walker in his remarks mentioned the John Birch Society by name.

LUTHERAN REPORT WARNS AGAINST FAITH HEALERS

New York—(PRT)—An official report of the United Lutheran Church in America, released here, warns the denomination's 2,500,000 members to shun faith healers because they are religious quacks and care more for money and power than for people.

The 25-page report was prepared by a 10-member committee of Lutheran physicians, ministers and theological professors climaxing a 2-year study.

The statement will be submitted to the 1960 adjourned convention of the church at Detroit, Mich., June 25-27, for adoption, with the concurrence of the ULCA Executive Board.

"Faith healers," the report charged, "are often less concerned with the spiritual and physical well-being of people than with the demonstration of their personal power or the attainment of prestige and financial gain. This is religious quackery."

The committee defined faith healers as those who "claiming to possess or convey spiritual powers that heal the sick, distort the gospel by trying to direct the power of Christ into a miraculous act of bodily healing."

The report declared that faith healers do great harm and accused them of the following eight abuses:

1. They fail to recognize as God's gift to man proven scientific methods and recognized therapeutic procedures or to cooperate with those who practice them.
2. They mislead credulous people by offering physical cures which cannot honestly be promised by anyone.

3. They endanger the whole spiritual life of believers by claiming that God is able and ready to heal, leaving the implications that failure to be cured is due to lack of faith on the part of the afflicted.
4. They use mass meetings and mass communications to reach an unknown public and use faulty evidence and false hope to lead people to expect more than God has ordained for them.
5. They make a spectacle of human misery and exploit the hopes and fears, the frustrations and disappointments of the desperate, disturbed and credulous.
6. They oversimplify faith and healing and, both directly and by implication, distort the image of those dedicated to serving the spiritual and physical well-being of people.
7. They endanger human lives by misdirecting believers into a sense of false security with respect to sickness. In so doing they delay early diagnosis and treatment and in many instances directly contribute to an untimely death.
8. They use the power of suggestion and mass hypnosis to create an individual sense of well-being, confusing this with the work of the Holy Spirit.

NEW HANDBOOK ON COMMUNISM

New York—When the full light of the Christian Gospel shines on the teachings of communism, the errors of communism stand "glaringly" exposed, declares a new church handbook published by the National Council of Churches.

But it warned that nominal Christians who "deny the Providence of God and ignore the reality of the human soul" actually help communists by sharing with them a worship of science and a materialistic way of life.

Designed to help Christians understand the true nature and methods of communism and to help them combat it in the light of their faith, "A Christian's Handbook on Communism" was prepared under auspices of the National Council of Churches' Committee on Literacy and Christian Literature with the help of church, educational and government specialists on the subject. The new study book is a complete revision and expansion of an earlier volume first published in 1952 for use in overseas areas where the Council's literacy teams have applied it in their work, often in open conflict with distributors of communist literature. The new edition is addressed chiefly to American Christians seeking guidance on the subject of communism.

The six chapters of the new handbook discuss the theory and practice of communism in this country and around the world. They further deal with the power and appeal of communism, the Church and communism, the "Christian way" as opposed to communism and the Christian's responsibility.

Pointing up the basic difference between Christianity and communism, the 86-page book states: "To the Communist, humanity in the mass is all that is important, because he has no God before whom the

individual takes on meaning as a single soul.....It is this denial by Communists of the basic worth of persons created by God that permits them to do frightening things and to call these deeds right."

"The Communist has no God and therefore no conscience to respond to an inner divine voice and no divine law as his basic universal code of morality and human decency," the handbook further states.

In further contrast the book says, "Christianity relates man to God....but communism cuts men off from any God at all, from anything spiritual or transcendent."

Pitting communist theory against communist practice, the handbook states: "Communism comes preaching world brotherhood but practicing a new type of imperialism growing out of the dream of world revolution, an imperialism that not only resorts to military conquest but is not satisfied until it imposes its absolute control over the minds and hearts of men."

The increasing threat posed by Communist China is also dealt with in the National Council of Churches publication for church members. In China, it states, "a whole generation is being molded with Marxist ideas, with new concepts about the nature of society and history, (different) criteria for defining good and evil, rules which should govern human relations....In all probability," it is pointed out, "it is the Chinese rather than the Russians who today are the most zealous missionaries for communism in an ideological sense."

In discussing the role of Christians, the handbook cautioned that "hysteria" must be replaced by objective study and that opinion should be supported by truthful facts.

NCC GENERAL BOARD TO MEET

(N. Y.) Kansas City, Mo. — This city will play host to top leaders of 33 major Protestant and Orthodox denominations, when the policy-making General Board of the National Council of Churches convenes at the Muehlebach Hotel here February 26 for an unprecedented five-day meeting, February 26-March 2.

Coming together for the first time since June, 1961, the Council's policy leaders officially representing the member denominations will tackle a heavy accumulation of ecumenical business matters. They will meet in Kansas City for the first time since the Council was established in 1950.

The impact of television and other mass media on mid-century Americans, church programs to help refugees from Castro's Cuba, problems of immigration and long-range proposals for strengthening the work of the churches are among matters scheduled to be considered by the 250-member board.

The National Council of Churches is the program and service agency of 33 cooperating denominations which embrace 40,000,000 members. It carries on more than 70 year-round ministries in behalf of the constituent churches, ranging from literacy team programs overseas to development of Sunday School lessons for the churches of America.

LUTHERAN EDUCATOR CHIDES CHURCH ON SELF-CRITICISM

New York—(PRT)—A prominent Lutheran educator took the church to task here tonight for its habit of self-criticism.

Dr. Clarence C. Stoughton, president of Wittenberg University, Springfield, Ohio, told a dinner meeting of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church that he is tired of the endless complaining about the church.

"All one reads is what's wrong with the church," he told an audience of 150 persons at the Warwick Hotel. "Why doesn't someone tell us what's right with the church?"

Answering his own questions, Dr. Stoughton, a member of the ULCA Executive Board, declared that the church is "the central power house for the transmission of Christian truth."

"The church is not the gospel," he asserted, "it is not faith in Jesus Christ, nor is it Christ. Neither is it worship nor liturgy."

"The church is a place of power—the power of the gospel, the power of the faith. Power resides here and is transmitted from here along power lines that carry the gospel to every part of the world."

This power, Dr. Stoughton told his audience, "is a visible part of the vitality of the faith of millions of Christians."

While chiding the church for its self critical attitude at the beginning of his address, Dr. Stoughton later admitted that such an attitude "testifies to the realism and honesty of the church. It knows we are at our best as Christians when we admit our failure, our error, our sinning."

The church, Dr. Stoughton said, "is not perfect, and is not infallible."

However, the educator observed, it is important for the church to maintain "a stern and stubborn pride."

At the same time, he told the laymen, there is "something good and wholesome in the church that can be critical of itself, and its accomplishments."

INITIAL CHURCH BUDGET MAY TOTAL 20 TO 25 MILLIONS

Minneapolis, Minn. (APRT)—How to promote a stewardship program among the members of 6,000 Lutheran congregations that will net gifts totaling between 20 and 25 million dollars for a new church body in the first year of its existence, is the problem that will confront the stewardship committees of the Augustana Lutheran Church, the American Evangelical Lutheran Church, the Suomi Synod and the United Lutheran Church when they meet in Detroit, Michigan, February 20-22.

The four bodies will be merging at a constituting convention in Detroit, June 28 to July 1, to form the 3,250,000-member Lutheran Church in America. The new Church will begin to function on January 1, 1963.

"Funds for the operation of the merged Church during 1963 must come from its congregations," said Sam Edwins, director of stewardship education of the Augustana Lutheran Church. "It is highly important, therefore, that Every Member Visitation

To the Alumni of Grand View College and All Readers of Lutheran Tidings

How do you like the "new look" of the alumni bulletin? We hope that the ALUMNUS will not only meet with your approval, but will motivate you to write comments and suggestions to the Editor.

Our aim is to bring you a variety of articles that will both inform you of Grand View activities and be of an educational value.

If you would like to receive the alumni bulletin or have had a recent change of address, write to:

GRAND VIEW ALUMNUS
ASKOV, MINNESOTA

to be conducted in all our churches next fall be highly successful. The conference in Detroit of the stewardship committees of the four merging Churches hopes to develop and set in motion a unified program designed to give our people a strong and growing sense of mission."

MUSLIMS IN DENMARK DEMAND FULLER RIGHTS

Copenhagen — (LWF) — Denmark's 42 Muslims have added their voices to others who have been advocating that this country institute a civil registry system in place of the present official use of the parish records of the national Lutheran Church. Known as Islam Denmark, the Mohammedan congregation has joined forces with some other religious communities in laying such a request before the Danish government and parliament.

At the same time, the Muslim group has made an unsuccessful application to the Ministry of Church Affairs to be declared a recognized religious community in this country.

Following the ministry's refusal, the congregation approached the embassies here of several Islamic states, asking them to report the matter to their governments with a view to getting them to curb the rights of Christian minorities in those countries.

Islam Denmark also lodged a complaint with the Parliamentary Commissioner for the Judiciary and Civil Administration, contending that the refusal constituted a breach of religious freedom. The commissioner replied, however, that the ministry's decision was in accordance with establishing procedure and did not contravene the legislation guaranteeing freedom of religion.

The church affairs ministry had denied the application on the ground that the 42-member group was not considered as having the necessary following and stability to be declared a recognized religious community.

Official recognition makes certain ceremonies of a religious community — especially marriages — legally valid and entitles it to keep officially acknowledged records. It also enables members of the community to deduct their contributions to it when they make income tax returns.

OUR CHURCH

Newington, Connecticut: Pastor Holger O. Nielsen, of Our Savior's Lutheran here, was given a salary increase of \$500 per year at the recent annual meeting.

Solvang, California: The new manager of the Solvang Lutheran Home here will be Pastor Harald Knudsen of Grayling, Michigan. He will take over the work in the near future, replacing Mr. B. P. Christensen who has served at the home for a number of years.

Tyler, Minnesota: An African exchange student pastor, the Reverend Shadrack Bhengu, youth director of the Evangelical Lutheran Church of South Africa, will spend a month at Danebod here as a part of an itinerary planned to aid him in studying youth work and congregational life in the United States. Pastor Bhengu is participating in the International Exchange Program of the Lutheran World Federation and his itinerary has been arranged by the National Lutheran Council. While at Danebod he will be the guest of Pastor and Mrs. Jerome Nilssen in the Danebod parsonage.

Junction City, Oregon: Faith Lutheran congregation here dedicated 100 copies of the new Service Book and Hymnal, a gift of the Danish Ladies' Aid, on February 18. The new order of service will be used beginning February 25. At the recent annual meeting Pastor Arnold Knudsen was given a \$200 salary increase.

Minneapolis, Minnesota: Ottar S. Jorgensen, pastor of St. Peder's congregation here has announced that he will retire this year. The tentative date set for his retirement is August 1st or 15th.

Racine, Wisconsin: Bethania congregation here was host to the first meeting of District H of the North Central Synod on February 4. An informal meeting was held for the purpose of enabling the four merging churches to become better acquainted on the local level. Robert S. Heide is pastor of Bethania.

Bridgeport, Connecticut: Our Savior's Lutheran here, Everett Nielsen, pastor, was formally accepted into the United Lutheran Church on Sunday, February 11. Our Savior's was released from the AELC last summer.

Alden, Minnesota: First Lutheran here plans to dedicate its recently acquired new hymnals (SBH) at the service on February 25. Junior and Senior choirs have been working with the new service and it is planned that the congregation will gather on the evening of the 25th for the purpose of gaining some knowledge of the liturgy prior to its use in the worship service. Holger P. Jorgensen is pastor at First Lutheran.

Hay Springs, Nebraska: Pastor Lavern Larkowski of St. Peter's church here was given a generous salary increase at the annual meeting in January.

Des Moines, Iowa: Plans have been completed for an addition to Luther Memorial Church here and the Council has been authorized to proceed with the construction, which it is estimated will cost some

CHANGING YOUR ADDRESS?

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LUTHERAN TIDINGS ASKOV, MINNESOTA

\$80,000. Pastor Mortensen is pastor at Luther Memorial.

Hampton, Iowa: St. John's congregation dedicated new stained glass windows in the sanctuary on January 14. Willard Garred, who is pastor here, was given a \$200 bonus at the annual meeting.

South Sidney, Michigan: Dannebrog church here marked the 73rd anniversary of the dedication of the church with a special observance on February 11. Ivan Westergaard is pastor at Dannebrog.

Newell, Iowa: Nain Lutheran here, Charles Terrell, pastor, has purchased 100 copies of the new Service Book and Hymnal as well as inserts containing translations of familiar Danish hymns. These will be put into use beginning March 4.

Chicago, (Trinity) Illinois: Pastor Peter D. Thomsen, of Trinity congregation here, attended the National Lutheran Council School for Urban pastors at Hull House in Chicago, February 5-10. Pastor Thomsen was chosen by the synod to attend this school and he will report on it in a future issue of LUTHERAN TIDINGS.

Waterloo, Iowa: A recognition dinner was held for Pastor Richard Sorensen and his family at St. Ansgar's Lutheran here Sunday afternoon, Feb. 11. Pastor Sorensen preached his last sermon at St. Ansgar's on February 18, just prior to the departure of he and his family for Seattle, Washington, where he will take up the work at St. John's Church on March 1. The Sorensens will live at 312 North 48th Street, Seattle 3, Washington.

Education and the Common Man

(Continued from Page 6)

one need not be educated to love, or to be moved by beauty. The answer is that education must intensify the general humanity of man in depth and width. It must take the raw materials of man's soul, and must refine and direct its aspiration. The aim becomes deepened sensitivity and greater love. It is vision and insight which will mark the enlightened soul. Such a man is freed from any form of tyranny to which the conservative vestiges of society seek to bind him; but he is not free from society because he knows that it is in human experience on the common level that he must live and move, and find his being.

America needs to discover as a people

44th Annual NLC Meeting

(Continued from Page 12)

gious agencies" as sponsors of Peace Corps projects and underlined the commendation of urging that "this policy" be maintained.

While agreeing it would be improper for churches to enter into contractual relationships with the Peace Corps, the NLC encouraged qualified Lutherans to participate in the Peace Corps program as a significant opportunity for service.

Other Peace Corps recommendations accepted by the NLC included:

Giving authority to its Division of College and University Work to assume responsibility for the spiritual care of Lutheran volunteers in the Peace Corps during their period of training on American university campuses.

Asking Council participating church bodies to consider a position of not entering into contractual relationships with the Peace Corps as they formulate their own policies regarding the new agency.

Suggesting that its churches request respective foreign mission boards to alert their overseas workers to opportunities for rendering services to Peace Corps volunteers.

On TV Programming

Church television programmers were urged by a Lutheran radio-television specialist to take advantage of the present "good climate" created in the industry by criticisms from Newton Minow, chairman of the Federal Communications Commission.

Miss Betty J. Barth, secretary of the Council's Radio-TV department, called on churches to "extend moral support to Mr. Minow and his goals of higher standards of programming."

Miss Barth cited the FCC chairman's famed description of television as a "vast wasteland" and called on churches to "throw our hats into the ring with the FCC in its present investigation of practices in the industry."

Miss Barth, who has worked in both church and secular television and radio positions since 1948, said the current climate for regions, public service broadcasting is good but warned that it may be "for a short duration, possibly for the length of Mr. Minow's term."

"But if the church gets behind Mr. Minow," she said, "I feel that this type of programming can become a permanent part of the industry."

what great education is. When we do, the change will be profound. History no longer will be the subject hated by all for its dull conglomeration of dates and battles, but it will be an emotional experience filled with adventure and inspiration, and understood with compassion. Science will not be a complacent study of triflings, but a vital experience touched with great awe. In short, education will become "education for life," and the current gulf between the intellectual and the laborer, the learned and the unlearned, will give way to a mutual understanding and communication founded in the common experience and humanity of all life.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of January, 1962

Received for the Synod Budget:

Unassigned Receipts: (By Congregation)	
Omaha, Nebr.	\$ 200.00
Withee, Wis.	200.00
Racine, Wis.	342.84
Brown City, Mich.	25.00
Ringsted, Iowa	567.00
Muskegon, Mich.	590.00
Newington, Conn.	165.00
Nathanael Church, Reserve, Mont.	2,178.00
Seattle, Wash.	277.50

Pastor's Pension Fund:

Racine, Wis.	2.00
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Seamen's Mission:

Roscommon, Mich.	5.00
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Santal Mission:

Mrs. Minnie Mathisen	10.00
Junction City, Ore.	25.00
Hay Springs, Nebr.	81.85
Bethania Guild, Solvang, Calif. ...	50.00
Sunday School, St. Stephen's, Chicago, Ill.	25.00
Sunday School, Circle Pines, Minn.	6.97
Volmer Luth. Sunday School, Dagmar, Mont.	3.60
Sunday School, Watsonville, Calif.	29.04
Roscommon, Mich.	5.00
Racine, Wis.	116.91
Danish Ladies' Aid, Danevang, Texas	20.00
Luther League, Lake Norden, S. D.	13.00
Sunday School, Denmark Lutheran Church, Vesper, Kans.	219.20
Bruch, Colo.	17.14
Ringsted, Iowa	4.12
Nysted, Nebr.	25.00
In memory of his Sister, by Mr.	

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

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I am a member of the congregation at _____

February 20, 1962

Name _____

New Address _____

City _____ State _____

PETERSEN, ANDREW K.
TYLER, MINN.
RT. 2
6-4

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.

Treasurer:

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

Axel Thomsen, Marinette, Wis. 922.07

Total Budget Receipts from Congregations\$6,126.24

Other Budget Receipts:

Pastor's Pension Contributions:	
Arnold Knudsen	22.00
Carl Laursen	20.50
Beryl Knudsen	22.50
LaVerne Larkowski	21.00
Total	86.00

Annual Reports:

St. Paul Ev. Luth., Cedar Falls, Iowa	9.50
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Total Budget Receipts, January, 1962\$6,221.74

Received for Items Outside of the Budget:

For Lutheran World Action:

Mrs. Minnie Mathisen	\$ 5.00
Sunday School, St. John's Church, Seattle, Wash.	94.25
Racine, Wis.	221.00
Greenville, Mich.	72.14
Ringsted, Iowa	73.75
Total	\$ 466.14

For Eben Ezer:

Racine, Wis.	\$ 105.00
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For Grand View Seminary—Thank Offering:

Des Moines, Iowa	\$ 30.00
Minneapolis, Minn.	5.00
Tyler, Minn.	90.00
Hay Springs, Nebr.	11.00
Newington, Conn.	10.00
Kimballton, Iowa	98.50
Solvang, Calif.	20.00
Bethlehem, Cedar Falls, Iowa	143.50
Menominee, Mich.	100.00
Davey, Nebr.	11.00
Racine, Wis.	113.50
Tacoma, Wash.	15.00
Ringsted, Iowa	33.00
Byram, Conn.	38.00
Roscommon, Mich.	16.50
In memory of Rev. N. P. Graven-gaard, by Mr. and Mrs. Paul MacDougal, Greenwich, Conn.	25.00
Mr. T. C. Kildegaard, Grand Ra-	

pids, Mich. 25.00

Total\$ 785.90
Previously Acknowledged 2,059.27

Total for Date\$2,844.27

For American Bible Society:

Cordova, Nebr.	\$ 2.00
Racine, Wis.	3.50

Total\$ 5.50

From Bethania Church, Racine, Wis. For Lutheran Student Ass'n.—Wis.\$ 150.00

For Lutheran Welfare of Wis.—Advent Offering 79.08

For Lutheran Welfare of Wis... Grand View College Building Fund 5.00

From Marinette (Wis.) Friendship Circle: For Des Moines Old People's Home\$ 15.00

For Chicago Children's Home .. 15.00

District IV Home Mission:

Received from District Treasurer 240.00

Respectfully submitted,

M. C. Miller, Treas.,
79 West Road,
Circle Pines, Minn.

The Elusive Frontier

(Continued from Page 4)

of history in God the creator of the world and of history, and in Christ the reconciler.

God takes history seriously; he sent his Son to redeem history, to give history a meaning and a destiny. If we take God seriously, we can do nothing less than take history seriously, as that arena where God's love is even now operative through his redeemed people in the form of social action, political action, acts of love to the neighbor. And if we take Jesus Christ seriously, as the Redeemer of history, then we can do nothing less than accept him as the Garden we have longed for, as the home we have hoped for. In him the cherubim are turned away and the flaming sword is extinguished; through him the frontier is crossed and we are given a way into the Eden that is our dream.

This is the everything that we can hope for. Despite the fact that through our own imagination and reason we can hope for nothing, in Christ we dare hope for the fulfilling and perfecting of ourselves and our world: in him we are made whole and placed in a perfect place.

But we have to learn to live with a tension between nothing and everything—between despair and fulfillment, between our present state and God's eternal glory.

There is no final human solution to this tension; there is only faith and hope and humility before the one who lived, died and rose again from the dead to present himself before the Father, spotless and perfect, God's man for us. He is for us the Adam who opens the gate of Eden, and we are free to follow him, even now, as his serving disciples in the world he made and loved.