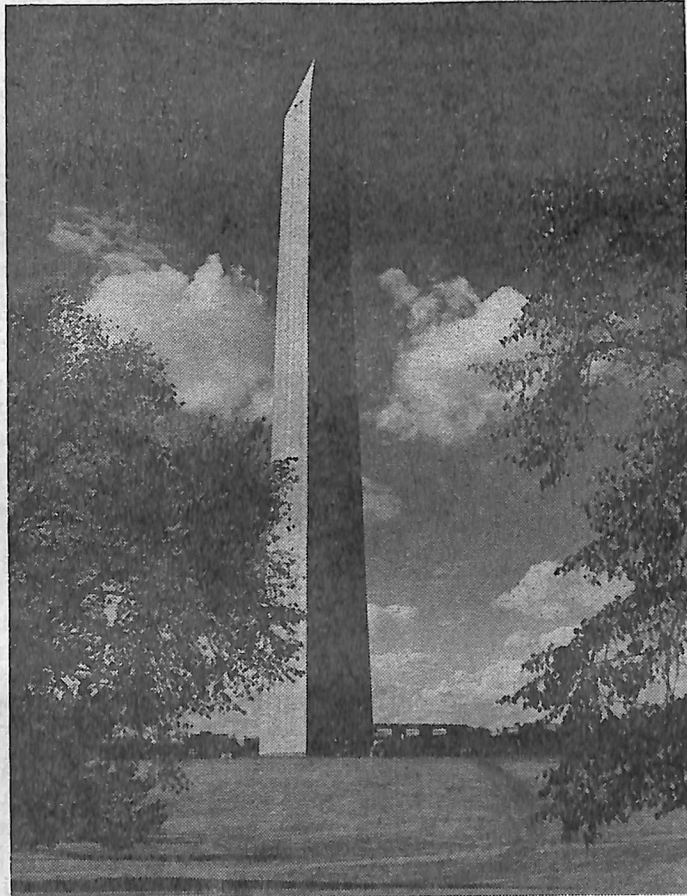


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Washington Monument, with its classic lines, has long been a symbol for the spirit of freedom. John Adams, in a letter to his wife, first suggested that July 4th be forever commemorated as the Day of Independence. The only other nation which observes the United States' Declaration of Independence is Denmark, with the King customarily making an address before many thousands at Rebild Park. (Photo by Abbie Rowe, courtesy National Park Service.)

A Nation's Prayer

PHILLIP H. RALPH

God of a nation, richly blest,
With wealth of forest, field and mine,
We seek to render unto thee
The tribute that is fitly thine.
No smoking sacrifice to blaze
Upon the lofty altar's fire,
Nor vain display of pious pomp
Or worldly creed dost thou require.

May righteousness our lives control
And justice all our dealings show.
Be ours the equal laws that will
No race or class distinction know.
God keep us free from vaunting pride,
From threatening voice and grasping hand.
The kingdom thou on earth wouldst build,
Perfect within this favored land.

Signs of Growing Up

Unto the Praise of His Glory

Norman K. Bakken

Ephesians 1:3-14

THE DESTINY AND APPOINTMENT of grace is that we should live to the praise of His glory. He has determined that we should be called sons of God.

I do not know that any of us would have the audacity to hope that we might be known as members of the family of God. We are like the old maid who lived in London during the last World War. Desperately she desired that she too might have a part in the effort of her country and people. So she pretended to her neighbors that she was a widow and had a son who was fighting as a private in the Royal Black Guard of Scotland. Little did she imagine that by a chance and embarrassing meeting with the private whom she had named as her own, she would be adopted by him, in love, with the assurance and the realization of all her dreams.

A son has been sent to us, too: God's Son Who received the name of Jesus, Who told by word and sealed by life the remarkable message that we should be called sons of God. With no sense of such belonging which we could rightfully claim, no reflection of decency, no right to unique respect or self respect, it was God's choice that in Christ we should live to the praise of His glory, holy respected, blameless, and pure. Such is our inheritance.

I would not blame even the most crass for laughing at such pretentious claims on the part of people who, like themselves, are full of human fault. But it is not as if God were being mocked. It would be mockery only if we claimed His rewards by a holiness and merit of our own. Actually the claim is an admission that in no way are we worthy or fit. It is only that God has Himself made His conviction and intention known, and this without compromising in holiness or greatness. He has sacrificed one most beloved to Himself, given this one in life and in death that we might be convinced of His seriousness in offering the most that life can give, life itself, redeemed and forgiven. With a lavishness of love and goodness our Benefactor has graciously given of all that He has, and having given in life, He would forfeit life on our behalf.

This testament and will of God is of mysterious form, seldom understood except where most intense love prevails. It is a will which, while mysterious, has about it deep wisdom and penetrating insight into our most basic need and good. And behind the will is a purpose and plan that looks beyond to the summing up of all things, in Christ, the Exemplar of His grace.

That is our inheritance, and as we look forward in hope there is no reason why we cannot live to the praise of His glory. All that we need in life is ours: the guarantee of His Presence in a Spirit of holiness;

and because this is ours we can hazard everything else to the praise of His glory.

But our destiny has as yet to be fulfilled. We have still to come of age in this matter of our inheritance, and most of us are still so young!

Too young to know the real worth and measure of what His grace would give, and has given!

Too young to be entrusted with the use of our inheritance, given only what will plentifully supply us for training in our task and education for our maturity!

Too young to know how to protect our inheritance from the intrusion of false friends, corrupted and evil ideas and people!

But not too young to be assured how unique and blessed is our position, so that every now and then there are signs in His Church that the inheritors are growing up! We have seen this in our country and abroad in the various movements that have resulted in missionary enterprise, sending the Gospel to the four corners of the earth. We have seen it in the program of Lutheran World Action whereby our people have sent millions of dollars to the areas of deepest distress, even to former enemies, that "love's working arm" might not grow slack. We have seen the inheritors growing up in some of our local congregations, most recently perhaps in Hartford where the people and pastor are rejoicing with the overwhelming response of faith in the matter of making possible a new church in a new location. It has been evident here in Brooklyn, too, through the spirit that came to the fore in response to a rather large emergency need, and through the evidence of willingness to make our church a community church.

Somehow when the Spirit of Holiness indwells God's people so that they stand in awe of His person they desire to live to the praise of His glory. Somehow everything else then falls into right perspective. Somehow life becomes much more than it ever seemed before, while at the same time it is much less to be anxious over. Somehow **life takes on a forward bent and leans to things of eternal significance.** Fear and uncertainty departs with the confidence His presence brings. The praise of His glory becomes the consuming passion in life and in death, for He is ours, now and forever.

HOLY PERSUADER

Mark Twain was stubborn as well as witty; but when the other fellow's side of the argument was logically presented he would give in, and gracefully. A friend once tried to get him to remove his feet from their comfortable perch on the front-porch railing and go for a walk. Twain wouldn't budge until his friend said:

"You know, Sam, you'd better come along. The Bible commands it."

"So?" said the humorist. "That'll take some proving."

"Matthew. Fifth Chapter. Verse 41: 'And whosoever shall compel thee to go a mile, go with him Twain'."

Thirty seconds later the pair were strolling up the street.

Pastor Bakken serves Our Saviour's Church in Brooklyn, N. Y., and this sermon was preached in more elaborated form, on Trinity Sunday this year, in that church.

Saturday is "Sunday" For These

Seventh Day Lutherans

Dr. Arne Sovik

Assistant Director of the Department of World Missions
of the Lutheran World Federation



UNIQUE AMONG ALL Lutheran congregations in the world, the parish in Haifa, Israel, observes its weekly day of worship on the Jewish Sabbath. There is Biblical precedent for this, says its Norwegian pastor, the Rev. Magne Solheim, citing Acts 18:4, but the reason lies not in theological conviction but in the practical fact that in modern Israel, Saturday, the Sabbath, is the day of rest, the one day when his flock can gather.

The congregation is remarkable in other respects as well. Its 70 baptized members are all "Hebrew-Christians," a controversial term which Pastor Solheim uses to indicate the continuing identification of his people with their race and people, as well as their religious faith. For it is a conviction of the 45-year-old, multilingual missionary that only as Christian Jews maintain identity with their people, can faith in "Jesus the Messiah" really be proclaimed effectively and with blessing to Israel. In the Scriptures of the New Testament (Romans 9), Pastor Solheim finds foundation for his faith that God has in store for the world a special blessing when Israel, as a nation, turns to the Christian's Messiah. And he cites evidence to show that now, within the new nation (or is it still the old nation?) of Israel there is more willingness to hear of Jesus than since the apostolic era.

The Sabbath School in Haifa is conducted in Hebrew, the language of Israel's youth. But in that polyglot little country (where people from 74 countries have gathered) Hebrew is not universally known among the hundreds of thousands of immigrants who have arrived in the last few years. The background of the Haifa congregation is manifest in the fact that Pastor Solheim conducts his service in Rumanian, while Swiss-born Mrs. Solheim, at the organ, whispers a simultaneous German translation into a microphone for the benefit of the few whose earphones indicate that they come from some other part of Europe.

There are some two hundred thousand Rumanian immigrants in Israel. The Christians among them are, for the most part, settled in and around Haifa, the ancient seaport that lies in the hook of the Palestine coastline, just under Mt. Carmel. Haifa is the most secular of Israel's cities, (the only one where the public buses continue to run on Sabbath).

But this has nothing to do with the growth of the Lutheran congregation there. The Christian immigrants simply gathered around their pastor, who had been forced to leave Bucharest in Communist Rumania in 1949, because he was as objectionable to the Reds as he had earlier been to the Nazis.

Pastor Solheim went to Rumanian in 1938, as a member of the staff of the Norwegian Israel Mission. There

he met and married a Swiss school teacher and together the two of them ministered to a growing flock through years of tyranny and war and more tyranny. The experiences of those days developed in the Solheims a fierce love for the persecuted and an identification with the Jewish people that rises above any logical rationalization. They developed, too, a cheerful scorn for the academic Christian who sees "being a law-abiding citizen" as the basis of Christian ethics.

"What is one to do," asks the pastor, "when it is forbidden by law to give refuge to a Jew but right to kill him?"

The Solheims broke the law. There were years of dangerous living, of heart-break when they saw friends and colleagues vanish into imprisonment, die of privation, in pogroms or at the hand of the law. There were years of house arrest, and finally expulsion from the country. But they were years that were not in vain. For the congregation had grown, had developed its own leadership and then leaders to replace the first ones when these disappeared into prison or emigrated. The Lutheran congregation in Bucharest built up around the Israel Mission was the first in the country to use the Rumanian language, for Lutheranism among the Gentiles had heretofore been limited to German and Hungarian-speaking diaspora groups. Today that congregation numbers both Jews and Gentiles in its membership of four hundred. It is being ministered to by two young Jewish Christian pastors who must do other work to make a living, and it is in the midst of a warm revival movement.

In Haifa, meanwhile, Pastor Solheim has gathered like a true shepherd his people as they have come to the land of refuge. Worship is conducted in the Anglican church (whose congregation meets on Sundays) and other groups meet in a room attached to the Solheims' flat, where the whole family (there are three sons) seems to help along. Sister Emmy Nielsen, a nurse, and Miss Inger Jacobsen, who holds a degree in theology from the University of Oslo and is deep in the Hebrew language program among children, live nearby.

"One feels the vitality of the New Testament epistles

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in this work," commented Miss Jacobsen to this visitor, "for we are in a sense back in New Testament times here, the problems of the Jew who becomes a Christian are the same now as then."

The judgment is not without basis. While the problem of diet may not be paramount (pork is eaten all over Israel), the Galatian issue of law and grace is. And certainly the problem of persecution is. In the congregation of 70 that met for morning worship not long ago, some 20 were still unbaptized. Most were believers, the pastor said, who for one reason or another were not yet ready to take the step. I spoke with one — a lawyer who looked much older than his 35 years. He had had to spend many months in the concentrated study of Hebrew language and law before he could do any work. Now his aged parents are dependent on him for a living — and his only law office is a briefcase.

He confessed happily in the Christian group of his faith in Jesus the Messiah, but until he is established in his profession he dare not, and as long as his parents live also, he will not make the open profession of baptism. Four adults were baptized at Easter — some of them won through the testimony in word and life of a Christian, Mrs. Saiovici; another the husband of a Christian woman who was baptized with his two small children.

And there are others deeply concerned, some of whom are already part of the close fellowship of the congregation. The Christian forces in Israel place a good deal of hope in the comparatively ready acceptance the Scriptures are receiving. As in other young countries, there are translation problems — the Hebrew New Testament still in use is the work of the famous scholar Delitsch, nearly a century old. Hebrew was not a living language when Delitsch lived and some passages are scarcely intelligible to the modern Israeli. Pastor Solheim is Bible Society agent; the Bible book store in Haifa's main street is in charge of the Lutheran congregation's leading layman Mr. Siefried Saiovici. Mr. Saiovici (his name means "son of Isaiah") fled Rumania in 1950 just a jump ahead of the NKVD or its Rumanian equivalent. He told of the more than 30 languages that are carried in his Bible literature stock in the store. He told of the Kibbutzim that are ordering Bibles ("Yes, we want the New Testament") for their libraries.

"The young sabra" (Palestine-born Israeli), Mr. Saiovici said, "has a great advantage over a European Jew as he confronts Jesus." He does not have to see Him through the veil of a Jew-persecuting Christendom. He can take His claims and His life and work from the pages of the New Testament and judge for himself. The result is that there is a wide-spread willingness to accept Him as a great Jewish religious and ethical leader. But as Jesus-Messiah, the hope and salvation of Israel? Not so far.

Could it be in God's providence that the turning of Israel to the Messiah which did not come before the re-establishment of a Jewish nation shall follow it? This is the prayer of the little congregation that worship in Haifa on a Saturday morning, that daily witness to its faith in Him.

No longer talk at all about the kind of man a good man ought to be, but be such.

— Marcus Aurelius.

Dr. Olsen on Conference Trip

Dr. C. Arild Olsen, Executive Secretary of the Division of Christian Life and Work, National Council of Churches, is embarking upon an extensive European trip during which he will be participating in a series of conferences conducted by European educators and religious leaders and by the World Council of Churches.

Dr. Olsen will first visit Denmark to confer with educators and religious leaders regarding Inter-European cooperation. As a member of the Board of Directors of the Rebuild Festival he will also be attending the July Fourth celebration at Rebild.



Dr. Olsen participated as a consultant in the meetings of the World Council of Churches at Evanston. In early July he will be a representative from the United States attending a conference on "The Responsible Society in National and International Affairs." This is a follow-up conference on some of the Evanston studies which will bring together West European leaders as well as repre-

sentatives from behind the Iron Curtain. The conference will be held at the Evangelical Academy at Arnoldshain/Taunus, an adult center with which Dr. Olsen has been cooperating through many years.

The World Council has embarked upon a study of the Areas of Rapid Social Change, that is, the so-called underdeveloped countries of Asia and Africa. Dr. Olsen has been Chairman of a Coordinating Committee in the United States preparing preliminary plans for U. S. participation in this study. He will be attending the meeting of the Working Committee of the World Council of Churches on this study, to be held at the Evangelical Academy at Herrenalb, Germany.

In between conferences Dr. Olsen will be participating in meetings at some of the Evangelical Academies with which he worked in Germany, attending conferences in Berlin with friends and religious leaders from various Iron Curtain countries and conferring with religious leaders in Vienna, Austria. Dr. Olsen is a member of the Ecumenical Committee of the famous Kirchentag, the German Evangelical Church Day, which will be held in Frankfurt, Germany, August 8-12. Dr. Olsen has participated in a number of these meetings and will be present at Frankfurt during the five days of the Kirchentag, which is expected to draw during the last two days approximately 500,000 people.

Before his return to the United States, Dr. Olsen will be visiting in England, Ireland and Scotland, returning to the U. S. about September 1.

He is a member of the Board of Directors of Grand View College and Seminary, of Des Moines, Iowa, and former president of the college.

"I am not disturbed. How much better it is that he should speak ill of me to all the world, than that all the world should speak ill of me to him."

— Tasso.

A Personal Declaration of Independence and Some

Notes on the Free Spirit

Aage Moller

1. Some time ago the editor of the Danish "Menigheds-bladet" wrote that the current discussion on admitting women to the ministry was so perfunctory that it could be used by the public press. One implication of that is that however needful the press is, it does function as a dumping ground for social life garbage.

This reminds me of the Jesus indictment against the good church people of his day, including priests, lawyers and administrators, saying that they were concerned only with the waste matter in history; they had therefore become unusable surplus, and history would be made without and in spite of them. The evidence was that their foremost desire was that of adjusting themselves to a compact ready made public opinion. He warned His disciples against publicity and told them to avoid it as much as possible, lest they should be left behind with the scribes. I can hear Him say that even with the use of a penetrative camera and keen observers publicity will omit the reality which is always the adverse of appearance, it will magnify what the eyes can see and draw man's attention away from the unborn life which cannot be seen.

2. A new novel, **Cash McCall**, by Cameron Hawley is sensitively dealing with the meaning of free enterprise. There is a portion of psychoanalysis in it but not enough to efface that meaning. The excellent description of chefs, bankers, technicians and lawyers do not lead away from the center. The premise in the book is the company and the company-mind. The wallpaper company meant so much to the manager that civilization would degenerate, so he thought, if wallpaper went out of use. When the company crumbled, he crumbled with it. The company's chief endeavor is that of fabricating a one dimensionable solidarity.

On that background the picture of Cash becomes so clear. He tried earnestly and ardently for years to adjust himself to the company and he could no more do it than the true artist can do it. He was innately the individualist. He was like a certain preacher who tried for decades to become the regular team worker. He failed and gave up the endeavor. Cash did get into business and that intensified his individualism. He simply was impelled to act individually regardless of public opinion in business. Being very sensitive as to moral obligations he felt that he could not subject a woman to the uncertainty of his life, and the fear of doing harm caused him to live in anxiety.

Without knowing intending it Cash acted in society like a chemical substance which breaks up the entity. On the surface he appeared to be a conspirator but he was the very opposite. A reckoning between himself and the companies could not be avoided and it depressed him so deeply that he started to wish for non-existence, but Lory came into his life and through her he realized

that individualism must be alleged to a subtle consideration of involved people's personal lives. Cash did baffle the leaders of the companies, yet they could not withstand him for he gave them a ray of hope in regard to what free enterprise may come to mean.

It should be needless to say that what happens in business also happens in religion, education, jurisdiction, etc., but we are so adapted to the assumption that business is on a lower level than other interests. Mr. Hawley has not solved the self-society problem and it will never be solved in our world, but he has said that when the company convention becomes a patient under the oxygen tent the individual may rise up and change the course. The unknown and unborn substance of life depends on the individual — "hin den enkelte."

3. It is not as risky now as it was thirty years ago to say that compulsion should be taken out of public education. One reason is a growing demand for a leading intelligence class, and enforced mass education is a hindrance in the development of such a class. Making brain intelligence appear as the primary factor in life, the idea of equality is obviously absurd. (It is from the standpoint of a holy unlimited love spirit that the realness of equality can be seen.) There is an urgent desire in so-called higher education institutions to draw a line between the student with the high IQ and the one with the low, but the desire is in conflict with the compulsion, and it is hardly possible to make two systems of a compulsory law.

The 1954 Supreme Court decision in regard to race segregation was a must, an unavoidable necessity, but it clashes with the truth that two culture groups cannot be coerced into a trustful unity nor can anyone be coerced into an acquisition of knowledge.

Quite a number of people are now paying taxes to a school which they do not use, while they maintain out of their own pockets a parochial or private school. That is a heavy burden for people with a small income and it is not fair. I must agree with those who say that education money should be spent where the child is educated. This is another bottleneck in public education administration.

Finally I must mention the fearful awareness of an approaching welfare state — it has by several poets and scholars been called the Leviathan. Compulsion in education and military activities has very much been instrumental in promoting the monster. Is it not needful for the one who fears to lose his trust in any kind of soul and character coercion and vest all his faith in the God who can create the freedom ingrained in justice and love?

Aage Moller is a pastor of our synod, now living in Solvang, California.

79th Annual Convention of the American Evangelical Lutheran Church MUSKEGON, MICHIGAN AUGUST 14-19, 1956

The 79th annual convention of the American Evangelical Lutheran Church will be held at Samuel Lutheran Church, Houston at Eighth Street, Muskegon, Michigan, August 14-19, 1956, upon invitation of Central Lutheran Church, belonging to our synod, 25 Merrill Avenue, Muskegon, Michigan. Samuel Lutheran Church belongs to the Augustana Evangelical Lutheran Church. All main meetings and services will be held at the Samuel Lutheran Church. The opening services will take place Tuesday, August 14 at 8 p. m., there. The business of the convention will commence Wednesday, August 15 at 9 a. m.

All congregations of the synod are expected to be represented at the convention by delegates chosen according to the by-laws of the synod dealing with such matters. The names of delegates must be submitted in writing by the officers of the respective congregations to the credentials committee of the convention in time to be in the hands of this committee by July 15. The names of the delegates must be certified by the secretaries of the respective congregations. (Name and address of the chairman of the credentials committee will appear in the invitation from Central Lutheran Church printed below.) All ministers of the synod and others who have voting rights should attend the convention and should also have their names in the hands of the credentials committee by July 15.

The convention will deal with all the business which is submitted to it according to rules laid down in the synod by-laws and those governing the institutions, missions, activities and auxiliaries of the synod.

All reports to come before the convention must be in the hands of the synod president by May 20.

Attention is called to the following provision in the synod constitution:

"Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

Such topics must be at my address at least by July 1st in order to be published in LUTHERAN TIDINGS, July 5th issue.

The meetings and services of the convention will be open to all members and friends of the synod. Announcement concerning lodging and meals will follow from the host congregation.

The Annual Report will be published and forwarded to all delegates and pastors in time for study before the convention.

Important issues will be brought before the convention for consideration and decision. It is suggested that LUTHERAN TIDINGS and the Annual Report be given conscientious attention by all members of the synod, especially pastors and delegates.

May we sincerely accept the guidance and enlightenment of God's Word and Spirit in order that we willingly and faithfully may be ready to serve His will and purpose through our synod convention.

Alfred Jensen.

1232 Pennsylvania Avenue, Des Moines 16, Iowa.

April 15, 1956.

Convention Invitation

April 20, 1956

The Central Bethlehem Lutheran congregation, Ransom Street, at Delaware Avenue, Muskegon, Michigan, is pleased to extend a hearty invitation to pastors, delegates and members of our synod to attend the annual synodical convention which will be held here August 14-19, 1956. Our people are preparing for your coming with happy anticipation and will do their best to make your stay in "The Port City" enjoyable.

All pastors and delegates must send their registrations

and credentials to the chairman of our committee in charge of these, Mrs. George W. Hansen, 1236 Montgomery Avenue, Muskegon, Michigan, by July 15.

Other convention participants are urged to register with the Registration and Credentials Committee by August 1st. We will guarantee to provide housing accommodations for all the convention personnel, pastors and delegates but may not be able to provide housing for all convention guests. We shall try to accommodate as many as may come.

In order that we may make adequate preparations we urge that you:

1. Note carefully the registration dates and register in time;
2. Notify us as early as possible, if for some reason you must cancel your registration, that we do not hold open housing for you which may be made available to others;
3. Notify us if you want Motel or Hotel accommodations reserved for you very early, since this is a resort area and such may not be available unless reserved at an early date.

Registration cards will be sent to the pastors in due time. We suggest that all convention guests use these. Details about travel information will be supplied later.

George W. Hansen, President.
Edwin E. Hansen, Pastor.

Topics For Discussion

No. I

PROPOSED ADDITION TO ARTICLE 13, SECTION 2 OF THE CONSTITUTION OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

2. A congregation which desires to call a pastor shall notify the president of the Synod. The president shall in turn—
 - a. Present the congregation a list of pastors who desire a call for a new charge.
 - b. Give advice and guidance concerning the selection of a pastor.
 - c. PRINT A NOTICE IN "LUTHERAN TIDINGS" TO THE EFFECT THAT A PASTOR IS BEING SOUGHT BY THE CONGREGATION NAMED.

PASTORS WISHING TO BE CONSIDERED FOR THIS CALL WILL NOTIFY THE SYNOD PRESIDENT WHO WILL, IN TURN, NOTIFY THE CONGREGATION.

NOTICE SHALL BE RUN IN EACH ISSUE OF "LUTHERAN TIDINGS" UNTIL THE CALL IS FILLED.

The congregation may then send a letter of call to any pastor of the Synod or of another Lutheran church body, etc.

Paul J. Blinkilde, President.
St. Peters Danish Evangelical Lutheran Church,
Detroit, Michigan.

Regional Theological Conference Set

A Theological Conference has been set for August 21-24 on the Campus at Gustavus Adolphus College, at St. Peter, Minnesota, according to an announcement by the Rev. Ottar Jorgensen of Minneapolis, our synod's appointee to the organizing committee. Four important speakers have been engaged. They are Dr. P. Echternach, vicar in Hamburg, and lecturer in the Kirchliche Hochschule; Dr. Sven Lerfeldt, pastor of the Church of the Holy Ghost, Copenhagen; Dr. Gerhard Gloege, former leader of the Confessional Church in Germany, (but dismissed and expelled by the Nazis), and now scholar and lecturer, co-publisher of "Kerygma and Dogma" together with Regin Prenter and others. Pastors are invited to participate.

News Notes

FAITH AND LIFE ADVANCE

Harry Jensen, Executive Director, has been visiting the congregations in California in behalf of Faith and Life Advance. The schedule of his visits follows: Fresno, June 26; Salinas, June 27; Watsonville, June 28; Solvang, June 29; and Los Angeles, July 2nd. He will assist in the Young People's Camp at Camp Drake in the mountains near Solvang from July 8th to July 14th, and returns to Los Angeles again to preach on Sunday, July 15th. En route to the West, he visited and spoke at the morning service in Cozad, Nebraska.



Questionnaires are now being prepared and will soon be sent to each congregation. The questionnaires are for the purpose of aiding the Synodical F. and L. A. Committee to determine the progress that has been made in preparation for F. and L. A. in each congregation. All local F. and L. A. committee chairmen and pastors are urged to complete these questionnaires as soon as possible and return them to Harry Jensen.

If Faith and Life Advance is to succeed as a Stewardship program, it will need the full cooperation of all the congregations within our Synod. The work of the Christian Church knows no boundaries. Faith and Life Advance is one more opportunity for each of us as dedicated Christians, and each congregation as the inspirational tool, to meet the challenges and responsibilities the Lord has placed before us. Faith and Life Advance is a venture in faith. There is much to be done. It's your job to see that it gets done.

The Committee.

50th Anniversary at Dagmar

The community of Dagmar, Montana, is making preparations for its Golden Jubilee celebration on October 6 of this year. The occasion will be celebrated in the village of Dagmar on the 6th and on the following day, Sunday, October 7 at the Nathanael Church.

Committees are in action on the various phases of the event. The steering committee wishes at this time to send greetings to all those who have lived at Dagmar or who have near relatives and friends at Dagmar, and bid them most heartily welcome to come and help make this a memorable affair.

The committee also wishes to urge all who are interested and who have questions regarding the celebration, to address their letters to: **Jubilee Committee, Dagmar, Montana**, and information will be gladly supplied.

It was in the month of October in 1906 that the founder of this Danish colony, E. F. Madsen, and six young pioneers set foot in what is now the well-established farming community of Dagmar. Before the year was out, 40 families had established claims there.

The history of the years that followed is being gathered and recorded in a 60-page book by Irving Andreasen of Medicine Lake, Montana. Orders will be taken now and it will be of real benefit to know how much and

The Living Word

When "Suffer" Means "Let"

(Sixteenth in a Series)

The word "suffer" is used by the King James Version of the Bible in two quite distinct senses. It is used of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty, and the like.—there are 69 cases of its use in this, which is the primary sense of the word. But it is also used 60 times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word "suffer" in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday School today."

In the year 1952 two magazines of wide national circulation carried poignant accounts of the sufferings of children in Korea, with the headline "Suffer, little children."

In the order for the baptism of infants contained in the Manual published in 1936 by one of our Protestant denominations the text of Matthew 19:14 is printed as follows:

And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the comma which the King James Version has after "forbid them not," the expression "Suffer little children" is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them." It is to the credit of the Book of Worship for the use of the Methodist Church that it adopted an unambiguous rendering of this verse even before the publication of the Revised Standard Version of the New Testament. The word "suffer" is rejected by all modern translations of this verse which I have consulted—Twentieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Williams, Verkuy, Confraternity, Torrey, Phillips, Rieu.

Luther A. Weigle.

how widespread the interest in such a booklet will be. Letters of inquiry pertaining to this should be sent to the Jubilee Committee.

The Nathanael and Volmer churches have served constantly as active centers of this community. Pastor N. P. Hald was the first minister to serve in Dagmar beginning his work in 1908. At the present time the two congregations are awaiting the arrival of a new pastor and his family. Pastor Robert Hermanson will begin serving Nathanael and Volmer parishes on the first Sunday in July and the installation ceremonies will take place on the Sunday of Midsommerfest on July 15.

At that time more information on the Jubilee Fest will be available. It is hoped that our Midsommerfest this year may be especially rich in reminiscences of earlier days and that the Fest days this year may sharpen the anticipation for the fall festival.

Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

11276 Barman Avenue

Culver City, Calif.



Flash Flash Flash

ANNOUNCING! District VII, the Great Plain's District of Nebraska, announces that senior camp will be held August 6 to 12 at Nysted, Nebraska. Any persons desiring one week of fellowship and relaxation be sure to come. Send registrations to Karen Andersen, 1022 South 29th Street, Omaha, Nebraska, or to Carol Ann Beyer, Hampton, Nebraska, by July 27. Cost for the week is only \$15.

Over The Typewriter

Summer is here with glory and beauty unexplainable and indescribable. Did you ever try to explain a beautiful sunset or a warm night with a full moon drifting along between the clouds? You cannot explain it, you can only describe it and discuss your view of it. We find ourselves faced with the same problem when we must explain our religion to someone who does not believe. Do you have trouble explaining why you believe as you do? What do you do about it? Do not try to **prove** your religion, any more than you try to prove a beautiful sunset. Only describe it and study it so that you can attempt an explanation for it. But above all, discuss it, and learn more about it.

Atlantic District Convention Report

The following report was submitted by Miss Jo Chadwick of New Jersey concerning the annual convention held there the week end of June 16 and 17, at the Bethesda Lutheran Church in Newark, New Jersey.

The annual convention began with devotions by Rev. George Mellby of Hartford, who acted as host pastor. He inspired us with the familiar topic of prayer in our daily life.

After devotions, the first part of the business meeting followed with reports from the various working groups; secretary and treasurer's reports, local LYF reports, national convention, and the camp committee. For two years, we have been trying to locate a campsite. This year, we were presented with two possibilities that sounded equally suitable; one was Croton-on-the-Hudson, which we had previously discussed. We were also told that 25 acres of land in Coventry (near Hartford, Conn.) was being given as a gift to the church with the hope that it would be used for a camp for the young people. There are many pro and con factors to be considered and we were all undecided as to what to do. The meeting was adjourned until Sunday afternoon when it was decided to leave the final decision up to the camp com-

mittee. It is hoped that the camp will be ready for next year.

At this meeting we also had election of officers. The results were the following:

President, Fred Klein, Bridgeport; vice president, John Larsen, Hartford; secretary, Carol Hansen, Bridgeport; treasurer, Bruce Agesen, Perth Amboy; advisor, Rev. Norman Bakken, Brooklyn; editor of newsletter, Mrs. Dorothy Petersen, Newark; delegates to national convention, Fred Klein and Joanne Chadwick.

A proposal was made and carried that a 50 per cent registration fee be paid a week in advance for future conventions.

Miss Ruth Jacobsen unexpectedly came to our meeting and presented the idea of acting as a farewell party for Anil Jha. We decide that we would extend a welcome to Anil and see to it that he boarded the right boat.

On Saturday morning Rev. Einer Andersen, pastor at Troy, spoke on our duty as young people. There is more to our groups than the fun of which we speak. What is fun? He pointed out that we should look at our programs and look for goals that would not be forgotten tomorrow. Rev. Andersen has a very unique humor and I believe that he puts his point across to everyone.

Rev. Norman Bakken delivered the morning sermon on the subject, "The Divine Enlightenment." This was followed by dinner and the last meeting. This convention drew the forty of us more closely together and when the time of departure came, it seemed as if we had known each other for years. It was very fitting to close our convention with the familiar hymn, "Blest Be The Tie That Binds."

On Attending A Folk High School

This article was begun last time and will be concluded in the next issue. It is by Mark Nussle.

I arrived at Rønshoved on the first of November and was taken into the big family at once. The school did not officially begin until the third, but I wanted a head start in getting things in order, for this was to be my home for the next five months. I arrived just in time for supper; some precise timing on my part. I was starved after that long ride from the island of Fyn. Along came the plate containing some burned sausages, or at least something that looked that way. I did not ask questions, but heaped my plate. I was handed a bowl of syrup and told that it was to go over the "sausage." That confirmed the fact that it was sausage that I was about to sink my teeth into. It seemed strange to put syrup on sausage, but since I was not a "continentalist" at that time, I was not going to argue whether it was right or wrong, and besides, it wouldn't hurt to try. Everything was going fine, even though it was the strangest sausage I had ever tasted. I said that everything was going fine? That did not last long. I heard a remark from the other side of the table commenting on how good the "blood" sausage was tonight. That did it! I pushed the last mouthful into my mouth and washed it down with a glass of milk. I still haven't adjusted myself to it. I am told that it tastes fine as long as you do not think about what you are eating. After supper, I was given directions to my room. It was on the third floor, not big, but I was happy because

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Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Seminary Project

The Executive Board of WMS is pleased to announce that our Seminary Project is now completed. We have exceeded our goal of \$5,000.

This gift has been gratefully acknowledged by the Rev. A. C. Kildegaard, Dean of the Seminary, Mr. Harry Jensen, Business Manager, and Mr. Jens G. Thuesen, Trustee, Board of Directors.

The Executive Board of WMS expresses sincere thanks to all who have contributed toward this project. Especially do we thank Mrs. Ida Egede for her leadership and tireless efforts for the success of this project.

Emilie Stockholm.

West Coast Women's Retreat

MT. CROSS BIBLE CAMP, SANTA CRUZ, CALIF.

AUGUST 6-9, 1956

PROGRAM

Monday

- 5:00 p. m.—Singing and reading hour, Ellen Nielsen.
- 6:00 p. m.—Supper.
- 8:00 p. m.—Film.
- 9:30 p. m.—Coffee and evening devotions.

Tuesday

- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible study, Pastor A. E. Farstrup.
- 10:00 a. m.—Lecture, Mr. Philip Buskirk, American Friends Service Committee. "Community Social Relations."
- 11:00 a. m.—Discussion period.
- 12:00 noon—Dinner.
- 1-3:00 p. m.—Free period for swimming, relaxation and exchange of craft ideas.
- 3:00 p. m.—Coffee.
- 4:00 p. m.—Lecture.
- 5:00 p. m.—Singing and reading hour.
- 6:00 p. m.—Supper.
- 8:00 p. m.—Variety program with contributions from campers.
- 9:30 p. m.—Coffee and evening devotions.

Wednesday

- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible study.
- 10:00 a. m.—Lecture, Pastor Owen Gramps.
- 11:00 a. m.—Discussion period. Panel presentation of various aspects of an interesting and effective church women's program, Thyra Larsen.
- 12:00 noon—Dinner.
- 1-3:00 p. m.—Free period.
- 3:00 p. m.—Coffee.
- 4:00 p. m.—Lecture, Rev. Dean S. Collins, National Council of the Churches of Christ, "Migrant Ministry."
- 5:00 p. m.—Singing and reading hour.
- 6:00 p. m.—Supper.
- 8:00 p. m.—Reading of a play by a group of Solvang women.
- 9:30 p. m.—Coffee and evening devotions.

Thursday

- 8:00 a. m.—Breakfast.
- 9:00 a. m.—Bible study.
- 10:00 a. m.—Lecture, Rev. Dean S. Collins.
- 11:00 a. m.—Camp evaluation discussion.
- 12:00 noon—Dinner.

Registrations should be sent to Mrs. Ed Jensen, 534 Center Street, Watsonville, by July 25, with \$3 registration fee.

Although this program shows that the Women's Retreat will be interesting and worthwhile, it doesn't begin to tell of the pleasure and inspiration that will come from this association with a group of women from other localities, but with the same interests. Neither does it give even a hint of the beauty of the trees and mountains at Mt. Cross. Come and find out for yourselves! Since this is our very first retreat, the attendance may determine whether or not it will be repeated. Let's have as many there as possible to insure a repetition every year.

Elsa Hougesen, Publicity Chairman.

Proposed Revised Constitution

This issue carries the proposed revised constitution of the Women's Mission Society as it will be presented by the constitution committee to the WMS convention at Muskegon, Michigan.

The members of the committee express sincere thanks to all individuals and groups who submitted letters of approval or suggestions for changes in the constitution which was submitted for criticism. We wish it were possible to acknowledge each letter directly.

The committee met on June 11 to discuss all the changes suggested. After weighing them carefully, we made the revisions which we thought advisable. These are not final. They are subject to revision by the convention.

The name will be changed or retained according to the vote of the convention.

Please study this constitution carefully and come prepared to discuss it at our WMS convention. Other important matters are also on the agenda. These will be discussed in a later issue.

The Constitution Committee.

Mrs. Anker Ericksen, Racine.
Mrs. L. Larimore, Racine.
Mrs. Stanley Mortensen, St. Stephen's Chicago.
Mrs. L. C. Pedersen, St. Stephen's, Chicago.
Mrs. Clarence Petersen, Trinity, Chicago.
Miss Emilie Stockholm, Trinity, Chicago.
Rev. Erik K. Moller, Consultant.

PROPOSED CONSTITUTION OF THE WOMEN'S MISSION ADVANCE OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

PREAMBLE

We, the women of the American Evangelical Lutheran Church, do hereby organize ourselves under the following constitution in order that we may be strengthened and sustained in our Christian fellowship, so that we, as church women, may be prompted to further the work of the Kingdom of God, through the purpose herein stated.

ARTICLE I. NAME

The name of this organization shall be. The Women's Mission Advance of the American Evangelical Lutheran Church.

ARTICLE II. PURPOSE

The purpose of this organization shall be:

1. To promote education and information concerning foreign and home missions.

(Continued on Page 14)



OPINION AND COMMENT

ONE YEAR from now an important international meeting will be held in Minneapolis from August 15 to August 26. It will be the Third Assembly of the Lutheran World Federation, and will consider the theme: "Christ Frees and Unites." This theme is one of far-reaching implications, and has been worked out by the Executive Committee of the Federation and the Commission on Theology. After much thought and discussion, and in an effort to correlate the 2nd article of the common creed with the 3rd article, the above theme was decided upon. This is more than a catchy phrase. Obviously, the implied paradox of the two opposites "frees" and "unites" has eye-catching qualities. But preparation on the theme began, we understand, two years ago, and during the months that followed, Dr. Heineken, of Philadelphia, has been at work preparing a draft of a study document which can form the basis of discussion next year. The Federation is now preparing a printed study document for the use of delegates and official visitors, to be drawn up next month at a meeting in Sweden. To the material already at hand will be added decisions made by the Executive Committee at its last meeting in Madras, South India. At Minneapolis next year, the lectures and discussions will largely be a summary of all the intense work now being done on this great theme. According to Dr. Hans H. Weissgerber, of the Department of Theology of the LWF, "the purpose is but to witness anew to this world the central insight of the Lutheran Reformation, the justification of the sinner by grace alone through Jesus Christ. This is to come about through our telling a world which talks a great deal about freedom — and also about unity — what real freedom through the Lord Jesus Christ is, and how true unity and concord is to be found in Him." The Assembly next year will be a remarkable, exciting, momentous event. While it appears that it will overlap with our own convention, its setting in the central part of our nation and near the center of our synod should make it possible for many of our people to follow the Assembly at first or second hand. It will be worth watching, and demands our spiritual preparation and participation.

SOME LOCAL congregations have had the perspicacity long ago to have appointed a member of the church to act as "correspondent" to LUTHERAN TIDINGS, reporting in detail events of unusual interest as they occur in local churches. This would be especially important for congregations where no monthly bulletins are sent out. At a recent meeting of the Publication Committee, the desire was expressed that each congregation try to select someone to act in that capacity. Congregations ought to take this under consideration, and to look for every means of sharing publicly their local experiences. This practice strengthens our bonds of fellowship. News items, even of purely local significance, are as eagerly read as anything within these pages. What happens in

Parlier, California, or Granly, Mississippi, or Roscommon, Michigan, is often of synod-wide interest, and the exchange of ideas through the use of news items may be helpful across the whole continent.

IN THE monthly bulletin from one of our churches in Michigan we noted an unusual and possibly praiseworthy practice. There, the parsonage was in bad need of improvements. Many of the local members work in factories where it is impossible for them to get free time to help in physical repairs and maintenance of the church property, and it seemed unfair that the few who were in a position to take a day off occasionally for such work should be asked again and again to do so. Consequently, the congregation voted to pay such persons for their labor, thus calling on the help of the entire membership, (who will share the cost of this program), instead of only a few. In many of our churches, maintenance and repairs are dependent on volunteer labor, or the work is simply never voted. The plan of this Michigan church would seem to serve the double purpose of cancelling out necessary postponements, and of sharing the burden which too often is carried by only a few. There is, of course, much to be said for the attitude that work done for the church should be cheerfully donated, but after a few successive donations of that kind, while others fade back to watch, some of the cheer goes out of it. The appearance of church property is the concern of all members, not merely of a committee, and the pride of good appearance will be shared by more if more are called on to carry the burden Another of our churches evidently goes all-out for good appearances. We noticed an item on its budget of "Carnations for ushers . . . \$200." A lapel flower is a useful way of identifying ushers, and has much in its favor; only a few of our metropolitan churches, however, would attempt to justify such an expenditure annually, especially if it is not a fund specially provided for. Again, local situations differ, and what may be needful in one place, may seem excessive in another. We, personally, are all for good appearances, and pass on this newsy information for what it is worth.

NEXT WEEK it is forty years since the death of one of our favorite homespun American characters, James Whitcomb Riley. Lest this minor anniversary go entirely unobserved, here is an anecdote which has for years amused us on every hearing. Riley was a roadside sign painter, sometimes traveling with a patent-medicine agent in a horse-drawn buggy. One day they came to a smooth-faced rock where an evangelist had painted: "What shall I do to be saved?" Riley crawled up the rock and painted underneath: "Take Barlow's Stomach Pills" After a few weeks, Riley returned to the spot and discovered that the evangelist had come by and added a new line: "And be prepared to meet thy God."

IN A FEW days the Annual Report will be out. These reports deserve the attention of all members; needless to say, they are a "must" for convention delegates. For a good picture of the work and scope of our Synod, spend a few quiet hours going through these reports. They are always interesting and often inspiring.

The Curse of "Nothing-to-do"

Jean Olson

"Nothing-to-do" is the curse of all displaced persons — it haunts refugees in the Middle East, in Hong Kong, in Formosa, Italy, Greece, Austria and Germany. It causes immorality, pettiness, delinquency, crime, alcoholism, suicide and unhappiness — particularly in organized refugee camps where "nothing-to-do" is concentrated among thousands of persons in only hundreds of square feet of space.

It is an especially difficult problem in West Berlin where an average of 53,000 refugees is crowded into a variety of camps — some for only short periods of weeks or months before they are recognized by the Bonn government as having legitimate reasons for leaving the East Zone and can be given jobs in West Germany.

Other thousands are forced to live for years in crowded "permanent camps" because their reasons for fleeing from the Communists were not acceptable. Technically they could not prove that they left because their "life or livelihood" was in danger. Many of them left because their principles, beliefs and the future of their children were in danger. Others left because they didn't want to join the army, they wanted to leave a wife or husband or they just felt adventurous. When the state does not recognize them, many are "recognized" by West German industrial firms seeking labor and established by them in a working community. The unfortunates who are not wanted by the firms are supported by the government in the 31 different permanent camps in West Berlin.

These 7,500 refugees are chronic "nothing-to-do" cases. They are not allowed to find legal employment or normal housing. They exist on adequate government rations in huge camps. They are bitter because they had hoped to find freedom, peace and comfort in the West and instead, they found misery and idleness. This combination leads to tragic living conditions — not so much physically and materially as morally and spiritually. Something had to be done as the length of time some of the unrecognized refugees were staying increased along with the number of new ones coming in. As far as the Church and its ministry to these forgotten people was concerned, part of its aid took the form of five "community centers" located near the various camps scattered throughout West Berlin.

One would think at first sight that the long wooden building in Berlin-Wittenau was just another refugee barracks. In fact, with so many such refugee barracks in the city, a native would not even look twice at this particular one and therefore would probably not notice the sign beside the door "Bodensieck-Haus" and beneath this "Evangelische Hilfswerk."

But the 2,500 refugees living in two permanent camps in the area are quite well acquainted with this building and very thankful that it exists. It provides them with recreation and fellowship. And along with this, a place where the church can reach them through meetings, informal talks with pastors and daily devotions.

Bodensieck-Haus was built in 1953 with LWA funds given by American Lutheran church through the Lu-

theran World Federation and is being operated with continued LWF support by Hilfswerk, relief agency of the German Evangelical churches. It was named after Prof. Julius Bodensieck, LWF and World Council of Churches Service to Refugees representative in Berlin until 1953, who is now a professor at Wartburg Seminary in the United States.

There are three full-time church workers serving and living in Bodensieck-Haus. Two of them are American young people who are devoting a year or two of their time to help keep the program rolling. Maud Ditmars a Quakeress, will stay two years, and George Jenkins, a Congregationalist, for one year. They are under the kindly direction of Mr. Walter Kucharz, German "Haus-Vater" at the center. The three arrange meetings, movies and lectures, guide discussions, lead devotions and supervise the equipment. George has also discovered that one of his tasks is to help keep the "rowdies" in hand. The abnormally high rate of alcoholism among permanent camp refugees can cause difficulties for even the best run church centers.

There was a couple of older refugee men in the sewing room the day we visited Bodensieck-Haus. One was just finishing a gaily printed dust cover for the sewing machine and proudly showed us the other things he had made for the room — a table cloth, lamp shade and curtains. The other man was busily sewing away on the other treadle machine making something else for use in the center. They both felt a bit embarrassed at being caught doing "women's work" but then explained how glad they were for this chance to do something constructive. They were alone, without families, in the depressing barracks for 400 men across the street. Neither could do industrial work and rather than turn to black market or criminal activities, they entertained themselves by sewing. One might call this "something-to-do" therapy to offset the degrading influence of the "nothing-to-do" disease.

In the reading room, another man was deeply engrossed in a book and we didn't disturb him. In the "meeting room," willing helpers were just cleaning up a mess left by a children's group. Handicraft lessons taught by George or Maud are welcome parts of the center program for children and adults.

Maud was in the kitchen helping prepare for the regular afternoon round of tea for any or all of the 250 persons who enter the center daily. This is then served in the large social room of the barracks which is the most functional section of the center. A piano is in one corner, tables and chairs throughout, a cupboard of games along one wall and a serving nook in the corner which opens into the kitchen. Here the refugees have family birthday parties, watch selected movies and participate in evening devotions. They occasionally produce plays and have evenings for folks songs and listening to lectures. Generally, they just "get together" in a comfortable atmosphere away from the depression of drab and crowded living quarters. In the large yard surrounding the house, outdoor games are organized in good weather — a sand pile keeps the kids happy.

Saturday afternoons and Sundays are the big days for the center. An average of 500 persons comes on

(Continued on Page 13)

Miss Olson is Information Secretary of the Department of World Service of the L. W. F.

Change in Funeral Service Urged by Church Official

New York, May 28—The modern-day funeral service is "downright pagan," the director of worship of the United Lutheran Church in America declared today, and he thinks it is "high time we change it."

In a message to the denomination's 4,400 pastors, to be printed in the May 30, Memorial day issue of THE LUTHERAN, official weekly news magazine of the church, Dr. Edgar S. Brown, Jr., called for sweeping reform in funeral practices.

"The important thing is our Christian faith, and we cannot say one thing and do another," Dr. Brown said. "Since our faith is right, it must be our practice that is in error. Hence it must change."

Dr. Brown offered six suggestions "for a more Christian witness."

"1. In the hour of death, notify your pastor first. Make no arrangements without first consulting him.

"2. If at all practicable, have funeral in the church. The church is the place where we were baptized and confirmed, where we are sustained in Word and Sacrament, and before whose altar we are married. It is appropriate that the body be brought here for the last time.

"3. Consider the possibility of sealing the casket before the funeral. Such an arrangement is much easier upon the mourners.

"4. While flowers are always a thoughtful expression, consider the possibility of a more permanent memorial.

"5. Eliminate the services of secular organizations. There is only one fellowship whose membership is in two worlds. That is the church.

"6. Demonstrate to the pastor and others by your attitude that you truly believe in the promises of our Saviour. Your life, what you do and say in the event of death of a loved one, is the best example you can give of your trust in the promise of eternal life."

Every Christian has a responsibility to live his faith, Dr. Brown said.

"Funerals are a good place to begin."

The Lutheran churchman emphasized that he wanted to make it very clear that he was not in any way "warning on undertakers." "They have a job to do and as Christians they should carry on their work so that men may behold Christian faith in action."

Criticizing lengthy eulogies at funeral services and similar lengthy obituaries in newspapers, Dr. Brown said he "sometimes wondered if there isn't a spirit of competition to see whose obituary will read the longer."

"Whether we like it or not, we must admit that too frequently modern funeral practices are downright pagan. To a Christian, death has a distinct meaning. It is not the end, but the beginning. It is not a time for sorrow, no matter how much the hurt which separates us from a loved one, but a time of joy."

A polite man is one who listens with interest to things he knows all about, when told him by a person who knows nothing about them.

— De Morny.

The Ideal Preacher

Martin Luther

A good preacher should first teach systematically; second, have a ready wit; third, be eloquent; fourth, have a good voice; fifth, a good memory; sixth, know when to make an end; seventh, he should be sure of his doctrine; eighth, venture, and engage body and blood, wealth and honor, in the Word.

The defects of a preacher are soon spied. Let a preacher be endued with ten virtues and but one fault, yet this one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas has all the virtues and qualities a man may have, yet merely because he hums and spits, the people cannot bear that good and honest man.

There are many talking preachers, but there is nothing in them, save words; they can talk much, but teach nothing uprightly. The world has always had such boasting throat-criers.

A preacher should needs know how to make a right difference between sinners; between the impenitent and confident, and the sorrowful and the penitent; otherwise, the whole Scripture is locked up.

To speak deliberately and slowly best becomes a preacher, for thereby he may the more effectually and impressively deliver his sermon.

We ought to direct ourselves in preaching according to the condition of our hearers: but most preachers commonly fail herein. They preach that which little edifies the poor, simple people. To preach plainly and simply is a great art. Christ Himself talks of tilling the soil, of mustard seed, etc., using altogether homely and simple similitudes.

I would not have preachers in their sermons use foreign languages, for in the church we ought to speak the plain mother-tongue. Dr. Staupitz is a very learned man, yet he is a very irksome preacher.

A preacher should be a logician and rhetorician. When he preaches concerning any article, he must first designate it. Second, he must define, describe, and show what it is. Third, he must produce sentences out of the Scriptures therewith to prove and strengthen it. Fourth, he must, with examples, both explain and declare it. Fifth, he must adorn it with similitudes. And, last, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine, and the authors thereof, and yet not out of malice and envy, but only to God's honor, and the profit and saving health of the people.

Cursed are all preachers who in the church aim at high and hard things, and, neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons.

One day a visitor arrived in the home of Leonard Liebling, editor of Musical Courier, just as the family was about to sit down to dinner. Mr. Liebling, annoyed at such thoughtless timing, had the maid ask the guest to wait. After an unhurried meal, Mr. Liebling greeted his friend. "Sorry to keep you waiting," he said, "but we always eat at seven."

"That's what I thought," the friend replied, "when you invited me to dinner tonight."

— Abraham Mandelstam.

Lutheran News From Around The World

UELC ADOPTS RECORD BUDGET AT "REVOLUTIONARY" CONVENTION

Cedar Falls, Iowa — (NLC) — A budget of \$450,461 — the largest in its history — was adopted by the United Evangelical Lutheran Church at its 60th annual convention here for synodical and foreign mission work.

During the past year, it was reported, the Church gained 2,924 baptized members, an increase of 5.1 per cent, to reach a total of 59,832.

Income of congregations and the Church totaled \$2,757,330, or \$73 per confirmed member. Seven new churches and ten new parsonages were built.

Delegates re-elected the Rev. J. M. Girtz of Los Angeles, Calif., as vice president, and named B. V. Hansen of Blair, Nebr., as treasurer.

In a dramatic moment at the close of the sessions, the Rev. William Larson, president-elect, made a moving acceptance speech in which he thanked the delegates for their expression of confidence in him. Dr. Hans C. Jersild, the outgoing president, also spoke and stressed the need for "not being weary in well doing."

Earlier, the delegates had voted overwhelmingly to accept the constitution, by-laws and articles of union of the new Church that will be established in 1960, and also committed the UELC to merge with the Evangelical and American Lutheran Churches.

Veteran observers described the convention as "even more revolutionary" than the one held sixty years ago in Minneapolis when the United Evangelical Lutheran Church came into being through the merger of two Danish church bodies.

Next year's convention will be held at Racine, Wis.

UELC VOTES UNION BY 20-1, URGES A CHANGE IN NAME

Cedar Falls, Iowa — (NLC) — The United Evangelical Lutheran Church gave overwhelming endorsement to plans for uniting with two, and possibly three, other Lutheran church bodies.

By a margin of nearly 20 to 1, the UELC's 60th annual convention here recorded blanket approval of the various merger documents prepared by the Joint Union Committee of the uniting Churches.

Delegates used only a single ballot as they voted by 373 to 19 to adopt the proposed constitution, by-laws and articles of union of the new Church.

On the same ballot, they committed their 60,000-member denomination to unite with any or all of the conferring Churches — the Evangelical Lutheran, American Lutheran and, if they should return to the negotiations, the Lutheran Free Church.

The decision on merger took place on the third day of the UELC's con-

vention, June 19-24, and followed only an hour of debate from the floor, in which most of the points raised were of a minor nature.

Of major significance was a suggestion to the Joint Union Committee that the proposed name of the new Church, "The American Lutheran Church," be reviewed, with delegates voicing a preference for the name of their own body, "United Evangelical Lutheran Church."

CHURCH OF ICELAND LOOKS TO 900TH ANNIVERSARY

Copenhagen, Denmark — (NLC) — The Lutheran Church of Iceland celebrates the 900th anniversary of its foundation, scheduled for the days around July 1, 1956, according to a report published here by "Kristeligt Pressebureau," official news bulletin of the Church of Denmark.

The Danes were reminded that the "Northern sister churches" will raise funds for the construction of a "jubilee church" at historic Skalholt, first site of the Icelandic bishops.

The 900-year-old Icelandic Church has 280 parishes but only 116 pastors, the Danish report said. Because of the shortage, most pastors preach in more than one parish, but the distance often makes it impossible to have services in every church every Sunday.

The Church of Iceland has three bishops, Kristeligt Pressebureau said. But only one, Dr. Asmundur Gudmundson, is "real." The other two are what the Icelanders call "consecration bishops," taking part in formal ceremonies and consecrated to secure uninterrupted succession in case of the "real bishop's" death.

Most churches on Iceland are built of timber or tundra turf, but lately some have been built in more modern fashion, including one on the West coast which was constructed entirely of concrete blocks, the Danish report revealed.

The modern church was the fruit of a stepped-up campaign to include children and youth in church work. Parts of the funds used for church construction were raised by the sale of fish caught on Sunday School fishing expeditions, Kristeligt Pressebureau said.

NIEMOELLER REPLACED AS HEAD OF EKID'S FOREIGN OFFICE

Hannover, Germany — (NLC) — A successor has been named to Dr. Martin Niemoeller as head of the Foreign Office of the Evangelical Church in Germany (EKID). He is Dr. Adolf Wischmann, superintendent of the Osnabruck district of the Lutheran Church of Hannover.

Effective July 1, the appointment was made at a special session of the EKID Council. However, it must be

confirmed by the heads of EKID member Churches who will meet in Berlin at the end of June.

Dr. Wischmann is a member of the Brethren Council of the Confessional group within the EKID, of which Dr. Niemoeller is chairman. He was a pastor to students at Goettingen University until 1948 when he became director of the Evangelical Academy of the Hannover Church.

Dr. Niemoeller resigned from the Foreign Office late in March, but was reported to have agreed to return as a member of the Council of EKID, from which he resigned last November, and to serve as consultant on ecumenical and foreign church affairs.

However, soon after Dr. Wischmann's appointment, Dr. Niemoeller announced that he no longer considers himself a member of the EKID Council. He said he had revoked his previous acceptance of an invitation to resume membership because the conditions he laid down to do so had not been fulfilled.

Dr. Niemoeller stressed that he had not resigned from the Foreign Office post but was "removed by the council." Lutheran leaders had been pressing for a more adequate representation of the United Evangelical Lutheran Church in Germany (VELKD) in the Foreign Office and a change in its policies. They claimed that Lutheran interests had not been properly protected, particularly in regard to the handling of German parishes abroad. The care of such parishes, 80 per cent of which are Lutheran, is a major task of the Foreign Office of EKID.

The Curse of Nothing-To-Do

(Continued from Page 11)

each of these days. They have so little else to do and are so grateful for the facilities provided for them.

Each of the five centers in the city has approximately the same program. The others were built with funds supplied by Switzerland, Scandinavia, Holland and an ecumenical group. They all report the same high attendance, the same interest and the same problems ... what can you do to cheer these people up? How can you reach them with the Christian message of hope? How can you change their bitterness and cynicism about life?

The ecumenical centers are not the answer, but they are a help towards the Answer of all human problems. Through devoted church workers and constructive programs, contact is made with these people in need. Until the unforeseeable day when Berlin is no longer a divided city and people are not forced to flee from their homelands in the East, this contact must be maintained.

OUR CHURCH

Tyler, Minnesota. The annual 4th of July Festival at Danebod here this year had as main speaker Dr. Ernest Nielsen of Des Moines. Other items on the program was an archery exhibition, musical numbers and folk dance numbers. Fireworks and square dancing closed the evening, with the ladies' group serving luncheon and the YPS operating a cold drink concession.

Salinas, California. Pastor Arthur Frost has been granted a two-month leave of absence necessitated by continuing dissatisfying health. The Frosts will leave about August 8 for Muskegon and will extend their tour into the East. Pastor Owen Gramps of Watsonville will serve the Salinas church as well as his own during the interval.

Withee, Wisconsin. Pastor Ove R. Nielsen will speak at the Clark County Lutheran Festival here July 29th, a union effort of local Lutheran congregations of our Synod and of others.

Los Angeles, California. Ground-breaking ceremonies will take place on July 15 at the Quarterly Meeting of the congregation, starting off a small building program to provide four new classrooms for Sunday School work here. It is expected that the 600 square-foot facilities will be completed in about two months. The cost will be just under \$6,000.

Waterloo, Iowa. Twenty-eight adults and sixteen children were welcomed into membership of the congregation here on June 10. 150 youngsters attended vacation school here, with a staff of 28 teachers in charge.

Proposed Revised Constitution

(Continued from Page 9)

2. To aid spiritually and financially such projects and causes as are in harmony with the policies of the American Evangelical Lutheran Church, and as the Women's Mission Advance, by convention or board action, may select as worthy of concern and support.
3. To co-ordinate the common efforts of all member organizations.

ARTICLE III. MEMBERSHIP

Section 1. The membership of this organization shall consist of the organized women's groups of the Synod that desire membership and subscribe to the purpose of the Women's Mission Advance of the AELC.

Section 2. The member groups of this organization shall be divided into nine districts which coincide with those of the AELC.

ARTICLE IV. POWERS

Budgets, Funds

Section 1. This organization shall have the power

1. To adopt budgets
2. To solicit, receive and disburse funds
3. To devise ways and means to carry out the work of this organization.

Section 2. Contributions earmarked for specific projects shall be used only for the purposes designated.

Section 3. This organization shall plan no general campaign, nor any special appeal for funds without the approval of the Executive Board of the AELC.

Section 4. The executive officers shall be charged with the responsibility of disbursing such funds according to the budget, or as decreed, or ordered, by board action.

ARTICLE V. CONVENTION

Section 1. This organization shall meet in convention at such time and place as may be fixed by the By-laws.

Section 2. Each member group of the Women's Mission Advance shall be entitled to representation in the convention by all members present as specified in the By-laws.

Section 3. A quorum shall consist of all members present at the convention from six districts.

ARTICLE VI. OFFICERS

Section 1. The officers of this organization shall be a president, a vice-president, a treasurer, a secretary and an assistant secretary. The officers shall be members of the American Evangelical Lutheran Church and of local member groups.

Section 2. All officers shall be elected by this organization in convention assembled for the term and in the manner determined by the By-laws.

Section 3. The District officers shall be elected at the respective District conventions as specified in the By-laws.

Section 4. Standing Committees shall be appointed as specified in the By-laws.

Section 5. The Executive Board shall have the power to appoint such other committees as may be necessary.

ARTICLE VII. BY-LAWS

The By-laws of this organization must not conflict with this Constitution, nor with the Constitution of the AELC.

ARTICLE VIII. AMENDMENTS

This Constitution may be amended at any regular convention of this organization by two-thirds of the votes cast at such convention, provided that notice of the proposed amendment or amendments has been given at a previous convention of this organization, or has been published in the official publication of this organization at least two months prior to the time of the next convention.

ARTICLE IX.

SCHEDULE FOR ADOPTION

Section 1. This Constitution shall become effective when it has been adopted by a two-thirds majority of the votes cast at the convention held

in Muskegon, Michigan, on August 18, 1956.

Section 2. With the adoption of this Constitution, all former constitutions become null and void.

BY-LAWS

ARTICLE I. CONVENTION

Section 1. This organization shall hold a convention annually.

Section 2. The time and place of the convention of this organization shall coincide with that of the annual convention of the AELC.

Section 3. Convention travel expenses of the president, secretary and treasurer shall be paid from the general fund, not to exceed coach fare.

Section 4. Voting privileges shall be extended to all members of the organization who are present.

ARTICLE II. OFFICERS

Terms, Manner of Election

Section 1. The officers shall be elected for a term of two years, to begin September 1st, following the election.

Section 2. The president and assistant secretary shall be elected in the odd-numbered years. The vice-president, secretary and treasurer shall be elected in the even-numbered years.

Section 3. The officers shall be eligible for only one re-election.

Section 4. Manner of election.

1. The nominating committee shall present a slate of two nominees for each office.
2. Nominations may be made from the floor.
3. Voting shall be by ballot.
4. Election shall be by simple majority.

Section 5. Vacancy in an office between conventions shall be filled by board appointment.

Section 6. A District president and such officers as needed shall be elected at the annual District conventions. The secretary of the national board shall be notified of such elections.

ARTICLE III.

DUTIES OF OFFICERS

Section 1. The president shall

1. Preside at all conventions and at all meetings of the Executive Board.
2. Appoint all committees, subject to approval by the Board.
3. Be ex-officio member of all committees.
4. Represent this organization whenever necessary.
5. Present a complete report of the conditions and affairs of this organization to the national convention.

Section 2. Vice-President

In the absence or incapacity of the president, the vice-president shall assume the duties of the president. She shall perform such other duties as the president or the Executive Board may designate.

Section 3. The Secretary shall

1. Record the minutes of the meetings of the Executive Board.
2. Record the minutes and other proceedings of the convention.

3. Have prepared for publication such portions of the minutes and proceedings as this organization may request or require.
4. Give notice of all conventions in the official publication of this organization two months in advance of the convention.

Section 4. Assistant Secretary

1. In the absence, or incapacity, of the secretary, the assistant secretary shall assume the duties of the office of secretary.
2. The assistant secretary shall assume such other duties as designated by the president or Executive Board.

Section 5. The Treasurer shall

1. Have charge of, and disburse, all monies of this organization, as authorized by the Executive Board.
2. Credit all funds to the projects for which they are given and acknowledge the same.
3. Prepare semi-annual reports for publication in the official publication of the organization, and present a complete report to each convention.

ARTICLE IV.**STANDING COMMITTEES**

Section 1. The president shall appoint Standing Committees to serve two-year terms. The Nominating Committee shall serve only one year, and shall consist of three members.

Section 2. The following Standing Committees shall be appointed:

1. Nominating
2. Finance
3. Constitution
4. Publicity
5. Missionary Education
6. Spiritual Emphasis
7. Membership

ARTICLE V. MEMBERSHIP DUES

Each member organization shall contribute a membership fee of \$2.00 annually.

ARTICLE VI.**AMENDMENTS TO THE BY-LAWS**

Amendments to these By-laws can be adopted at any annual or special convention by simple majority of the votes cast, provided that such proposed amendments have been published at least six weeks prior to the date of convention, or have been submitted to the convention in any one of the written reports made to the convention.

On Attending A Folk High School

(Continued from Page 8)

only about half of the guys have rooms of their own.

It took me much of that night and the next day to get everything the way I wanted it. The second night, I felt like a king in my room and I did not want to change places with anyone. When I went to bed, I found another thing to which it was going to be hard to adjust. The mattress was of straw and my first few nights

were uncomfortable. The first thing that I notice about a bed is how long it is. I like to be able to stretch my six foot three inch frame into it. The length was perfect, and there would be no sleeping problems as soon as I became accustomed to the straw mattress.

Most of the other students came by the third, and for the first time in the school's history, there were more girls than boys. This fact was one which I did not mind in the least. Of the thirty-five girls and twenty-five boys, there was one each from Norway, Sweden, Russia and Germany and three from the United States. The remainder were from various localities in Denmark. One of the Americans was from Utah, one from Carolina, and I was from Chicago, so we represented a large section of the United States.

The first week was spent in getting acquainted, which was aided by the use of name tags, much like the ones used at youth camps in America. When I looked at my schedule, I noticed that there were four hours of school on Saturday, another of the many things to which I was not accustomed. The next observation showed me a long, rough school day. Breakfast was at eight, and all were expected to be there. This was always followed by the morning devotions, and then there were classes. Here is what my weekly schedule looked like:

Danish and gymnastics, six hours each; literature lecture and gym-teachers training, five hours each; history lecture, four hours; Danish history and music, three hours each; choir and folk dancing, two hours each; singing, one and one-half hours; and psychology, current events, German border history and art history, each one hour.

This may seem like a heavy schedule, but I was excused from eight hours of biology and math. classes which all of the Danish students had to take. These figures include three night hours of choir, gym, and folk-dancing. Each class period was begun with a song from the "Danish Folk High School Song Book."

Grand View Junior Camp

JULY 29-AUGUST 5

The eighteenth annual camp for juniors will open for boys and girls of the ages 12 through 15 the first week of August.

This is an unusual experience in camping in that it gives the camper the thrill and experience of living in a college dormitory and participating to a degree in "college life." They live in the dormitory, eat in the dining hall, study in the classrooms, and worship in the chapel. The camper experiences the solemnity of worship, the faith of his church, and the study of the Bible along with wholesome recreation, such as sports, dramatics, singing and work.

In addition to the program on the

campus, the camper can enjoy a refreshing swim each afternoon at the modern Birdland Pool, and specially conducted tours to points of interest in the capital city of Des Moines.

This is an invitation to come and enjoy the week with us and make new and lasting friends.

A Typical Day

7:30 Day begins
8:00 Breakfast
8:30 Clean-up details
9:00 Devotions and Bible Study
10:30 Recreation and Crafts
12:00 Dinner
12:30 Rest Period
1:30 Free time
2:30 Swimming
4:30 Singing
6:00 Supper
7:00 Singing games
8:00 Evening program
9:00 Refreshments
9:15 Campfire and evening devotions
10:00 Day ends

On Sunday, August 5, the parents of the campers are invited for dinner. Please make reservations in advance if possible. Price, \$1.00. Church services are at 9:30 and dinner will be served at 12.

Meals will be served to campers beginning with supper Sunday, July 29 and ending with dinner, Sunday, August 5. Campers are to bring towel, soap, swimming suits, tennis shoes and gym suits. **Do not fail to bring sheets, a pillow case and a blanket.** Also bring a New Testament, hymnal and World of Song if possible.

EXPENSES

Registration	\$ 4.00
Room and Board	10.00
Single meal prices75
Per day, for shorter stays	2.50
(except dinner August 5, \$1)	
Insurance50

Total cost for one week is \$14.50.

Early enrollment assures you of a place. Be sure to give your age. Your card or letter should be in Des Moines by July 26th if possible. Write to:

Junior Camp
Grand View College
Des Moines, Iowa

The campers are expected to abide by the Camp Rules:

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.

2. Campers may not leave the grounds without permission.

3. Campers who wish to swim, must present a written permit from parents.

4. All campers clean their own rooms and in their proper turn take part in policing the grounds, and working in the dining hall and kitchen.

5. Campers must attend all sessions, unless excused.

6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.

Santal Mission Contributions

May and June, 1956

General Budget:

In memory of Mrs. Kr. Ostergaard, Ringsted friends	\$ 10.25
Other friends	9.75
St. Stephen's Ladies' Aid, Clinton, Iowa	42.30
In memory of Mrs. Emelie Sorensen, Grayling, Mich., Wilhelm Raaes	5.00
In memory of Mrs. Peter Rasmussen, Dalum, Canada, Mrs. K. Knudsen and Dagmar Miller	2.00
Victor, Harlan and Erland Andersen, Brush, Colo.	5.00
In memory of Beatrice Spandet, Willing Workers, Dwight, Ill. and Peter Reimers and Art. Christiansens	2.00
May Fellowship Day, St. John's L. Aid, Hampton, Ia.	12.80
In memory of Marie Miller, Withee, Wis., Ruth and Sigurd Stovring, Askov, Minn.	2.00
Mrs. Frank Behrendt, Ludington, Mich.	10.00
In memory of Mrs. Kr. Ostergaard, Dr. Alice Frederickson, Willmar, Minn.	5.00
T. G. Jensens, Kimballton, Ia.	25.00
St. John's Ladies' Aid, Seattle, Wash.	50.00
In memory of Mrs. Rasmussen, Dalum, and Mrs. Peter Sorensen, Cedar Falls, Iowa, Pastor H. Juhls	2.00
The Albert Olsen Family's Santal box, Ruthton, Minn.	10.94
In memory of Marius Miodlund, Withee, Wis., Pastor Dixens	1.00
In memory of Mrs. Peter Sor-	

ensen, Relatives and Friends	7.50
In memory of Mrs. Kr. Ostergaard and Mrs. Peter Rasmussen, Robert Nussles, Chicago	5.00
In memory of Mrs. Agnes Byggere Johnson, Spencer, Iowa, Mrs. Andr. Jorgensen, Mrs. P. L. Lund, Anna and Dagmar Miller, A. B. P. Millers, Jens Jessens, (Tyler) Hans Egedes, Ezra Millers, Mrs. Alf. Kibsgaard, Alfred Jorgensens and Folmer Jorgensens	8.50
Danebod Ladies' Aid Meeting, Tyler, Minn.	17.50
West Denmark Congregation, Luck, Wis.	67.48
Danevang Ladies' Aid Birthday box	7.00
In memory of Mrs. Regine Rasmussen, Tyler, Minn., Mrs. N. F. Petersen and Edith	1.00
Immanuel S. S., Troy, N. Y.	10.00
W. M. S., Kimballton, Iowa	36.32
A departed Mother, Kimballton, Iowa	300.00
From Cecelia's Iris Garden	10.00
St. Stephen's Luther League, Clinton, Iowa	10.00
In memory of Mrs. Margr. Larsen, Brayton, Iowa, by Oak Hill Mission Group	5.00
In memory of Michael Jorgensen, Tyler, Minn., A. B. P. Millers, Hans Egedes, Mrs. Peter Ostergaard and Mrs. Andr. Jorgensen	3.00
In memory of Mrs. Peter Rasmussen, Dalum, Canada, Adolf Jensens, Henry K. Madsens and Rev. Richard Sorensens	5.00
Pastor Heide, Racine, Wis.	20.00
Bethania S. S., Racine, Wis.	104.51
Ladies' Guild, First Lutheran, Watsonville, Calif.	25.00
Denmark, Kansas, Sunday School	112.37
In memory of Maria Andersen, Fredsville Congregation	11.00
In memory of Mrs. Mary Larsen, Fredsville Congregation	5.00
In memory of Pastor Wikman's mother, Denmark, St. Stephen's Congregation	10.00
In memory of departed friends, Anna Miller, Chicago	10.00
Gardner Ladies' Aid, Gardner, Ill.	21.91
In memory of our beloved S. S. teacher, Mrs. Ejvind Henriksen, St. Mark's, Circle Pines, Minn.	30.00
Marie and Alfred Olsen's Mission box, Ruthton, Minn.	24.81
Luther Memorial Congregation, Des Moines, Iowa	103.59
Mrs. M. Mathisen, Des Moines, Iowa	5.00
Bethlehem Ladies' Aid, Davey, Nebraska	5.00
Carl Christiansens, Newell, Iowa	5.00
Toward Leper Treatment:	

Junior High S. S., St. Peter's, Minneapolis	15.30
Toward Children's Schooling: St. Ansgar's S. S., Portland, Maine	25.00
First Lutheran Ladies' Aid, Alden, Minn.	25.00
Bethania S. S., Racine, Wis.	25.00
Bethania S. S., Racine, Wis.	25.00
For Anil Jha: A friend	20.00
For Muriel Nielsen and the Ribbers: Bethany Sunday School, Ludington, Mich.	80.00
In memory of Julius Larsens by Fred Bonnesens, Kimballton	1.00
In memory of Mrs. Anton Jensen, Valborgsminde, Jens Wests, Elsa Madsen and Anton Christensens, Kimballton, Iowa	3.00
In memory of Karl J. Thomsen, Marquette, Nebraska, Friends and neighbors and Dr. F. N. Thomsens, Tyler, Minn.	10.00
In memory of Mrs. Regine Rasmussen, Tyler, Minn., by Mr. and Mrs. Donald West, West Sweden, Mr. and Mrs. Ed. Pedersen, Luck, Wis., Mr. and Mrs. Andrew Pedersen, Luck, Wis., and Mr. and Mrs. Kris Henriksen, Luck, Wis.	4.00
Total for May and June	\$1,434.83
Total since January 1	\$4,994.20

Dagmar Miller,

1517 Guthrie Ave., Des Moines 16, Iowa

ULCA-AUGUSTANA HOPING FOR COMPREHENSIVE MERGER

Moorhead, Minn. — (NLC) — The Augustana Lutheran Church reported here on plans for merger negotiations which it is hoped will result in the most comprehensive church organization in the history of American Lutheranism.

Delegates to the Church's 97th Annual Synod were told that Augustana and the United Lutheran Church in America joined in inviting all Lutheran groups to meet in order to "seek a form of organic union in which the greatest possible number might unite."

The meeting will probably be held next November, it was said by Dr. Karl E. Mattson of Rock Island, Ill., secretary of the Church's Commission on Ecumenical Relations.

All groups that accept the Augustana-ULCA invitation will enter the negotiations without any pre-arranged plan, according to Dr. Mattson, and the nature and structure of the contemplated organization will be the first items on the agenda.

Issued last December, the joint invitation said the meeting was being called "to consider such organic union as will give real evidence of our unity in the faith, and to proceed to draft a constitution and devise organizational procedures to effect union."

I am a member of
the congregation at
Name
City
State
New Address

July 5, 1956

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.

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,
6-3