

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



"I loafe and invite my soul,
I lean and loafe at my ease observing a spear of summer grass.

Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each moment then,
In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropt in the street, and every one is sign'd by God's name,
And I leave them where they are, for I know that weresoe'er I go,
Others will punctually come for ever and ever."

"SONG OF MYSELF," by Walt Whitman.

More on World Refugee Year

A New Beginning for Old Believers

ELLEN WRIGHT

IT WAS A hot, mid-summer day in Brazil, but the bearded men who climbed out of jeeps were dressed in heavy woolen tunics, fur caps and snow boots. Their questions about agriculture, asked through an interpreter, reminded astounded Brazilian farmers they visited of methods abandoned a hundred years ago.

But within a year the bearded strangers were farming neighboring land with up-to-date twentieth century machinery, and the sound of Russian was ringing across South American fields. The Old Believers had begun again in Brazil.

Their resettlement in Brazil — with the assistance of the American churches and the World Council of Churches — is the latest chapter in a story of stubborn pride, unquenchable spirit, and unshakable religious conviction.

It began in the sixteenth century, when innovations made in the Russian Orthodox Church by a reform-minded Metropolitan were resisted by a huge body of peasants.

Originally nearly sixty per cent of the population of Russia were Old Believers, but defections over the centuries shrivelled them to a minority of closely-knit fundamentalists, respected for their integrity, hard work, and consequent affluence, but rarely intimate with their neighbors and often persecuted by their rulers.

Life was difficult enough for them under the Czars, but it was impossible under the Soviets. Collectivism outraged their fierce love for everything they possessed — family, land, religious traditions.

In 1919 the first Old Believer farmers struck out for freedom. After a hard, slow journey through Siberia, they crossed the Chinese frontier and settled on a no-man's land in North Manchuria.

There they hunted and farmed in peace, and had achieved a measure of prosperity when, five years after the Chinese revolution, a new program of land reform caught up with them.

This was 1953 — and the Old Believers appealed to the World Council of Churches for help. About seven hundred people asked to be settled in any country willing to receive them.

Land was found in Paraguay — but the Chinese government refused exit visas for the Old Believers. For five more years they were forced to live under Communist rule. Then, without warning, the Reds suddenly agreed that they might go to Hong Kong.

The land in Paraguay was gone, but Brazil, with its tradition of religious freedom, offered an ideal site for resettlement. Church representatives began a search for a tract of Brazilian land that would suit the Old Believers' way of life. There had to be a

forest, a river, good soil, a cool climate, hunting and fishing. Eventually a stretch of riverside land was decided upon.

In May 1958 an initial planeload of 82 Old Believers arrived in Los Angeles, where a Brazil-bound ship awaited them. It was loaded with 60 tons of pioneering supplies—clothing, agricultural and carpentering tools, sewing machines, wire fencing, phosphates, etc. — given by American churchgoers through Church World Service, relief and rehabilitation agency of American Protestant and Eastern Orthodox churches. Also nearly \$100,000 in cash was guaranteed by the churches of America to underwrite the Old Believers' first few months in the new world.

Successive ship and airplane loads brought the total of colonists in Brazil to 500.

Within a few months four Old Believer villages, built along the river in true Russian fashion, were under construction.

Each Old Believer family was given an average of 70 acres of land, one house, livestock and necessary agricultural implements. Each village was provided with a 40-55 hp tractor, trailers and carts for collective use, while two flour mills were built to accommodate the four villages.

The Old Believers are living up to their reputation for thrift and industry. Produce from their gardens supplies almost all their food, and by 1960 they expect to be wholly self-supporting, with sizable capital on hand from sale of their major cash crop, rice.

A thousand beehives are also adding to the community income, and colorful items embroidered by Old Believer women are sold in South American cities.

The Old Believers' way of life is a strict and, to outsiders, a strange one. They are non-smokers and non-drinkers, the latter prohibition extending to coffee, tea and wine, but permitting consumption of two beverages made of distilled flour and honey.

Old Believers dislike eating food prepared by the "heterodox," their term for every Christian who is not a member of their sect, and when they accept outside jobs, insist on cooking their own food.

Gifts from American churchgoers distributed

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*There is No Division Between the Social
and Personal Gospel in Today's
Foreign Mission Work*

The Church and the Economic Order in India

HAROLD RIBER

THE SANTAL MISSION, INDIA

THE ECONOMIC support of any religion is received in proportion to the relevancy of its teachings to the life of its members. Wherever the word of God is alive in the heart of a Christian congregation, the economic support necessary to the Church's essential function of preaching the Word and administering the sacraments in that congregation's indigenous setting will be provided for by its members. That is, a living congregation, regardless of the economic status of its members, is always able to provide the needed spiritual nurture of its members and witness to the unevangelized of at least the immediate environment. The membership of the church in India, for example, is not less competent to support the work of that church than what its non-Christian counterpart is able to sacrifice for the religious practices to which it adheres, i.e. provide for place of worship and for administering of the holy acts. Such support is given in accord with gifts that can be made under the economic circumstances that prevail, and gifts given in Christian love that all may share the joy of salvation freely received will surpass sacrifices and alms given to appease or purchase favor.

God, our Father, is the same yesterday, today and forever, but life in this world is in a continuous state of change and Christians throughout the world are compelled to work cooperatively in a ceaseless effort to understand and relate that which is the will of God. To carry their full share of this responsibility, it is essential that the Indian churches adjust their programs of expenditure (originally initiated by the missions in most cases) to the amount of support that they can actually expect their members to give. To ask for more or expect less than what that membership regards as basically essential for the sustenance of its spiritual nurture would be wrong and unrealistic. On the other hand, it may often be wrong and in many instances harmful to the Church when these "essentials" are determined primarily in terms of Western, or foreign, concepts and standards. It is not possible to receive Christian spiritual nurture in a second-handed fashion. Each and every individual is blessed only when he personally meets and depends upon the Lord for his spiritual sustenance. The degree to which one is dependent on Christ alone determines

the amount of responsibility in terms of Christian service that that person will take in the Church.

With regard to all other aspects of the universal Church's responsibilities toward God and man, such as taking the Good News to all nations and peoples, healing the sick, providing for education where necessary, and doing all such good works wherever possible, it is only right that Christian people of the more highly developed areas aid the people of less fortunate or undeveloped areas.

By all means, however, the Christian Church, whether just striking root in new ground, or having grown to a further degree of maturity, is entitled to life in full Christian liberty. That the seed for the proclamation of the Gospel came from beyond the immediate environment of the young Church, does not require of either the young or the old to forfeit, surrender, or otherwise lose its rights to exercise programs as local and other circumstances permit. It is essential that both paternalism and a demanding "you owe us more" attitude be avoided in the relationship maintained. The Apostle Paul may have spoken to the younger churches as though they were babes, but he didn't treat them like babes at all! There has been a marked tendency for the older churches abroad to both **call and treat** the younger churches in India as babes. This does not aid, but rather hinders the development of the Church in India. At the same time, it might be pointed out that some of the younger churches occasionally leave themselves open to just criticism, but are not always willing to take the criticisms graciously. By way of example, another weakness, too, is the lack of willingness on the part of some church to accept the responsibilities of keeping proper financial accounts, and of being responsible in cases of misuse on the part of individual Christians of church funds. We must develop rapidly a stronger spirit of true brotherhood between our churches.

The economic order in India is undergoing tremendous basic changes so rapidly that one hesitates to attempt an analysis of the situation in terms of "today." Even a glance into the recent past would be of little value in explaining the situation as of 1959. The nature of these changes is so broad and comprehensive that the very foundations of this country's

traditional economic poverty are being demolished by the full-scale adoption of the scientific technology that we in the Western Hemisphere have been developing for some years. In spite of the seemingly unsurmountable internal problems with which India has to deal, a notable rise in the standard of living together with a growing sense of confidence and security in the average citizen — irrespective of creed, community or profession, is being realized. With only a fraction of the groundwork yet complete, hopes are now high of securing necessary funds to make of India a prosperous industrial and agricultural nation within a relatively short time. Education, by the way, for all children from the ages of 6-11 will be free and compulsory by 1967.

This is having a direct effect upon the lives of India's nine million Christians (about 3 per cent of the total population) who are represented in all levels of Indian economic and social strata. True, the vast majority of India's Christians are economically backward, but not more so than the vast majority of the Indian population as a whole, and in this democratic country, millions of people have already tasted of the material advances this newly independent nation is reaping through the development of her rich natural resources.

It would not be unfair perhaps to say that a sizable number of people within the church of India, economically poor though they may be, are in one respect at least, relatively more advanced than the communities from which the majority of them have come. In areas where the Colonial Government was not disposed to provide for public schools, many converts from the outcast and tribal groups have had the advantage of educational institutions supported by foreign mission societies. Slight as this advantage may appear to be, fruits are being realized, where the Indian churches have **independently** been pursuing their own **evangelistic** programs. One outstanding example of this is in India's northeastern state of Assam, where in the last ten years approximately one-fourth of a million people have come to Christ. This evangelistic task has been spearheaded by educated nationals who are prominent, active civic leaders as well as leaders of the church. This same phenomenon will be duplicated again and again in other areas when and where the indigenous churches work out their own independent courses of action.

If the opening statements of this presentation are not incorrect — that the pastoral care of the Christian flock in India can and must be done without foreign economic support, and if there are no hindrances to India's planned economic development in the coming seven or eight years, the entire outlook for a Church that is able, not only to sustain itself, but perhaps do much more is very bright indeed.

Every effort should be made by the churches of India to maintain a close relationship with her sister churches throughout the world. The ball is now in her hands, so to speak. God will supply the needs of the Christian community there, and if it be His will, a strong witnessing Church will grow there within this generation.

The Rewards of Education

Knowledge is power, and power is debt. To the degree that you have power, to that degree you are in debt to all who need this power. Jesus declared that to whom much is given, of him shall much be required.

The man who has medical skills owes these skills to all who are sick. He who owns an industry owes the resources of his business to all who are served by the operation and products of his business. The farmer is in debt to all who need to eat the wheat and beef of his farm. This is the strange law of the Kingdom of God.

Education is schooling for service. If it is not that, it violates the law of God. A young man, finishing law school, cannot contend that his education entitles him to greater income, greater prestige or greater ease than his friend who never completed high school. His education in the law has won for him the right to serve his fellow men and his community in a specialized area. Under God, that is the only right he has earned. His reward is the greater opportunity of service.

The Church is concerned with education primarily to put all schooling on this high plateau of service to God and man. If education is used for self-advancement, God's gifts of training and skills have been betrayed. When it is employed for others, education becomes a tool for glorifying and praising God.

— Augsburg Publishing House.

The Right Combination

"If you were to take the sum total of all the authoritative articles ever written by the most qualified psychiatrists — if you were to combine them, refine them, and clear out the excess verbiage — if you were to take the whole of the meat and none of the parsley and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison."

(Written by the late **Dr. James T. Fisher**, at age 88, after 50 years of practicing as a psychiatrist.)

The secret of happy marriage is simple: just keep on being as polite to each other as you are to your best friends.

Robert Quillen.

*Report From the***AELC Commission on Lutheran Unity****WILLARD GARRED****SECRETARY OF AELC AND OF THE COMMISSION**

This commission has recently held an important all-day meeting in Des Moines. We met at the home of Dr. and Mrs. Ernest D. Nielsen on Wednesday, March 30. The following members were present: Dr. Alfred Jensen, Rev. A. E. Farstrup, Rev. W. R. Garred, Dr. Ernest D. Nielsen, Dean A. C. Kildegaard, Rev. Erik K. Moller, Dr. Johannes Knudsen, Mr. T. S. Hermansen, Mr. Harold Madsen and Mr. Folmer Hansen. Synod treasurer, Mr. M. C. Miller, was the only member of the commission not present. The synod board had just met for two full days prior to this meeting, and Mr. Miller had to be back at his work.

The chairman, Dr. Alfred Jensen, presented the first draft of a proposed report to the synod convention. An editorial committee was appointed to complete work on this report.

The just mentioned draft formed the basis for a discussion by the commission members of the whole merger issue. The following two motions were made:

RESOLVED, That this commission recommend to the American Evangelical Lutheran Church's 1960 convention the adoption of the Agreement of Consolidation. By roll call vote: Ten for, None against.

RESOLVED, That this commission further recommend that the American Evangelical Lutheran Church not exercise the option granted in Article VIII, Section 1, of the constitution for the Lutheran Church in America, of entering as a non-geographical synod. By roll call vote: Ten for, None against.

The first of these two resolutions means simply that the commission voted unanimously to recommend that our synod enter the new Lutheran Church in America. The "Agreement of Consolidation" is the legal document through which merger will be accomplished. The constitution and by-laws of the Lutheran Church in America, to be found in the book entitled "Official Documents of the LCA, 1960," which has been sent to all our pastors and congregations, will be a part of the "Agreement of Consolidation."

The second resolution means that the commission unanimously recommends a complete merger for our synod rather than a partial one under which we would maintain a "non-geographic" synod within the new church, a synod spread as it is now from coast to coast and from Canada to the Gulf of Mexico.

Each of the four bodies participating in the merger plans must vote on the documents of the new church in toto. These documents must be accepted or re-

jected. They cannot be amended at this time, but delegations to the constituting convention of the Lutheran Church in America, scheduled for June 1962, will be free to make proposals for amendments to the constitution and by-laws of the church for consideration at the second convention of the church, scheduled for 1964.

In a previous article in LUTHERAN TIDINGS we reported a resolution by the commission relative to the study of the merger documents and the selection by our congregations of delegates to the 1960 synod convention. (See L.T. for April 20, 1960.) All pastors and delegates, please remember that the copy of the "Official Documents" is the only one you will get. Study it well and bring it along to the convention.

As our commission voted for complete merger for our synod, we considered also the matter of a "Special Interest Conference" for our people in the Lutheran Church in America. We voted to recommend to the synod convention, provided it votes favorably upon the two resolutions of the commission pertaining to merger, that steps be taken to secure the necessary number of signatures (35 pastors, and 35 lay people) to establish such a conference within the new church. Discussion brought out that such a petition should contain among other things the following points:

a) Such a conference would have periodic, possibly annual, meetings in various locations of former AELC congregations.

b) A conference member congregation or member congregations shall be host(s) to such meetings.

c) Such meetings shall be held for purposes related to the Christian faith and life.

d) This Special Interest Conference may publish a Danish language magazine (possible continuation of "Kirke og Folk.")

Regarding hymnals and orders of service, the commission voted the following: "The commission recommends the full acceptance of the statement of responsibility given to the Lutheran Church in America's Commission on Worship, in the By-Laws (as quoted below) with respect to the worship concerns and practices of the congregation. We encourage our congregations to respond to such leadership which in the new church will be conceived in terms of enrichment, deepening and purification of our worship. We anticipate that there will be a resultant growth and broadening of worship experiences in our congregations."

Lutheran Church in America, By-Laws, Section XI, G3, Commission on Worship. "The purpose of the commission shall be to enrich, not to govern, the devotional life of the Lutheran Church in America. Its spirit shall be to serve, not to impose any liturgical

(Continued on Page 14)

Editor's Note: Between now and the Waterloo convention in August a number of articles will appear dealing with the merger. It is essential that these articles be read carefully in order that delegates be fully prepared to act.

The Nature and Function of the Doctrinal Article

(The New Constitution of the Merged Church)

When duly authorized representatives of the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Finnish Evangelical Lutheran Church and the United Lutheran Church in America met in Chicago, Ill., on December 12, 1956 to proceed to draft a constitution and devise organizational procedures to effect union they unanimously adopted this resolution:

"After hearing the reading and interpretation of the doctrinal statements of the four churches here represented, the Commission rejoices to note that we have among us sufficient ground of agreement in the common confession of our faith, as witnessed by the Lutheran confessions, to justify further procedure in seeking for a basis for the organic union of our churches, including the formulation of a proposed constitution for a united church having in it articles on doctrine and practical matters of organization."

This resolution was basic since it charted the direction in which the merger negotiations were to proceed. No new doctrinal statement was needed for further fellowship and continued merger negotiations. Since the participating churches had presented their doctrinal subscriptions to the Lutheran Confessions they had already given ample assurance that there was sufficient ground of agreement in their common confession of faith to allow them to move forward. The constitution of the new and united church should also contain articles of doctrine and practical matters of organization.

The new church must, however, have a doctrinal article in its constitution pointing to the fountain of its life and fellowship. At the request of the Commission the Committee on Doctrine and Living Tradition presented a preliminary statement in preparation for the doctrinal article in the new constitution to a meeting of the commissioners on December 12, 1957. This statement was also presented as information to the participating churches in 1958. Since that time the doctrinal article of the new constitution has been prepared.

In order that these two statements might be better understood, more intelligently discussed and acted upon at conventions of the merging churches, the Commission presents this statement on the nature and function of the doctrinal article. The title itself is to be given proper significance! The doctrinal article or basis of doctrinal agreement has become a confes-

sion of faith. Too often in American Lutheranism such an article is merely thought to be a legal code or standard of discipline. To be sure, the article does have legal significance, but we would hope that it is first of all a ringing challenge and a joyful affirmation of the blessings we share together in our Christian and Lutheran fellowship. It is also our sincere and humble response to God's revealing and saving activity among us. As far as is humanly possible, we have attempted to set our confession of faith in this context.

The statements must also be interpreted as an affirmation pointing to the fountain from which all the life and activities of the church flow. This emphasis underscores the unity and wholeness of the proclamation and activities of the church.

The statements are a consensus of faith among those uniting to form the new church and those who will enter the fellowship at a later time. They affirm the basic content of our faith and seek to disclose the spirit and describe the perspective in which this faith is to be viewed.

The statements raise a standard or flag under which all those of like faith may gather. Since such consensus of faith is required for union it is also conversely true that when such consensus is achieved, failure to acknowledge such unity, is wrong.

The statements seek to relate the practical life of the church to its doctrinal subscription. This emphasis is becoming increasingly important in our modern American situation. As a result an attempt has been made to state the classical Lutheran insights in the language of the day and to answer questions relevant in the life of the church today.

The statements seek to affirm and to preserve the evangelical character of the church. While the necessity and importance of laws and codes are recognized, we affirm that the life of the Christian fellowship rests on the good news of God's grace and fellowship in Christ Jesus.

Having made these affirmations, we may now state that the doctrinal article is also a legal code and standard of discipline. Where consensus and affirmation of this faith are lacking fellowship is inappropriate. The doctrinal statement is the final and rightful test of the propriety of membership.

JCLU Committee on Doctrine
and Living Tradition.

83rd Annual Convention of the American Evangelical Lutheran Church

August 9-14, 1960

The 83rd annual convention of the American Evangelical Lutheran Church will be held at the Westminster Presbyterian Church, 1301 Kimball Avenue, Waterloo, Iowa, beginning with a worship service Tuesday, August 9, 8 p. m., upon the invitation of St. Ansgar's Evangelical Lutheran Church, 1122 West Eleventh Street, Waterloo, Iowa.

The business session of the Church as well as all the main meetings and services will be held at the Westminster Presbyterian Church. The business sessions of the convention will begin Wednesday, August 10, at 10 a. m. Registration for all pastors and delegates as well as visitors will take place at Westminster Church. Noon and evening meals will be served in the dining room there; breakfast will be served in St. Ansgar's Church.

All congregations of the American Evangelical Lutheran Church are urged to be represented at the convention by delegates chosen according to the by-laws of said Church. All pastors are likewise urged to attend. Regarding election of delegates to the convention the AELC constitution Articles VIII and IX apply as well as By-Laws Article V, 7a, b, c and d.

May I quote also by-laws, Article 6b: "Each congregation shall submit in writing the names and profession or occupation of its delegates to this credentials committee by July 15." The name and address of the credentials committee chairman is: Mrs. Herlov Olsen, 1127 Grant Avenue, Waterloo, Iowa.

The convention will deal with all business submitted to it for action according to the rules governing the convention. All reports from the various institutions, missions, councils and committees as well as the presidents of the nine districts must be in the hands of the president of the AELC by May 20 in order that they may be printed in the Annual Report and distributed to the congregations and pastors for their study in due time before the convention.

Any member of a congregation, any congregation or pastor of a congregation may submit topics for the consideration of the convention according to Article VIII, 5. Such topics must be in the hands of the president in time for publication in the July 5 issue of LUTHERAN TIDINGS.

The question of merger with the Augustana Lutheran Church, the Suomi Lutheran Church and the United Lutheran Church will doubtless be the foremost issue facing the convention. Copies of the four main merger documents have been distributed to all pastors of the AELC and to all congregations, one copy for each possible delegate and pastor, in order that these or any other members of the AELC may study same in order to be prepared to vote on the merger issue. A copy of "Agreement of Consolidation" will be sent by mail to each individual pastor and delegate according to legal requirements approximately one month before the convention. It is therefore imperative that names of all delegates be sub-

mitted to the credentials committee as soon as this is possible.

Members and friends of the AELC are invited to attend the meetings and services of the convention. The facilities of the Westminster Presbyterian Church are very spacious and comfortable. St. Ansgar's Lutheran Church will make the necessary announcement concerning lodging and meals of delegates, pastors and guests.

May God through His word and spirit prepare our hearts and minds for participation in the affairs of the convention. May He guide us to face the serious decisions and weighty actions placed before this convention in order that His will may be done in all things.

Alfred Jensen.

Des Moines, Iowa
May 2, 1960

Convention Invitation

The pastor and members of St. Ansgar's Lutheran Church, Waterloo, Iowa, take pleasure in inviting pastors, delegates and friends representing congregations of the American Evangelical Lutheran Church to attend the 83rd Annual Convention to be held in our city, August 9-14, 1960, according to plans announced by the synod president, Dr. Alfred Jensen. We do believe that the facilities of our congregation, the facilities engaged at Westminster Presbyterian Church, and the accommodations offered by neighboring AELC congregations will amply provide for all who desire to participate in the convention.

Before May 15th our Registration and Credentials Committee will mail to each congregation such information as may be needed by those who would register as delegates or guests for the convention. This mailing will include registration cards, information on motel and hotel accommodations for those who desire same, and information on rail, airline and highway routings to Waterloo, Iowa.

May we remind you that provisions of the synod by-laws call for all delegates to be registered before July 15. We urge you to honor this provision in order that local committees can make the finest preparations for your arrival. All registrations should be mailed to Mrs. Herlov Olsen, Registration and Credentials Chairman, St. Ansgar's Lutheran Church, 1122 West Eleventh, Waterloo, Iowa.

We can assure you that we shall do our very best to act, for the first time in our congregational history, as good synod convention hosts in a year when every member of the American Evangelical Lutheran Church is hoping and praying for God's blessing upon this decisive convention.

Sincerely,

Roger P. Olesen, President of the Congregation
Axel U. Larsen, Convention Committee Chm.
Richard H. Sorensen, Pastor.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

Convention Plans Made

National Workshop and Convention! Withee, Wisconsin! November 4, 5 and 6! Will you be there??? The theme this year: "...a still more excellent way."

Why start planning so early? Why, so that every one can be sure to participate in the most exciting and inspirational activity of AELYF! And this year will be no exception! Listen to some of the plans:

1. Youth representatives of Augustana, Suomi and ULCA (the other three merger bodies) will be at the meeting to talk about what they think and do.

2. Keith Davis, who will spend the summer in Europe, attending various meetings and the European Ecumenical Youth Assembly at Lausanne, Switzerland, will give us a report of his travels.

3. President and treasurer will be elected.

4. The new participation in YOUTH PROGRAMS will be discussed.

5. And many more things you haven't even thought of!

The theme is taken from I Corinthians 12:31. "But earnestly desire the higher gifts. And I will show you a still more excellent way." Paul then goes on to speak of love as the greatest abiding force in the lives of Christians. We'll be studying, learning, discussing in and around our theme, so start reading the chapters around it now.

AELYF Doin's

Omaha, Nebraska: The LYF here served an Easter breakfast for the congregation on April 17. The response was excellent. The future looks bright.

Hay Springs, Nebraska: On June 5, we plan to have a party in honor of our Confirmation class. Five young people will become "senior members" at that time. Highlighting the party will be a wiener roast and hayride. Our "junior members" are looking forward to junior camp at Nysted, Nebraska, July 10-15. Last year, we sent 18 boys and girls.

Cozad, Nebraska: On Sunday, May 8, and Monday, May 9, at 8 p. m., our youth group presented the three-act farce, "A Ready Made Family." The play, written by Jay Tobias, was directed by Mrs. Ralph Boilesen. In the cast were Peggy Sorensen, Lonnie Buckley, Ivan Abbott, Joanne Kjar, Julianne Brake, Karen Sorensen, Robin Smith, Judy Knudsen, Gary Lindgren, Eunice Spradlin, Donald Abbott and Jimmie Houborg. The community enjoyed the play and the young people had a lot of fun doing it.

Award Winners Announced

The AELYF National Board announces the winners of the Lutheran Youth Leadership Awards as Miss Donna Jespersen of Cedar Falls, Iowa, and Miss Karen Knudsen of Grayling, Michigan. They will receive \$200 each to be used at a Lutheran college this fall. The money is made available by the Lutheran Brotherhood Insurance Company.

Both girls are daughters of pastors in our synod and both plan to attend Grand View Junior College. The awards are made on the basis of leadership shown in church, school and community activities and scholastic achievement.

Chosen as first and second alternates if either one or both of the above cannot accept the award are Miss Sonja Hansen, Tyler, Minnesota, and Mr. Eilif Jespersen, Circle Pines, Minnesota.

Family to Host Exchange Youth

The committee of the International Christian Youth Exchange has announced that Mr. and Mrs. Harold Petersen of Des Moines, Iowa, will be hosts to Mr. Anders Tyrberg from Vittsjo, Sweden for the coming year. The Petersens, Luther Memorial congregation of Des Moines and AELYF will sponsor Anders jointly.

Anders comes from a village of about 1,000 people. He is very interested in music, playing both piano and the trumpet.

While in America, Anders will attend Lincoln high school in Des Moines. He will be "one of the family" at the Petersens, learning how we in America live, act and think. There is a possibility that he will be available for some speaking engagements, but we must remember that he will be adjusting to a new culture and will be just as busy as any high schooler.

Notes From the Board

DUES: Many have not yet paid their National Dues. Please take care of this immediately as it takes money to run an active program such as ours. Your money should be sent to Miss Ellen Ellgard, 715 Shawnee, Des Moines 13, Iowa. Note new address.)

OPERATIONS INTERNATIONAL: The committee, in consultation with Missionary Harold Riber, has voted to give \$500 toward a new corrugated metal roof for a school building where Gora Tudu is teaching. The Indian Government will pay the salaries of teachers in school buildings which have such roofs, but will not if metal is not used. Thus, we hope to be helping India to help themselves.

COZAD JOINS AELYF: The young people of St. John's Lutheran Church, Cozad, Nebraska, have been accepted as members of AELYF. This is a joyous occasion for all of us. Congratulations to Cozad!

PAGING YOUTH ADDRESS CHANGE: Your editor and his wife and son will be moving to 512 East Washington Avenue, Bridgeport 8, Connecticut, about June 4. Please change the address on your mailing lists.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Subscription Report

I am happy to report more subscriptions to Lutheran Women. District III reports a total of 116 from five congregations and District I and VII report 15 more.

I have been hearing some favorable comments about the new magazine. For example: one woman told me that her interest was immediately aroused when she saw the article in the March issue about Protestant Women of the Chapel. Her daughter is the wife of a serviceman and has been active in "Protestant Women of the Chapel" both overseas and here in the states. The magazine is a new experience for our women of AELC but I believe we will look forward more and more to receiving each issue, as we become better acquainted with one another through reading and discussion.

E. P.

WMS Meeting at "Fellowship Week End"

Fellowship Week End at Nysted, Nebraska, April 22-24 was truly an inspiration. This fellowship was a combination of many wonderful things. The singing, devotions, lectures and worship enriched all who attended. There was also the pleasure of meeting old and new friends. We would like to take this opportunity to thank all who took part in the program and also everyone that had a part in planning the week end.

The WMS meeting was held from 11 to 12 noon. Mrs. Aage Paulsen, District VII president, opened the meeting with devotions. Mrs. Clifford Jensen, District secretary, read the minutes of the district convention at Danevang, Texas. Mrs. Rigmor Nielsen, District treasurer gave the treasurer's report to date. She stated that District VII has contributed \$618.88 to various funds since September. She reminded us that District dues, (15c per member) are due in October and should not be sent in later than January 1. National WMS dues, (\$2 for each organized Aid) should be sent in January 1.

An interesting report from the national board meeting held in Chicago was given by Mrs. Paulsen. She asked us to encourage gifts to the Scholarship Fund, Home Mission Fund and Santal Mission. If the WMS is to have credit for contributions to the Santal Mission, it should be sent to the district treasurer. If the congregation is to receive credit, the money should be sent through the congregation treasurer.

We understand that Mrs. Ruth Youngdahl Nelson has accepted the invitation to speak at the WMS meeting at the national convention in Waterloo, Iowa. Mrs.

Nelson is a noted speaker and a charming personality. We are all looking forward to meeting and hearing her.

The WMS program for the district convention, to be held at Rosenberg, was planned. The desire for a district ladies' chorus was expressed and plans will be made for the same. Also hope to present a skit promoting LUTHERAN WOMEN, and ask a speaker, from one of the other women's groups in the synods looking toward merger.

Following the business meeting, Mrs. Otto Hoiberg, Lincoln, Nebr., (who, with her husband, Dr. Otto Hoiberg, recently returned from two years at Ankara, Turkey) spoke on "Women of Turkey." Her lecture was very interesting and informative and was presented in a delightful and gracious manner. We are gratefully indebted to Mrs. Hoiberg for accepting our invitation.

The meeting closed with the singing of a hymn. Our only regret — time went too fast.

Evelyn Jensen,
District VII Secretary.

From All That Dwell

From all that dwell below the skies
Let the Creator's praise arise:
Let the Redeemer's name be sung,
Through ev'ry land, by ev'ry tongue.

Eternal are Thy mercies, Lord!
Eternal truth attends Thy Word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

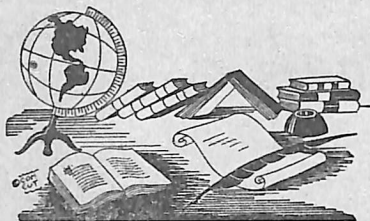
— Isaac Watts, 1719.

Race Relations

We are all now in the same boat, on board this small atom-bomb-haunted planet.... Here is a common human plight that is more serious even than the possession of atomic weapons, because it is our moral plight that makes our physical weapons dangerous. Here is ground for a humility that lies deeper than the various superstructures of mankind's religions and ideologies. Here is a problem that is common to all human beings as such. Cannot we cooperate to cope with it, without prejudice....!

Arnold Toynbee.
In The New York Times Magazine.

OPINION AND COMMENT



AT THE RECENT discussion on "population explosion" held during Pastors' Institute in Des Moines, it was pointed out that perhaps one solution to the earth's over-population lies in inter-planetary exploration and the possible colonization of other worlds. The prospect intrigued us and we have done a little research on the matter. In view of the following facts, it does not seem likely that this avenue of relieving population pressure will be open very soon. To make the facts understandable, let us suppose that one could travel around the world for 25 cents. (1 cent per thousand miles.) One cannot, of course; probably the cost is five thousand times that much. But if one could travel for a penny for a thousand miles, it would cost about \$2.38 to travel to the moon. To go as far as the sun, the travel bill would be \$930. And even at this fantastically cheap rate, it would cost \$260,000,000 to go as far as the nearest star (other than our sun). A University of California professor said recently that any practical estimate of the cost of general travel to the moon might run at about \$3,000,000 per person. He said further that travel to other points in the universe or beyond it seems unlikely within the present sphere of our knowledge, because even at today's fantastic speeds via rocketry it would take 350 years for man to reach the nearest start (other than our sun). What kind of rigorous population control would be necessary en route on such a journey? Could the necessary education of whole new generations take place in such highly-confined vehicles? On arrival, the occupants would look back on their take-off from earth as almost ancient history. The whole prospect seems at this time subject matter for fiction only, and hardly any kind of practical solution to today's urgent needs.... While one's head swims at such contemplations, one is steadied again by the thought of One who said "That where I am, there ye may be also." The same Person said, "Lo, I am with you always, even unto the consummation of the age."

MEANWHILE, population explosion is a serious problem. UN demographers tell us that 600 years of present rate of growth would mean that on the whole face of the earth the density of the population would be twenty times that of New York City. Clearly, something is going to happen before the human mass becomes so unmanageable as that. Gloomy prophets of doom hold with Malthus that the holocaust of war will keep populations in balance. A nuclear war might mean a complete new start for the human race, if such were within the design of God. But meanwhile, our Christian duty is to use our intelligence on the highest levels of ethics to care for the immediate needs of those living right now under their almost unthinkable burdens of malnutrition and lack of living space. Responsible parenthood probably also lies somewhere within the answer. The Christian faces a situation

where he desperately needs ethical help for conditions which the human race has evidently not faced before. What, for example, is the ethic of international relations, of war and peace in the atomic age? It is a wholly new problem. What is the economic ethic for our society of high productivity? What is the ethic of reproduction in over-populated lands? Such are the major practical problems of our time for which there are really no traditional answers.

CARL our bewildering custodian of church grounds, burst in on us with the news that the summit conference in Paris has just been scuttled. The Russian leader, furthermore, had withdrawn his invitation for Eisenhower's visit to Moscow. Carl was agitated. "What d'you think about that, pastor? Seems to me the whole situation is gettin' out of hand."

"It certainly is not reason for rejoicing, Carl. I don't know what to make of it. I am going to wait to find out more, and to hear what some of our more sensible leaders have to say about it."

"What about this spying we've been doin'? It sure shocked me."

"We all have known we have an organization for spying. I guess we should not be surprised that it is functioning. The aviator was flying between 15 and 20 miles up. If he had been able to fly 200 miles up, like the Russian space vehicle, I guess no-one would object. The Russian vehicle is passing over our continent regularly right now. It is perhaps a matter of degree."

"You've got a point there, pastor. No-one is any purer than anyone else in this business. I guess they named that airplane right."

"What do you mean?"

"The spy plane is called the 'You-too'."

"Hmmm.... Carl, our church needs delegates to the national convention. Have you given any thought to going?"

"Can't get away in August, pastor. I'd like to go. It's goin' to be a pretty important meetin', isn't it?"

"Very important. We need the best people present that we can get. The church here can certainly get along without you in August. You are up on things. I think you'd make an excellent delegate. You read our papers. You speak your mind on things. You are just the one we need."

"Well, the missus and I promised to take care of the grandchildren during August, while our daughter is on vacation. So we just can't go.... Besides, them big meetings make me too nervous. I get fidgety sittin' there strainin' my ears all day."

"Come, now, it can't be as bad as that. Those are exciting things happening at our conventions. There is seldom a dull moment.... Did you ever try relaxing? You ought to learn how to relax, Carl."

"I tried it, pastor, but I gave it up. It got on my nerves."

That was a typical Carl-type paradox, so we simply smiled and turned back to our desk.

Example is not the main thing in influencing others. It is the only thing!

—Albert Schweitzer.

Freedom to Reform the Church

FRED MUESER

*Another in the Series of Articles on the
Minneapolis Meeting, LWF. Dr. Mueser
is Professor of Church History, Capitol
University.*

Not long ago one of the Lutheran church papers in this country published an article on recent developments in Christian art. The sympathetic spirit with which the author approached modern religious art caused a mild explosion among the readers. Both author and editor were berated by some and defended by others for publishing a modern painting of Christ on the cover of that controversial issue. Many letters insisted that such innovations had no place in the church.

In other areas of church life drastic experiments are also under way. New translations of the Bible greet us almost monthly. Church services are very different from the good old days. Laymen are being asked to do things which for generations had been the pastor's responsibility. Insights of modern psychology and the physical sciences are being incorporated into Christian theology. Evangelistic ventures which had long characterized the so-called "sects" are now appearing in our congregations.

Is this right? Dare we introduce such changes into the church? Who has the right to throw out time-honored customs and to change what is dear to us in our church?

The Lutherans who attended the Lutheran World Federation Assembly in Minneapolis in 1957 gave much thought to the subject of change within the church. Their summary statement "Freedom to Reform the Church" reminds us that under Christ's Lordship some things in the church **must be** changed while others dare **never be**.

The one thing which no one may change is the Gospel. Without the message of Christ's redemptive life, death, and resurrection there can be no Christians. Without the message of God's concern for the lost, His gracious offer to receive us sinful though we are, and to pour His Spirit into us, there can be no church. This message about God, from God, is the foundation of the church. Undermine that and the Church collapses or at least remains weak in spite of attempts to spot-patch and redecorate it. No one in any age has the right to change the message of the Gospel. It is eternal. It is God's chosen way of letting us know Him and of making us His new creatures. The Gospel is not just God's advice on what we are to believe. It is the power of God unto salvation that changes us from self-centered rebels into reconciled sons. Because this Gospel is God's property we have no right to judge it or alter it. It is to judge and change us. It is always the judge of the church.

This apostolic tradition in which the living Lord Himself reigns and acts remains sovereign and unchangeable throughout all ages. In every generation the church must be confronted and

judged by this apostolic message. This is her ongoing reformation. (LWF Theses III, 4)

That's what happened in Luther's day. The Gospel which had been partially buried in the medieval church again came to the fore and produced a partial cleansing of the church. Apart from this recovery of the Gospel the Reformation has no spiritual meaning. Its essence is not rejection of priests, pope, confession and indulgencies, but recovery of God's Word and its promises through which God establishes a new relationship between Himself and the person who trusts them.

Unfortunately, however, reformation is not a once and for all affair. Like the individual Christian, the church is never static. It alternately progresses and retrogresses. At every moment the church is tempted to change the Gospel so as to make it more acceptable to men. The church of our day, too, faces this temptation and does not always resist it. Some men soft-pedal Christ's divinity and atonement. Others pervert the Gospel's goal of changing men's hearts into a mere change of their beliefs. Again, the Gospel is proclaimed in such a way that men are led to think that they merit God's favor by believing it. Still others try to use the Gospel to attain their own selfish ends — peace of mind, prosperity, immunity from hardship and suffering. Whenever the Gospel is changed or hidden reformation is needed.

Reformation... is a protest against human traditions in the church which pervert the Gospel of Christ. (III, 5)

The church everywhere has only one great responsibility, namely the Gospel — faithfully to live in it, and faithfully to express it in word and deed. Anything that hinders either of these perverts the Gospel and ought to be done away with!

But who is to do the changing and how is it to be done? Because the recovered Gospel is the only thing that really produces reform, cleverly conceived programs for revival will not do it. No one has yet discovered a sure-fire technique for improving the spiritual level of a congregation in a set period of time. The zeal of young enthusiasts to clean out the rubble in the church will not do it. Even Luther did not set out to reform the church. He was actually surprised when his study of the Word thrust him into leadership of a great movement. He once said that if he had known what lay ahead a thousand horses could not have dragged him to it! Nor will loud bemoaning of the state of the church and bitter criticism of those in error produce the necessary improvement. Demanding that people who need inner reformation change themselves is like commanding a person to live before he has been born. Even the attempt to return to the

pattern of the Protestant Reformation is not the answer. Reformation does not come by copying the past — not even the good things of the past.

Yet most of us are much better at all these things than at that activity which is the real source of reformation — returning to God's message, living in God's message, listening to it, submitting to it, being changed by it, proclaiming it, praying for its universal recovery, and seeking to live it out in word and deed in the very place where God's providence has put us.

Listening obediently to the Scriptures, abiding in the apostolic tradition, and free to respond to the demands of our time, the church trusts the Holy Spirit to guide her to confess her faith rightly and relevantly. (III, 8)

...the church cannot be content with timid lamentations. She must pray for the gift of the Holy Spirit that she may be empowered with humility, wisdom, courage. This is her promised renewal. (III, 11)

There is no other way. When these things happen among Christians the church will be changed for the better because God has promised that His Word will not return unto Him void but will accomplish that which He pleases. Our primary freedom is not to change the church but to be changed by the God of the Gospel.

Although the Gospel never changes, the way in which it is proclaimed can change radically from age to age. Today we are to express it in the best possible way so that it will be clearly understood and so that it may most forcefully strike the minds of men. Martin Heineken, in **Christ Frees and Unites**, says that the unchanging Gospel must sometimes be expressed differently in new situations in order that it may say the same thing it has always said! There is some evidence that we need such reformation today.

Probably no other church emphasizes justification by faith as does ours. Luther called this the article of faith on which the church stands or falls. All Lutheran synods and most Lutheran pastors proclaim it zealously. Why, then, is there so little understanding or appreciation of the great mercy of God that promises salvation and the assurance of salvation to the believer? An alarmingly high percentage of Lutheran young people of high school age indicated in a recent nation-wide survey that they had no real understanding of justification and no confidence that they were saved. They had been exposed to the message for years but had not really experienced it. The catechism's statements are clear. Our pastors generally teach and preach well. Why are not the results of this wonderful message better? Why is the full response of trust, love and gratitude so rare?

A Lutheran woman whom I visited recently is dying of cancer. She knows she doesn't have long to live. The first few moments of our conversation reveals that she does not fear death. The fourteenth chapter of John is her favorite. Yet in trying to explain the reason for her composure she mentioned only her life-long church membership and Christian ex-

ample — never the promises of God to bring us safely through life and death to Himself. She had assurance but she really did not know why.

Every pastor could repeat similar experiences which indicate that more effective ways of passing on the Gospel are badly needed. Bold, but humble experimentation is called for in our day if we want to be faithful to the Gospel. This message is too important to be missed! Perhaps those who we think reject the Gospel haven't ever really heard God's message clearly. If those who hear our words do not understand what God's Word to them is then perhaps we need to examine the way in which we express it. Simply to repeat it more loudly in the same old way is not the answer. The luxury of becoming disillusioned and ceasing to proclaim it God does not allow.

A better answer is work and more work, prayer and more prayer, thought and more thought, so that the message of the Way, the Truth and the Life may become more effective. A new return to the Gospel, new appreciation of it, new attempts to express it in meaningful ways are necessary. The new translation of Luther's catechism soon to be published and the review of the whole Lutheran approach to confirmation being conducted by many pastoral groups are expressions of this spirit. To say "We must retain the things I happen to like" or "We must do it as it was done when I was a boy" is to put self and sentiment ahead of the Gospel.

Could part of the reason for the misunderstanding of the Gospel within our churches be that we too often appeal to the listener's natural selfishness? Do you desire entry into heaven (not because God is there but because the other alternative involves considerable personal discomfort) — then believe. Do you want peace of mind, the power of prayer to help you achieve your desires, happier family life, a stronger nation? Then believe. Use the Gospel for your own purposes! But the Bible asserts that those who receive the Gospel are to live not for themselves but for Him who died and rose for them. God's glory is to be our only aim. The Gospel does not promise to satisfy our desires but to root them out and to replace them with the mind of Christ, who came not to be served but to serve. Can we proclaim the Gospel of God's love without leaving the impression that God is waiting to be used by us? Is more emphasis upon God and His will and less on us and our needs and desires part of the answer? Ought we be more concerned than we have been about **being** a part of God's love to men instead of **talking** so much about it?

It is not enough to affirm that we are saved by God's grace in Christ. This great truth must be translated into a variety of words, attitudes, and deeds that drive it home with saving force in the souls of men. The fact that our theology is right but the results often poor may indicate the need for some such present-day reformation.

Every aspect of Christian activity and church life stands under this edict — contribute toward better expression of the Gospel or forfeit your right to exist!

(Continued on Page 14)



To be furious in religion is to be irreligiously religious.

—William Penn.



Announcing Grand View Junior Camp

July 17-23, 1960

The twenty-first annual camp for juniors will open for boys and girls of the ages 12 through 15, on July 20, 1960 at Grand View College.

A Typical Day

- 7:30—Day begins
- 8:00—Breakfast
- 8:30—Labor details
- 9:00—Devotions and Bible study
- 10:00—Recreation and crafts
- 12:00—Dinner
- 12:30—Relax
- 1:30—Suit yourself, free time
- 2:30—Swimming
- 4:30—Singing
- 6:00—Supper
- 7:00—Singing games
- 8:00—Evening program (discussions, talks, skits, movies)
- 9:00—Refreshments
- 9:15—Campfire and evening devotions
- 10:15—Day ends

Meals will be served to campers beginning with supper Sunday, July 17, and ending with dinner Saturday, July 23. Campers are to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **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	\$ 5.00
Room and board	10.50
Insurance50

Total cost for one week is\$16.00

Early enrollment assures you of a place. Be sure to give your age. Your card or letter should be in Des Moines by July 7, if possible. Write to: Junior Camp, Grand View College, Des Moines, Iowa. 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.

Please note: The camp ends on Saturday this year rather than on Sunday.

OUR CHURCH

Kimballton, Iowa. Pastor Holger Strand-skov delivered his farewell communion sermon to the congregation of Immanuel Church here on Sunday, March 27, 1960. In the evening a farewell party was held in the town hall honoring the pastor and his wife for their 40 years of service in the ministry, and to bid them "bon voyage" on their trip through Europe. In spite of bad roads, the town hall was filled with people from the congregation and community. A purse amounting to over \$350 was given the honored pair and also "thank you" gifts from the Women of the Church. The Strandskovs held a household sale on March 29 and left the community on April 1. We all wish them much health and happiness in whatever they choose to do. As of this writing, the congregation has no pastor. Ralph Andersen, from Grand View Seminary, will serve the church during the summer. — (Contributed)

Tyler, Minnesota. Pastor and Mrs. Enok Mortensen have left on an extended trip to California where their son was to be married May 7 in the Navy Chapel on Treasure Island, San Francisco. On May 15, Pastor Mortensen addressed the congregation of his former church in Salinas, and on May 18 was scheduled to speak in Solvang. He then will go to Los Angeles where he will preach at Danish services, and give an address in the evening on May 22.

Junction City, Oregon. Members of the junior choir here have chosen for their special Christian service to adopt some of the residents of Sunset Home (for the aged) in Eugene, Ore., as their own "grandparents." Now the youngsters, ranging in age from 7 to 13 years, send greeting cards and letters to their "Grandma" and "Grandpa" while once a week in small groups they visit them at the home. They read and sing to their special grandparents, take some of them for short rides in their wheelchairs, sing hymns to those in the infirmary, and then gather with their grandfolds about the piano to sing with them until supper time. Recently the entire choir of 32 members visited the home to present a short service. The choir is directed by Mrs. Elmer Andrews, and Pastor Arnold Knudsen is the minister.

Des Moines, Iowa. After 65 years in Des Moines, our Seminary is now about to move to Maywood, Illinois. On May 18, members of Luther Memorial Congregation here gathered to honor the long relationship, and the Seminary, in a fellowship evening. Eleven of the women of the church attended the WMS Spring Fellowship Day in Ringsted recently. Dean Kildegaard, who has been serving the church as temporary pastor, will relinquish these duties to Seminary student Harald Sorensen starting in June. The congregation meanwhile is not sending any letter of call until late in the summer.

Fords, New Jersey. Members of St. Stephen's church here were overjoyed to be able to use their new church for the

first time on May 15. Due to necessary final touches, including landscaping, the formal dedication has been postponed until October. The first service in the new church was a confirmation service. The church formerly was located in the heart of Perth Amboy.

Los Angeles, California. A "benefit dinner" (free, but with donations received) netted over \$450 for the Solvang Home for the Aged. This is an annual event held in Emanuel Church and over the years has brought almost \$5,000 in cash directly to the home. On the program for the evening, Mr. Donald Figge, an artist for a Culver City studio, presented his film "Cain," an outstanding color travel film with emphasis on the "problem of humanity." Mr. Figge recently completed a round-the-world tour, and his photography of the brotherhood of man was outstanding in every way. His commentary consisted largely of Biblical quotations appropriate to the theme of each scene, and he had added a "sound-track" (tape recording) of fitting music, which brought the whole performance to professional calibre.

Newark, New Jersey. Merger of the congregation here with a nearby ULCA church was discussed at a joint meeting of committees from the two churches. Bethesda Church has long had the problem of maintaining an adequate church program with too few members. No success was had in trying to find a new location for rebuilding. The congregation is served by Donald Baron.

Waterloo, Iowa. During three last Sundays in May, the worship services at St. Ansgar's Church here are to be recorded and broadcast over a local radio station in the evening of the same Sunday.

Askov, Minnesota. Volunteers of the congregation here put a new roof on the parsonage recently, including new rain gutters. The old roof had lasted since 1922, almost 40 years. When weather permits, the parsonage is also to be painted.

Watsonville, California. Our church here is busily preparing for the coming District Convention, May 27-29. The new church is to be dedicated at services at 3 p. m., with Pastor Paul Nussle, Salinas, who is district president, giving the address. Pastor A. E. Farstrup, synod vice president, will officiate.

Marlette, Michigan. Pastor James Lund and his wife will be spending the summer abroad. They will return from Europe next October. Pastor Lund has had an active "retirement," serving as associate pastor in our several congregations in this area. Pastor Robert Fallgatter, formerly of Wilbur, Washington, is now pastor.

New York, New York. Mr. Herluf Jensen, General Secretary of the National Student Christian Federation, has had articles in recent issues of two highly respected religious papers, "Christianity and Crisis" (May 2) and "The Lutheran" (April 21) dealing with the lunch-counter demonstrations against racial discrimination. Mr. Jensen is the son of synod president Alfred Jensen.

Arab Children Receive Dorcas Project Garments

New York—(NLC)—Nearly 100,000 new Dorcas Project garments have been received for distribution among Arab refugee children in Jordan, according to the Rev. Ove R. Nielsen, assistant executive director of Lutheran World Relief.

LWR, the material aid agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, sponsors the Dorcas Project which provides new clothing made by Lutheran women's groups in the United States for distribution among Arab refugee children.

Of the 50,000 garments thus far distributed, children at the Beit Sahur Lutheran School, the Talita Kumi deaconess orphanage at Beit Jala, and at other church-related institutions have been among the many who have received the clothing.

In addition, a large number of the garments have been distributed through the United Nations Relief Works Agencies in UNRWA schools in west Jordan. Plans are now underway for further distribution to small children in east Jordan.

Freedom to Reform the Church

(Continued from Page 12)

Get ready to be replaced! You are expendable! Everything except the Gospel itself may be changed for the sake of the Gospel.

The church is holy, but no one form of the church organization is. Christian fellowship is godly, but no congregational organization has a permanent lease on life. Worship is pleasing to God, but no one form of it has automatic value unless it expresses the Gospel and helps men to see it. Christ is holy but the art forms in which Christian imagination visualizes Him are not. God's message is holy, but no one translation of the Bible is sacrosanct, nor is any hymn or catechism.

The Formula of Concord recognizes that the church of God has power and authority to change everything related to its external function — its worship, organization, ministries, and methods of work when the circumstances call for it.

The church, however, is always plagued by an ego-centric conservatism which insists that things must stay as they are because we are used to them. This conservatism is not born of the Gospel. On the other hand, there are those in the church who for selfish reasons or simply because of their personal love for novelty want things to be different. Both groups must remember that the church does not exist for me and my whims. It is God's household. Whatever in its heritage contributes toward the Gospel's advance in the hearts of men and on the frontiers of the world must stay. Those parts of the heritage whose usefulness was waned as the times have changed must be tested. And those traditional aspects of church life which have become barriers to the effectiveness of the Gospel must be done away with.

Courage and experimentation, trial and error, are not only permissible but neces-

sary in the church's life and witness. Such efforts must, of course, spring from deep insight into the Gospel and have the motive of bringing all-things into subjection to Christ. In the process, differences of opinion on how this can best be done are bound to result. Those in whom the Christ of the Gospel lives can welcome such differences in love for the Gospel's sake.

AELC Commission on Lutheran Unity

(Continued from Page 5)

view or custom upon this church. While striving to elevate standards of taste and practice in worship, the commission shall remember that it is not necessary that human traditions, rites or ceremonies, instituted by men, should be everywhere alike."

If merger is voted upon favorably by the AELC, our delegates to the constituting convention of the Lutheran Church in America (June 1962) will be chosen at the 1961 AELC convention. Also assuming that merger takes place, our synod, as well as the others which vote for merger, will hold a final convention in June, 1962, immediately preceding the constituting convention of the new church.

The consensus among the commissioners was that the constituting convention of the LCA should be held in Chicago or in some city in the Midwest. The chairman will convey this expression to the Steering Committee of the Joint Commission on Lutheran Unity for consideration by that group.

Between now and convention time in August, there will be a number of articles of information on various phases of the structure and the life of the new church, in LUTHERAN TIDINGS. By reading these and the "Official Documents," as well as by attending congregational meetings at which the merger is discussed (in the case of most congregations by a member of our commission), each and every member of the American Evangelical Lutheran Church has the opportunity to inform himself on the whole merger issue, and this will enable the 1960 convention to make a representative and responsible decision on the question.

A New Beginning for Old Believers

(Continued from Page 2)

through Church World Service have been greatly appreciated in the Old Believer villages. Barbed wire, to keep cattle away from fields and gardens, nails, seeds and precious fertilizer have been gratefully used.

Between one and two thousand Old Believers are still in China, anxious to immigrate. Some are already in Hong Kong, others are still waiting for exit visas to Australia, Chile, or to Brazil. Wherever they go they ask only an opportunity to re-create the happy, self-contained communities they knew in Russia and later in China — villages in which they can pray, fast, marry, work, rear their many children and die in the faith to which they have clung through the turbulent centuries.

Church News from Around the World

ANGLICAN LEADER ON FAMILY PLANNING

(London)—Bishop Stephen Bayne, chief executive officer of the Anglican Communion, has defended the use of the new oral contraceptive pills now being sold in Britain as "not an affront to the Christian conscience."

"If acceptable on other grounds, they will offer a simple and inexpensive means of family planning, which is of urgent importance in areas of the world where the population is running wildly and painfully ahead of current resources of food and housing," he said. He added:

"Christians have every right to use the gifts of science for proper ends. The means of family planning are in large measure matters of clinical and aesthetic choice, subject to the requirements that they may be admissible to the Christian conscience."

The bishop spoke in his capacity as chairman of the Family Planning Committee of the Lambeth Conference, consultative assembly of the Anglican communion, which in 1958 approved medically endorsed and "morally acceptable" methods of birth control.

EPS, Geneva.

U. S. WELCOMES LUTHERAN BOY AS MILLIONTH MIGRANT

New York—(NLC)—An 11-year-old Latvian Lutheran boy was reunited here with his mother and two younger brothers amid greetings from a host of dignitaries as the one millionth person to be resettled overseas by the Intergovernmental Committee for European Migration (ICEM).

On his arrival at Idlewild Airport on May 10, little Andrejs Suritis not only received a warm welcome from representatives of Lutheran Immigration Service, but found himself the center of special ceremonies in which federal and state leaders participated.

Among those present were Robert Gray, Secretary to the Cabinet, who greeted the boy on behalf of President Eisenhower; Senator Kenneth Keating of New York, Congressman August E. Johansen of Michigan, and John J. Bratton, acting chief of the U. S. office of ICEM.

LWF NEAR \$1 MILLION GOAL FOR WORLD REFUGEE YEAR

Geneva—(LWF)—With World Refugee Year nearing its close, 83 per cent of the Lutheran World Federation's \$1,000,000 goal for special WRY projects has been reached, Director Bengt Hoffman of the LWF Department of World Service announced here.

Contributions and pledges received from the federation's member Churches and national committees and other sources totaled \$836,000 on March 1, he said. The funds will be used for a series of refugee projects in Germany, Austria, Jordan, India and Hong Kong, over and above the regular refugee aid program of LWF/WS.

The total includes amounts from Lutherans in the United States, Germany, Sweden, Norway, the Netherlands, Argentina

and Chile, as well as the Oxford Committee for Famine Relief in Great Britain.

Dr. Hoffman said the department has received tentative assurances of contributions also from Lutherans in Australia and Austria, as well as of further funds from Sweden and Norway.

Special significance was attached to the effort of Austria's 393,000 Lutherans to raise 250,000 shillings (about \$9,600) for WRY purposes at home and abroad.

It was noted that while funds are still needed for refugee aid in that country, its Lutheran Church had decided that at least \$1,000 of the funds collected will for the first time be used to meet refugee needs in other countries.

Heading the list of contributions and pledges by countries is the United States, with \$500,000 assured by its LWF National Committee. The Swedish National Committee has already contributed \$32,000 toward a much larger amount which it expects to raise.

Norwegian sources have made grants totaling \$24,725 and expressed hope of increasing this amount, while a special Scandinavian committee for Hungarian refugees has given \$14,000. The Oxford Committee for Famine Relief has contributed a total of \$73,000 for selected projects in various refugee areas.

The LWF secretary for resettlement and material relief, Mr. Donald E. Anderson, said allocations are now being made of the funds received. The original division of the \$1,000,000 goal was:

—\$150,000 for Austrian projects: grants for housing and house furnishing and supplementary welfare assistance to make possible permanent local resettlement of "forgotten refugees."

—\$150,000 for West German projects: housing assistance and welfare grants for out-of-camp non-German refugees and aid to exile churches working with such refugees.

—\$250,000 each for Jordan and Hong Kong projects: medical and health services, self-help projects, vocational training, child welfare, educational assistance and material goods.

—\$200,000 for India projects: medical help, vocational training, self-support projects, and education assistance for displaced Hindus who fled from Pakistan after partition and are now concentrated in northeastern India.

THREE WOMEN ORDAINED PRIESTS IN SWEDEN

(Stockholm)—Three women have been ordained pastors of the Swedish Lutheran State Church for the first time in its history.

The consecration ceremonies signalled the beginning of a boycott of all their clerical activities in some dioceses of the church, which has split over the issue since the decision to ordain them taken two years ago by the church's General Assembly.

The three new ministers are: Dr. Margit Sahlin, 46, doctor of philosophy and bache-

lor of divinity, a member of the Central Committee of the World Council of Churches and director, since 1950, of St. Catherine's Foundation, an institute for training women church workers. She received her priest's certificate from Archbishop Gunnar Hultgren, of Upsala, the primate of the church, at a ceremony in the St. Catherine's Foundation;

Elisabeth Djurle, 30, a student counselor at the University of Upsala and parish worker at a church in Stockholm, which she will now serve in her new capacity. She was ordained by the Bishop of Stockholm in rites at the Stockholm Cathedral;

Deaconess Ingrid Persson, 47, a teacher at a church college for deaconesses for many years. She was ordained in the cathedral of Härnösand by the Bishop of Härnösand and will serve a parish in that diocese.

Opposition to the ordination of women has been spearheaded by Bishop Bo Gierst of Göteborg, who has announced a 17-point boycott programme and advised his followers to refuse to take part in services conducted by women ministers.

EPS, Geneva.

HIGHEST LUTHERAN CHURCH GETS ITS HIGHEST OFFERING

Las Paz, Bolivia—(NLC)—The highest Lutheran congregation in the world received the highest offering in its history at the cornerstone-laying ceremony of the German Lutheran church here.

The collection, which consisted of more than one million bolivianos (\$83.00) was contributed by some 120 members of the congregation who attended the service at the site of their new church building, close to 14,000 feet above sea level.

The Rt. Rev. Hermann Dietzfelbinger of Munich, Germany, Bishop of the Evangelical Lutheran Church in Bavaria, officiated at the service.

The La Paz congregation, which has been in existence for more than twenty years, was formally recognized by the Lutheran World Federation when its executive committee met in Porto Alegre, Brazil, in March.

Bishop Dietzfelbinger was in South America for this occasion, traveling afterwards through Argentina, Peru and Bolivia.

The new La Paz church building, which is modernistic in design, is on a 500 square foot lot which the congregation purchased. Its construction has been largely financed through the revolving loan fund of the LWF and through the German Evangelical Lutheran Church. It will accommodate about 150 persons.

Built on a hill, the church will have two levels, with the upper level serving as the sanctuary and the lower level for parish activities. All services in the new church will be held in German.

Spanish-speaking Lutheran services are held through the World Mission Prayer League in La Paz at the Methodist Church building. The German congregation has recently been able to contribute financial support to the Spanish mission for the first time.

Acknowledgment of Receipts by the Synod Treasurer FOR THE MONTH OF APRIL, 1960

For The Synod Budget:

Unassigned Receipts: (by congregation)	
Salinas, Calif.	\$450.00
Solvang, Calif.	750.00
Muskegon, Mich.	300.00
Bridgeport, Conn.	100.00
Askov, Minn.	100.00
Seattle, Wash.	478.45
Tacoma, Wash.	200.00
Bethlehem, Cedar Falls, Iowa	500.00
Newington, Conn.	150.00
Dwight, Ill.	225.17
Ringsted, Iowa	465.50
Watsonville, Calif.	127.87
White, South Dakota	142.00
Clinton, Iowa	200.00
Menominee, Mich.	81.20
St. Peter's, Cedar Falls, Iowa	18.66
Diamond Lake, Lake Benton, Minn.	200.00
Newark, New Jersey	60.00
Dannebrog, Greenville, Mich.	50.00
Trinity, Greenville, Mich.	193.00
Withee, Wis.	100.00
Omaha, Nebr.	195.00
Tacoma, Wash.	216.00
Edison Township, New Jersey	200.00

Pension Fund:

(by congregation)	
Menominee, Mich.	10.00
Dwight, Ill., Easter Sunday altar offering	73.63
West Denmark, Luck, Wis., Easter Sunday offering	77.75
Miss Johanne Petersen, Omaha, Neb.	5.00

For Santal Mission:

(by congregation)
Menominee, Mich., Bethany Wom-

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA
Return Postage Guaranteed

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.

May 20, 1960

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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

en's League	5.75
Congregation	19.50
In memory of Wallace Elkins, by the St. Paul Ladies' Aid of Bone Lake	
Ev. Luth. Church, Luck, Wis.	3.00
Alden, Minn.	35.28
Salinas, Calif., Guild and Congregation	71.00
Lake Norden, S. D., by Mrs. Emma Nielsen	10.00
Askov, Minn.	16.25
Pasadena, Calif.	7.00
In memory of Mrs. Andrew Due, by Lutheran Church Women, Cordova, Nebr.	7.60
In memory of Alfred Christensen, by Mrs. Don Plank, Greenville, Mich.	5.00
In memory of Anna Jorgensen and William Everette, from Trinity Luth. Church, Greenville, Mich.	10.00
Nathanael Sunday School, Dagmar, Mont.	9.76

April budget receipts from congregations	\$5,869.37
Previously acknowledged	\$16,772.49
Total to date	\$22,641.86

Other Budget Receipts:

Pastor's Pension Contributions:

Synod president	\$ 21.00
Synod vice president	1.25
Synod secretary	1.75
Rev. Ottar Jorgensen	24.00
Rev. Charles Terrell	21.00
Rev. Carlo Petersen	24.00
Rev. Niels Nielsen	9.00
Rev. Calvin Rossman	11.56
Rev. Harald Knudsen	9.00
Rev. Ivan Westergaard	14.34
Rev. J. C. Kjaer	27.00
Rev. G. Petersen	18.00
Rev. Harald Petersen, Luck, Wis.	7.50
Rev. Erik Moller	24.00
Rev. Paul Nussle	24.50
Rev. A. E. Farstrup	27.80
Rev. Arnold Knudsen	21.00
Rev. Edwin Hansen	21.00
Rev. Joseph Sibert	21.00
Rev. Enok Mortensen	45.20
Rev. Beryl Knudsen	21.00
Rev. John Christensen	17.50
Rev. Harold Petersen, Askov, Minn.	20.00
Rev. Thorvald Hansen	15.50
Rev. Ivan Nielsen	25.00

Total for April	\$472.90
Previously acknowledged	611.17
	\$1,084.07

Total budget receipts to date,	
April 30, 1960	\$23,725.93

Received for Items Outside of the Budget: For Lutheran World Action:

(by congregation)	
Nathanael Sunday School, Dagmar, Mont.	\$ 42.25
Salinas, Calif.	75.00
Salinas, Calif., for LWR	50.00
Askov, Minn.	43.60
Seattle, Wash.	147.50
Bethlehem, Cedar Falls, Iowa	100.00
Enumclaw, Wash.	145.20
Dwight, Ill.	39.00
Ringsted, Iowa	73.20

Watsonville, Calif.	24.30
Fredsville, Cedar Falls, Iowa	44.39
Menominee, Mich.	13.26
Diamond Lake, Lake Benton, Minn.	50.00
Mrs. Minnie Rasmussen, Dannebrog, Nebr.	5.00
Dannebrog, Greenville, Mich.	15.00
Junction City, Ore.	103.50
Trinity, Greenville, Mich.	44.00
Trinity, Greenville, Mich., Lenten offering	63.78
In memory of Niels Madsen, by daughters, (Omaha, Nebr.)	10.00
In memory of Karen Petrea Hansen, by daughter, Mrs. Hattie Carnaby, Omaha, Nebr.	5.00
Easter offering, Omaha, Nebr.	274.41

Total for April	\$1,368.39
Previously acknowledged	2,315.36

Total to date, April 30, 1960	\$3,683.75
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For Santal Mission:

(by congregation)	
In memory of Mrs. Jorgen Jacobsen, from Mr. and Mrs. Niels Lund and Mrs. Karen Jorgensen, Hampton Iowa; in memory of Edward Pralle, from Mrs. Karen Jorgensen	\$ 1.50
Salinas, Calif., Sunday School and Congregation	14.00
Bethlehem Luth. Church Women, Cedar Falls, Iowa	25.00
Ladies' Aid, Clinton, Iowa	37.50
Pasadena, Calif.	31.10
Lutheran Church Women, Cordova, Nebr.	2.40
Withee, Wis.	28.80
Mrs. Minnie Mathisen, Des Moines, Iowa	10.00
In memory of Mrs. Andrew Due, by Mr. and Mrs. Wilmar Petersen and Mr. and Mrs. Walter Petersen	3.00
Trinity, Greenville, Mich., Lenten offering	45.89
In memory of Jens M. Jessen, Gayville, S. D., by Mr. and Mrs. Ed Mortensen	2.00
Total	\$201.19

For Eben Ezer Mercy Institute:

Dwight, Ill., Easter Sunday altar offering	\$ 73.62
In memory of Jens M. Jessen, Gayville, S. D., by Mr. and Mrs. Peter C. Nelson, Mr. and Mrs. Chester Peterson	4.00
Total	\$ 77.62

For Women's Mission Society:

Ladies' Aid, Clinton, Iowa	\$ 18.00
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For Faith and Life Advance:

Congregation, Seattle, Wash.	\$114.50
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For District IV, AELC Home Mission:

Received from district treasurer for transmittal to St. Paul Ev. Luth. Church and to St. Peter's Ev. Luth. Church, Cedar Falls, Iowa	\$333.33
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Respectfully submitted,

American Ev. Luth. Church,
M. C. Miller, Treasurer.
79 West Road,
Circle Pines, Minnesota.