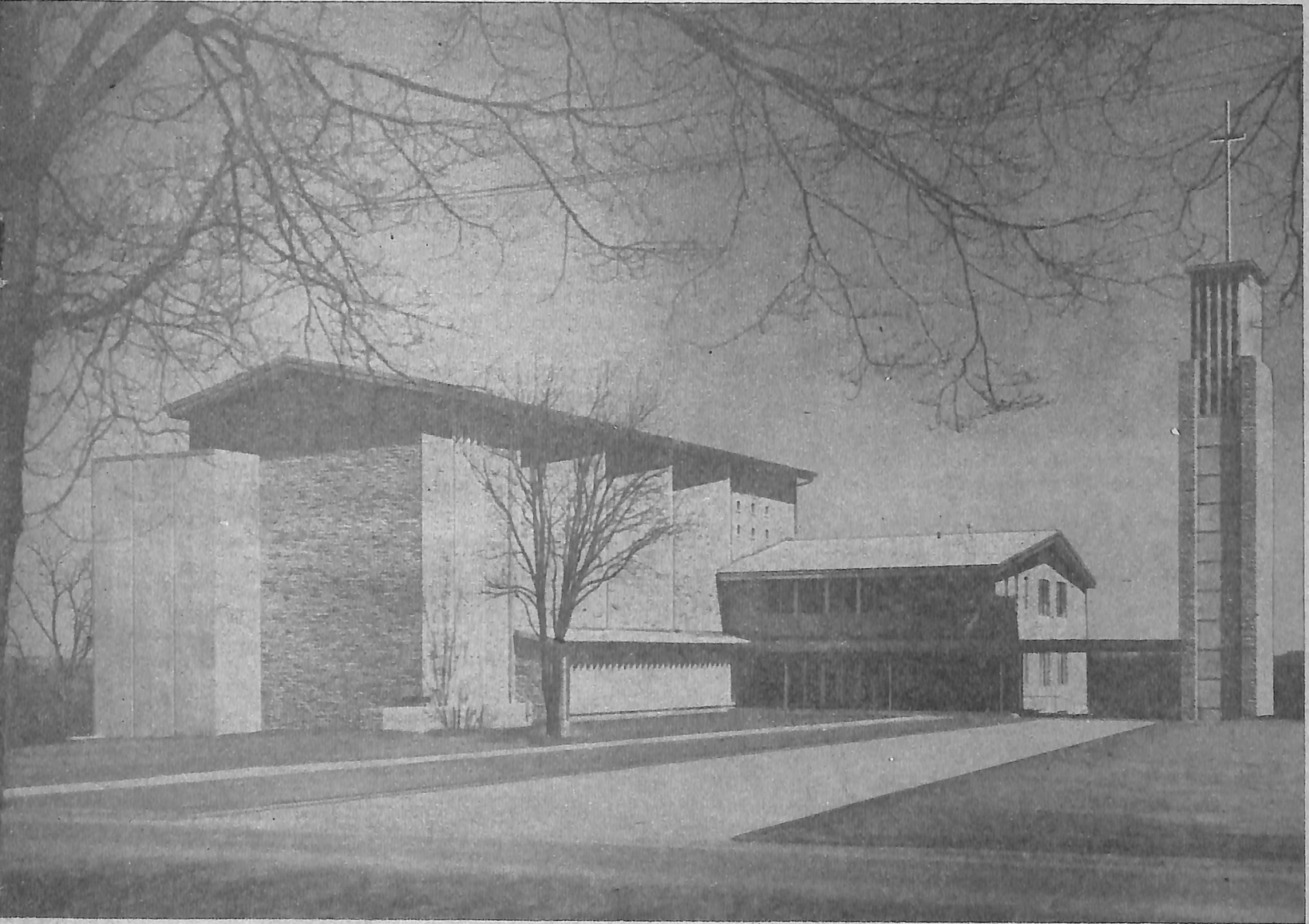


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



This modern, spacious church property was the scene of the 83rd Annual Convention of the American Evangelical Lutheran Church which concluded on Sunday, August 14. The most important action taken at the convention was the approval of the four-way merger which in 1962 will form the Lutheran Church in America. In other action, the convention elected a new president, A. E. Farstrup, now of Solvang, California. The present president, Dr. Alfred Jensen, Des Moines, retires after having served as AELC president for twenty-four years. The convention was in Waterloo, Iowa.

Election Results

Waterloo, Iowa, August 9-14

Ordainor

Pastor A. E. Farstrup, Solvang, Calif.

Synod President

Pastor A. E. Farstrup, Solvang, Calif.

Synod Vice President (vacancy created by president's election)

Pastor Holger Nielsen, Newington, Conn.

Synod Trustee

J. C. Grau, Newell, Iowa.

Otto Schotz, Detroit, Mich.

Board of Ordination

Richard Sears, Cedar Falls, Iowa.

Church Relations Committee

Dr. Johannes Knudsen, Maywood, Ill.

Folmer U. Hansen, Tyler, Minn.

Harold Madsen, Cedar Falls, Iowa.

Ministers' Pension Fund Board Member

Pastor Harald Ibsen, Marquette, Nebr.

Clarence Petersen, Maywood, Ill.

Board of Parish Education

Pastor Harry Andersen, Chicago, Ill.

Mrs. Axel Kildegaard, Maywood, Ill.

Des Moines Home Board Member

Arthur Marck, Des Moines, Iowa.

Howard Hansen, Des Moines, Iowa.

Tyler Home Board Member

Mrs. Jess. Larsen, Ruthton, Minn.

Gunnar Johansen, Lake Benton, Minn.

Eben-Ezer Lutheran Home Board Member

Dr. Alfred Jensen, Des Moines, Iowa.

Herbert Lang, Hay Springs, Nebr.

Committee on Liturgy and Hymnal

Pastor Axel Kildegaard, Maywood, Ill.

Pastor Edwin Hansen, Muskegon, Mich.

Aage Sorensen, Detroit, Mich.

Mrs. Harald Petersen, Luck, Wis.

Mrs. Jens Kjaer, Seattle, Wash.

Synod Santal Mission Committee

Mrs. Ernest Nielsen, Des Moines, Iowa.

Pastor Carl Laursen, Tacoma, Wash.

Convention Chairman, 1961

Dr. Erling Jensen, Ames, Iowa.

Assistant Convention Chairman, 1961

Pastor Harold Olsen, Cedar Falls, Iowa.

Convention Secretary, 1961

Pastor Clayton Nielsen, Omaha, Nebr.

Assistant Convention Secretary

Mrs. Carlo Petersen, Ringsted, Iowa.

1961 Budget

ADOPTED, WATERLOO CONVENTION

Home Missions	\$ 12,150.00
Publications	13,700.00
Pension Fund	20,000.00
Grand View College and Seminary..	38,230.00
Board of Welfare	2,400.00
Councils and Committees	15,865.00
Administration	15,700.00
Santal Mission	14,200.00
	<hr/>
	\$132,245.00

The above budget is the largest budget by far ever adopted by the AELC. It represents an increase of about eight per cent over the current budget.

The chief increase occurs in the Grand View College and Seminary item, which has not been increased in the past five years. The amount was increased by \$10,000 (over the amount listed in the Proposed Budget, page 202 in the Report). This extra amount is intended to begin to pay interest and retirement of a proposed bond issue for the purpose of building a new athletic building at Grand View.

Almost \$5,000 of the above amount will be paid by the pastors of the synod (toward their own pensions). The amount of \$127,245 will be allocated to the Districts as their minimum goals, as follows:

(\$16.80 per contributing member)

District I	\$ 6,182.00
District II	19,387.00
District III	15,221.00
District IV	27,619.00
District V	15,338.00
District VI	12,802.00
District VII	12,953.00
District VIII	10,114.00
District IX	7,829.00

Another \$1.20 per confirmed member is requested to meet the minimum Lutheran World Action goal of \$19,135, also approved at Waterloo.

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Highlights and Sidelights

83rd Annual Convention of the AELC

— Editorial Report —

DR. MALVIN LUNDEEN'S address on Wednesday evening of the convention was a tremendously moving event. The theme was "Lutherans Together" and it appears that the convention took the theme seriously. Next day, delegates and pastors voted 277 to 8 in favor of merger. One could not say what effect Dr. Lundeen's message had on this vote. However, it is this reporter's opinion that if there were uncommitted delegates in the audience, the Augustana president's words and ideas did not leave them unmoved. The speaker was persuasive without being argumentative, and inspiring without dramatics.

It seems wise to report this talk rather fully here, even though it means that some other reporting will have to await the next issue. The merger decision was the most important made at an AELC convention since its first decision for formation 83 years ago. Dr. Lundeen set forth some of the vital reasons why the convention later acted as it did.

Dr. Lundeen began by pointing out the strange paradox of the division there is in Lutherdom, with at least 15 church bodies in this country, but also with the fact that Lutherans are united as few other denominations are. There is general agreement among Lutherans on the Augsburg Confession, and on the Book of Concord. Despite this, there is doctrinal division, as in the cases where there is not open pulpit fellowship among pastors or open communion among members. Dr. Lundeen gave three reasons for this divisiveness. First, we are often of different national backgrounds. Second, there are differing degrees of "Americanization" among us. Third, there are serious theological differences. These theological difficulties are most difficult to overcome. At present among Lutherans there is the great school of "Repristination Theology" which endeavors "to restore the treasures of Lutheran theology (cast aside by rationalism) by concentrating on the 17th century orthodox interpretation of the Reformation." This school emphasizes the verbal inspiration of the Scriptures and also advocates a legalistic use of the Confessions.

In contrast to this stands the so-called "Erlangen

School," the speaker said. Its major concerns begin with fidelity to the Lutheran Confessions, but then moves on to an exposition of Scripture "as witness to God's redemptive activity in history." This school holds to justification by faith as the controlling principle in theology.

It is this "Erlangen" motivation which has strongly influenced the Joint Commission on Lutheran Unity (JCLU). This has been the approach in the early formation of the Lutheran Church in America. Dr. Lundeen said,

"The difference I am convinced is not in the content of Lutheran Christian doctrine but it is to be found rather in the form in which that content is presented. For example, there have been those who have been critical of the confessional statement prepared by the JCLU for the proposed new church. They say it is not doctrinally sound, that a note of liberalism, if not heresy, has crept in. It is especially at the point of the doctrine of the Word that this concern is expressed. It was suggested to us of the JCLU, by leaders of other Lutheran groups, that if the old traditional phrase "The Bible is the Word of God" was only included in our doctrinal article it would be acceptable. Instead of that rather wooden phrase, we have tried to use fresh and dynamic language....."

"It is rather a sad commentary on the Lutheran Church that such large sections of it are apparently fearful of any effort to put the theological expression of Christian truth in a form at once relevant to and dynamic in life's situations as we find them today. To do so does not mean a 'watering down' of the content of our Christian faith as so many seem to fear. This fear is a decisive factor among us and is, sad to say, sending some Lutheran groups into the sectarian positions of extreme and legalistic fundamentalists."

Dr. Lundeen said that if Lutheran cooperation is to accelerate and succeed we must make a genuine effort to understand something about those with whom we are merging. The "mid-western oriented" bodies (Suomi, AELC, Aug.) must adjust to the coastal synods of the ULCA. But, he said, "let's believe the best about each other rather than the worst." Our differences need not keep us apart, since there are almost as many expressions of the common basic doctrine of Christ-centered redemption as there are individuals!

He then noted that the new church we are forming is not a continuation of any one of the four participating bodies. It is a consolidation to form "an entirely new ecclesiastical entity." So we ought not to "hark back" too much! This was a daring statement, brought to a climax by these words: "Here is a place where the command is not **eyes right** or **left** but **eyes forward!**"

This cooperation will continue in the new church, the speaker said. Under the new Constitution there is to be a Standing Committee on Approaches to Unity which is "to enter into conversations as opportunity affords with sister Lutheran churches in the interest

of a wider union of Lutherans in North America and of cooperation leading thereto." (In business sessions later during the convention, there was a small flurry of protest against this progressive intent. Some delegates said "We are not ready" or "Other churches are not ready" for this wider unity.) But Dr. Lundeen went on to remind delegates that we must develop attitudes of sympathetic understanding not only in committees.

In concluding this address, the Augustana president said,

"Lutherans Together" — what a breath-taking thought! It is of God, and therefore, when once we discover the unity which is ours in Christ, we dare leave no stone unturned to do that by which the union we profess will be really practiced, and that in clearest manifestation. In this way too, will we be good stewards of the resources, divine and human, with which we have been blessed."

"In these explosive and revolutionary times, we need ever to keep before us the fact that if we are to meet the challenge of world-wide unbelief and anti-godliness, we of the church cannot afford the luxury of a divided witness. We must manifest before an unbelieving world the unity we profess. Too long have we of the Lutheran Church not least of all, had to face the difficulties of a 'divide and conquer' attack. Any decision which will enable us to join forces with others, by that much, under God, will provide us with the additional resources we need as a Church seeking to bear witness to the redeeming power of the Gospel before a world desperately in need."

"This is both the reason for, and the glory of 'Lutherans Together'."

At the conclusion of the address, the audience was deeply moved. It was a moment when united-free spirits joined in praise of God in thanksgiving for the Christ around whom we gather, and there was glory in it.

The next day, only eight votes opposed merger. Since four of these (at least) were committed for non-geographic merger, it would seem that at most four delegates opposed the idea of merger at all. It was very close to being unanimous, and exceeded by a large margin the size of the majorities in the two Churches who have already voted in favor, Suomi and Aug. (The ULCA will vote in October.)

There were 286 delegates and pastors, and several hundreds of visitors and guests during the week. It was said that the convention in Kimballton, Iowa, a few years ago was larger (by only a few votes), but this was certainly one of our bigger conventions. The facilities were superb. The Presbyterian church which was made available for our use (for only \$300) was a magnificent building on beautiful grounds, with other large churches on either side of it (which meant ample parking space). Class rooms were spacious

and the committees worked in air-conditioned quarters. Meals were served (400 at a time) in a large dining hall with an additional auxiliary dining room. Breakfasts were served in St. Ansgar's church (Richard Sorensen, Pastor) which was the host congregation; otherwise, the main activity took place at Westminster. It would be hard to conceive of better accommodations for a convention such as ours.

Organizationally, things went smoothly. Organization was carried to such an extreme that visiting speakers were given not only a text, but also a suggested outline of emphasis for their talks. We were promised a well-organized convention a year ago when we accepted this invitation, and we were not disappointed. It is hardly possible that the committees could control also the weather. Whatever the cause, the cool sunny days were the best we have ever experienced during an August convention.

One of the trends taking place in our synod during recent years is the tendency shared by many churches, even some of the Reformed, to place more and more emphasis on liturgy. Morning "devotions" or "Bible hours" at our conventions used to be highly informal affairs, where the pastor in charge "arranged" the worship in whatever way suited him. We have now come full cycle from this too-simple practice to the present full-dress worship hour. There are those among us who protest against this. This reporter tends to side with them. We now have two leaders of worship for morning devotions. Both are robed, and both follow (more or less) the liturgical procedures in our new altar book. The advantage of this practice is that it gives more pastors an opportunity to participate. The disadvantage is that one of the two pastors has only a ritualistic relationship to the convention. He then tends to put his own personality into his conduct of the worship, since he cannot do so in a message. This is not good liturgical practice. In all consistency, should not our services be as similar as possible? During the present convention, there was a ritualistic similarity, but a wide variation in intonation and presentation, and even in dress. The main advantage of robed clergy is that robing achieves similarity and perhaps even uniformity. This is good for the establishment of the climate of worship. But during the Waterloo convention, there was little similarity and no uniformity. Some pastors wore different style robes, different collars; some wore stoles and some wore stoles and surplices. In one instance, it was the preacher who wore a stole while the liturgist wore none! Even those who appreciate and prefer the customary Lutheran pastoral dress must have been jarred by these inconsistencies. Certainly no converts to a more "high-church" attitude were made in Waterloo.

This report will continue in the September 5 issue.

LOVE

A mother, with mingled feeling of exasperation and tenderness, found on her newly papered wall written in a round, boyish scrawl, "I love you, mother."

—Frances Brown.

You Are All One in Christ Jesus

OPENING SERMON - WATERLOO

Dr. Johannes Knudsen

Maywood, Illinois



THE TEXT WHICH is given to me, and which is also, I am told, the theme of the convention, is written in the letter to the Galatians in the third chapter, the twenty-eighth verse. It is stated in the title above. This statement is a monumental one. Unlike many other quotations from the Bible it needs no explanation, no crutch. It stands out and it can stand alone. Like a great banner it can be placed above many other banners of Christendom, leading us onward in the march of the faith.

Yet it should also be read in its context, in the specific situation of its writing, even as it is now applied in a context, in a specific situation. Let us look at the latter first. We have a grave task before us at this convention, and it can be called a task of applying the truth of our theme. The task is a convention task, a task of the representatives of the people of our church. It is not a task of this sermon, however. We must not in our worship and in the proclamation of the gospel prejudge the decision of the people. This would be inappropriate, for there are honest differences of opinion about the ways of application. Some believe that the banner leads us on to the specific merger which is placed before us. Others believe that it does not necessarily lead to this merger, or perhaps to any merger. It might even be asked if there is intimate relationship between unity and merger? Does the one require the other, and is the one the fruit of the other? These and other problems are before us. In the assembly of worship we can only urge and pray that a responsible decision will be made by men and women who are guided by their conscience in a situation of freedom.

In the assembly of worship we are not to argue human decisions. We have here the responsible task of proclaiming the Word, of proclaiming the gospel, even as St. Paul proclaimed it to his friends in Galatia. Yet as we proclaim we must understand that Paul also proclaimed the gospel in a context, in a specific situation. It is our responsibility to understand what he said and why he spoke as he did.

Paul starts this letter, as he starts all his letters, with a salutation: "Grace to you and peace from God the Father and the Lord Jesus Christ." Grace and Peace! Mighty and powerful words! Yet immediately after the salutation he scolds his friends. "I am astonished that you are so quickly deserting him who called you." This is no "peaceful" salute. Yet it is not in contrast to the salutation. Peace is peace from God. It is the settlement of a basic enmity brought about by the alienation of man from God. It is not a sentimental peacefulness which fails to recognize diversities. So in the spirit of peace Paul speaks harshly to his friends. He goes further than that. He reveals in the letter how he opposed even Peter pub-

licly. Peter, the great apostle of the day of Pentecost, the inspiring and devoted leader of the Christians, was sharply put in place by Paul.

The issue which separated Peter and Paul, and which is much more mildly described in the fifteenth chapter of the Book of Acts, is not directly an issue which is before us today. It was the issue of circumcision; whether men should become Jews in order to become Christians. Even though the controversy had been settled in the Council at Jerusalem, Paul felt that Peter was not living up to the agreement. He used strong arguments in the letter to show how the concept of law, which lay behind the other point of view in regard to circumcision, should be broken. (Incidentally, in doing so he was led to proclaim for the first time the doctrine of justification by faith.) We are grateful to Paul for speaking up, so that the issue of circumcision is not an issue for us today. And yet — do we not in a very profound sense have the same basic problem with us today? Are we not yet debating whether we should require certain forms or ways of the Christian life? Are there not group demands among us which are every whit as static and tradition-determined as those Paul faced when he broke with his own people and set the Judaizers among the Christians in place? — again I must now say that I am not trying to sneak an argument in favor of merger in by the back door. There is just as great a danger in certain merger demands, which can be intensely nationalistic, as there is danger in a certain opposition to merger. We must, however, each and every one of us, search our hearts to see whether or not we are like the Jews demanding circumcision, and whether we need particularly to take heed to Paul's words about justification by the works of the law and justification by faith.

Having scolded the Galatians and having made a point out of his argument with Peter, Paul nevertheless proclaims the oneness of all Christians. Fearlessly and realistically facing a situation of disagreement which could, for some, spell disunity, he boldly proclaims unity. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." Paul does not say that their unity has been broken by factionalism. Neither does he tell them that unity will be broken, unless they agree in all things. Unity is not destroyed because people disagree; it is destroyed when men are not faithful to the gospel. It is on the latter score that he criticizes the Galatians as well as Peter. Paul does not encourage recalcitrance or orneriness, but he does imply that harmony or agreement does not create unity. The basis for unity is greater than this. We must remember this when we consider merger. Merger is a practical matter which we must

determine under responsibility to God; it is not something which God has decided for us. No one among us can claim to know the will of God so perfectly that he can say to his neighbor: You are not doing the will of God!, when his neighbor disagrees with him in a practical matter. We must, each and every one of us, live lives responsible to the gospel.

It seems to me that the point which Paul makes is that Christian unity is not created by agreement among men, nor is it necessarily destroyed by disagreement among men. Unity is a given thing. It is the work of God, and it can only be broken by alienation from God, by disobedience. Let me illustrate this by another passage from the New Testament which has become well-known to all of us through the familiar hymn which we have just sung. In the letter to the Ephesians, chapter four, we read: "There is one body and one spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all." We sing about this when we say: "Elect from every nation, Yet one o'er all the earth, Her charter of salvation, One Lord, one faith, one birth." Just what does this expression, "Her charter of salvation" mean? "Her" refers, of course, to the church, but why the word charter? The dictionary tells us that a charter is a "grant by a royal power." A charter is something that is given, whether it be by the king of England to a colony or by a state government to an educational institution. This is an enactment different from a constitution. The Constitution of the United States begins: "We the people of the United States, in order to form a more perfect union etc. do ordain and establish this Constitution for the United States of America." In the constitution prepared for the merger we say: "Remembering the prayer of our Lord Jesus Christ that His disciples might be one as He and the Father are one, and believing that His Spirit is ever leading His people toward unity in the household of God, we adopt this constitution to govern our common life in Him etc." This is all good and necessary. But this is not a charter. A charter is a grant from someone outside (and above).

We may want to express our "charter of salvation" differently than the hymn. We might want to say that it is the gift of eternal life through Jesus Christ our Lord. But the point, which the hymn makes, is that Christian unity, one Lord, one faith, one birth, is a grant, a gift from God. It is therefore not created by man. We took this for granted in the JCLU. It was said at the very beginning of our discussions by Dr. Conrad Bergendoff, that we were not creating unity. We were planning merger on the knowledge and understanding that we already had unity. Christian unity is an act of God. It is a creation of His Holy Spirit. It is the salvatory act of Jesus Christ.

Paul says this too. Therefore we must read our text in context. It can stand alone, but it does not stand alone. After Paul had discussed the validity and the limitation of the law, and after he has said that we are not justified by law, he states that since faith has come we are no longer under a custodian, namely the law. And he continues: "For in Christ Jesus you are all sons of God, through faith. For as many of you

as were baptized into Christ have put on Christ." Then and only then does he say: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." The act of God in Christ becomes an act for me in baptism. The charter becomes a covenant, for me and for all Christians. In my new birth I share the new birth of the people of God. This is the Christian unity; it is the unity of a people which has been given a new life. "For as many of you as were baptized **into** Christ have put on Christ." We are not baptized in the spirit of Christ or in the harmony of a faith in Christ. We are baptized **into** Christ, into His salvation, into the reality of eternal life with God. With gratitude toward this gift, and with a keen sense of the reality of the oneness of the Christian people, we must enter upon the task of arranging the affairs in the household of the faith.

The message of the text is this: There is a unity of the faith, given by God in Jesus Christ and granted to us in baptism. This is and must be basic to all our understanding and arrangement of the practical affairs in the household of churches. On the basis of this and with responsibility to God who has given us newness of life, we must approach the agenda of this convention.

May I add an epilogue? We have been considering a document in which Paul criticized his own people and its heritage. This might lead us to the conclusion that we should be equally critical of our own heritage. Now, if anyone thinks that Paul took this matter of the Jewish people lightly, let him read chapters nine to eleven of Romans. And let us remember that Paul's agony was caused by the fact that his own people had rejected the Christ. There is no parallel between this and our own relation to the past. We must not reject our Christian past. Even if we are in favor of merger, we must not act in the spirit that what has been up to now has been wrong. I believe that my church, our church, was strongly mindful of the fact that we have newness of life through baptism into Christ and that there was a unity in this of all Christians. I can not be critical of my mother, the church, for the life that she has given me. This I say and believe even though I arrange my life in a different manner. There is a "mystic sweet communion with those whose rest is won."

We are meeting in convention, because we are responsible for the affairs of today and the immediate tomorrow. Even as we do this, however, we are lifting our eyes toward a distant and greater goal. Therefore we not only sing about the church: "One holy name she blesses, Partakes one holy food." We also sing: "And to one hope she presses, With every grace endued."

Grace and Peace from God the Father and from the Lord Jesus Christ

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forever more;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.



Paging Youth

**American Evangelical Luth.
Youth Fellowship**

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

Where Were We ?

The 1960 convention of the American Evangelical Lutheran Church is history. As we look back on it, one question burns into our minds, "Where were the young people?"

Some might reply, "We were in the choirs which assisted at the services." Others could say, "We operated the refreshment stand at the church and the money is going toward the International Christian Youth Exchange project." A few more could say, "We helped serve the food and took care of all the P.K.s."

These replies are all true and are very commendable, but when we looked around at the business meetings and lectures, we could count the number of people under 25 on the fingers of two hands at any one meeting. At the business sessions, we could count them on one hand. Why?

Are young people not interested in what is happening in our church? Are we a "separate body?" Do we feel that we are too busy to listen to the discussions of merger, a new president, a new gymnasium for Grand View College, and other important items?

Perhaps our excuse is that our parents wouldn't bring us or allow us to drive down. Perhaps it was too far away. Perhaps we just were too indifferent. Perhaps there was not enough exciting appeal for us.

While we have to admit that there were no real "fireworks" or "hot and heavy" discussions, major decisions were made which will affect us.

The geographic merger question was passed with little debate (none negative) by an overwhelming vote. While most of us young people probably favor such a move, none of us stood up to say so. While we probably look forward with eager anticipation to the wider fellowship, we had no idea of what happened until we read about it in the papers or heard from parents or friends when they returned home. Merger is our future, even more than it is the future of those who decided it for us. We will live and move in the Lutheran Church in America.

The decision to build a new gymnasium at Grand View College affects any one of us planning to attend that institution in the future. The convention heard from those who had served as athletic directors, basketball players and many others, but not one word was heard from anyone who would be using it to grow in body (which is very important along with spirit and mind) while attending Grand View.

Perhaps it would be difficult for any of us to stand before such an impressive group of pastors and laymen to speak our minds. Yet we have no trouble at

all rebelling against parental restrictions when they are laid down at home. Perhaps we felt too humble to ask to be allowed to attend and speak our minds, yet many youth group meetings have complained of not having enough of a voice in the workings of our church.

Next year could well be our last chance to even ATTEND a national convention. Will they say, "Where were the young people?" again?

Caravan Out Again

The caravanners are at it again, this time in the Lake Michigan district. While funds were running low, it was felt that this is how AELyf can best serve its youth at this time.

Many good reports have come in concerning what was done in the Great Plains district. Unfortunately, some of the members became ill. Everyone has now recovered most of the strength lost, but the strenuous task of traveling and teaching and working is no small matter.

When the Caravans come to you in the Lake Michigan District, be considerate of them and allow them to get plenty of sleep. The fire and enthusiasm of youth can burn too brightly and go out for a few days unless they are allowed to replenish the fuel supply by resting.

Two sets of caravanners have been at work, thus giving more young people an opportunity to experience the joys and frustrations of helping other groups with their problems. The "at-home-workshops" give everyone an opportunity to find out how to spark their program.

The Fall Program

School will be starting within a month for most of us, and that means our LYF program will return to full swing. Are we preparing for it?

Have you thought of taking your youth group on a one day retreat to sit down and work out the plans for the coming year? If the facilities are available, how about an overnight retreat, and add a little "practice" to what we'll "preach?" In other words, try out some of the new suggestions in **Youth Programs**, while you're at the retreat. Then choose similar ones which would work at regular meetings.

Have we thought over our stewardship toward LYF? Do we give a dime a month or whatever it is or do we give proportionately to what we have? We can certainly give more than \$1.00 a year for the National organization and 50c or less to the district. We spend much more than that on a date. How about doubling our giving this year? Think about that for a minute. It would mean we could do a lot of interesting things at home, and we could still give more to the district and national groups so that they wouldn't need to worry so much about their budgets. Start preparing for this fall now. Maybe some of us can even triple what we have been giving. (And don't forget your regular church contribution, too!)

Convention in a Capsule

The following notes are convenient summaries for the use of delegates in making their reports. For official information, consult the minutes.
— Editor.

The 83rd Convention, AELC, at Waterloo:

- 1) Voted 277 to 8 in favor of merger with Suomi, Augustana and ULCA.
- 2) Elected the first new president in 24 years, Pastor A. E. Farstrup of Solvang, California.
- 3) Elected a new vice president, Pastor Holger Nielsen of Newington, Connecticut, who was a former vice president.
- 4) Welcomed a total voting convention membership of 286 (some delegates had more than one vote), second largest convention in recent years. About 50 pastors attended.
- 5) Approved the appointment of Pastor Thorvald Hansen, Cozad, Nebraska, as new editor of LUTHERAN TIDINGS, beginning October 1.
- 6) Memorialized deceased pastors Walter Brown, John Pedersen and C. S. Hasle. Also lay members J. K. Jensen, Mary Seely Knudstrup, Jens N. Jessen. Sent greetings to their families.
- 7) Ordained Everett Nielsen, new pastor of Bridgeport and Byram, Connecticut churches. (For picture, see Paging Youth.)
- 8) Noted the retirement of pastors Viggo Hansen, Marius Krog and Holger Strandskov, thanking them for years of service.
- 9) Released Immanuel Church, Troy, New York, and Bethesda Church, Newark, New Jersey, to join the ULCA (Bethesda by merger).
- 10) Acknowledged consummated merger into Trinity Church of St. John's and Our Saviour's churches of Cordova, Nebraska. (Folmer Farstrup, pastor.)
- 11) Elected two synod board members, J. C. Grau, Newell, Iowa, (incumbent) and Otto Schotz, Detroit, Michigan.
- 12) Recommended that congregations once more give serious consideration to salary scale of their pastors, since many are too low.
- 13) Noted with appreciation the services of past Ordainor V. S. Jensen, whose resignation was received during past year, and sent him greetings and wishes for good health.
- 14) Voted that Home Missions pastors be given salaries of no less than \$4,200.00 plus house and a car allowance of at least \$600 per year.
- 15) Welcomed two new pastors at Danish Seamen's Church, New York, Max Møller and Peder Nielsen, urged continued support of their work.
- 16) Noted great progress in Old People's Homes in Solvang, California; Tyler, Minnesota; Des Moines, Iowa; and approved a synod-guaranteed loan for Askov, Minnesota, Pioneer Home.
- 17) Urged congregations to participate in Parish Education workshops and to subscribe to "Resource," teachers' magazine.
- 18) Approved "Provisional Alignments of Synods and Seminaries" on Page 92 of Report.
- 19) Approved resolution calling for possible establishment of "special interest conference" for our synod people in the new church, for inspirational and fellowship purposes.
- 20) Approved work on new Hymnal Supplement and authorized funds for publication of same when ready.
- 21) Expressed gratitude for recent visit of Harold Riber and family and sent them greetings, and welcomed future work of Pastor and Mrs. Richard Jensen and Mr. Robert Breese for Santal Mission.
- 22) Commended leaders of AELCYF for successful year's work and urged support of coming workshop-convention November 4-6 and the North American Ecumenical Youth Assembly, 1961.
- 23) Noted and commended WMS for its part in Blue Print Committee planning pre-merger activities of women's groups in merging churches.
- 24) Adopted Synod President's recommendations (Page 97 of Report) in re recent National Lutheran Council actions, and also approved NLC resolutions (on Page 97) in re Moral Responsibility in Motion Pictures, and in Anti-Semitism outbreaks.
- 25) Approved NCCC pronouncement on Health of Nation (Page 16) and Resolution on the "sit-in" lunch counter demonstrations (Page 16).
- 26) Approved a record budget of \$132,245, of which \$5,000 will be paid by the pastors, and \$127,245 allocated to Districts. This is \$16.80 per contributing member.
- 27) Approved LWA goal of \$1.20 per confirmed member, \$19,135.
- 28) Recognized with deep gratitude the faithful and effective work of Synod President Alfred Jensen who retires January 1. Testimonies were given at a dinner, and a purse (about \$1,400) presented to him and his wife, Vera.
- 29) Approved the Grand View College and Seminary Board's plans to build new gymnasium off-campus, to cost \$325,000,

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



I wish to thank all of you who remembered me with cards and letters of sympathy. **Eileen Paulsen.**

Ladies' Aid Celebrates

The Danish Ladies' Aid of Our Saviour's Lutheran Church of Viborg celebrated its fiftieth anniversary in the parish hall Wednesday afternoon, July 6.

The hall looked festive with the many tables and the buffet decorated in white and shades of gold. Beautiful arrangements of flowers and lighted candles helped to make this such a happy event for the large group of women in attendance.

A fine program was enjoyed. Letters from former members and pastor's families were read.

Mrs. Mary Andersen, Chicago, a former Aid president, poured coffee and Mrs. Soren Simonsen, who is now president, cut the beautiful tiered anniversary cake. All the members of the Ladies' Aid wore corsages of yellow chrysanthemums, a gift from the South Lutheran Society.

There were many out of town guests from Gayville, Tyler, Minn., Newell, Iowa, Irene, Sioux Falls and Chicago, Illinois.

Mrs. Henry M. Andersen.

Norway Offers Lay Posts to Women

Oslo—(LWF)—A plan for development of full-time lay parish vocations for women theological graduates has been approved by the Council of Bishops of the (Lutheran) Church of Norway.

Under the plan, women would be employed in a wide range of modern congregational activities not requiring the services of ordained ministers, such as visitation, Sunday school and youth work, and conduct of Bible study groups.

An organization known as the Christian Enterprise for Unfulfilled Tasks (Kristen innsats for ulöste oppgaver) has granted 27,000 crowns (\$3,780) to underwrite the establishment of the new positions.

The fortnightly church paper *Luthersk Kirketidende* said that if the plan succeeded, Norway would be saved from the controversial agitation which the neighboring Church of Sweden is experiencing as a result of the decision to admit women theological graduates to the ordained ministry.

Women have been legally eligible for ordination in this country for a number of years, but since they have not had employment offers from parishes or recognized church organizations, they have not been able to apply for admission to the ministry.

Augustana Lutheran Named "Church Woman of Year"

Washington, D. C. — (NLC) — An Augustana Lutheran pastor's wife received the "Church Woman of the Year" award from Religious Heritage of America, Inc. Mrs. Clarence T. Nelson, homemaker, church leader, well known speaker, and writer of inspirational books, accepted the award at the Religious Heritage 10th annual Washington pilgrimage.

Dr. Joseph R. Sizoo, Milbank Professor of Religion and director of the chapel for the past eight years at George Washington university in the nation's capital, praised Mrs. Nelson as a "devoted mother, builder of a Christian home, and an interpreter by word and life of the Christian faith." The award commended her for outstanding service to the nation as a lay evangelist, an author of inspirational literature, a home builder, an educator, and a bulwark of the Lutheran church in America.

Mrs. Nelson said she accepted the honor as a symbol of the millions of women around America and chose the first four words of the Apostle Paul found in Romans I, verse 14, to sum up her feelings: "I am a debtor....."

"I am a debtor," she said, "to a God who knows no favorite children." She recalled that throughout her formative years she and her nine brothers and sisters were all taught to be "responsible to God" and that "life is a stewardship."

Ruth Youngdahl Nelson, as she is known to her speaking audiences throughout the world, last fall lectured to rallies of the U. S. Army's Protestant Women of the Chapel in Italy, France and Germany. Immediately following this tour she went to Moscow where she was able to show the less-publicized side of the racial question in America. While on a tour of Russia's first city, Mrs. Nelson said, her communist-indoctrinated guide made a point of showing paintings which depicted Negro lynchings among others which showed America in an undesirable light.

At this point Mrs. Nelson, whose husband is pastor of inter-racial Augustana Lutheran church in Washington, showed her guide some pictures of their congregational activities in which black and white appeared side-by-side. "The guide," Mrs. Nelson related, "had no further comment." Dr. Clarence T. Nelson, in addition to his other responsibilities, is president of the Council of Churches National Capital Area.

The 1960 Church Woman of the Year is the mother of five children. She is graduate of Gustavus Adolphus college, St. Peter, Minn., a member of the Board of Christian Higher Education of the Augustana Lutheran Church, and is past president of the United Church

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Christian Responsibility in the 1960 Elections

RESOLUTION BY GENERAL BOARD

National Council of the Churches of Christ

THE AMERICAN people, during 1960, will hold a presidential election designed to entrust the power of government into those hands chosen by the people to administer our national affairs on the basis of a decision arrived at through the vigorous debate of the political campaign. But the truly awesome issues of this time will not be faced by the people of the United States unless we arouse ourselves from our political lethargy and take full responsibility for the policy decisions which our nation must make. Only the citizens can bring about the vigorous and thoughtful discussion of issues which will make the election worthy of the democratic process. Through this message the National Council of the Churches of Christ in the U.S.A. speaks to its member churches and through them to all Americans about the political responsibility all citizens bear in this election.

A Concern of All the People

The political campaign now in progress will involve four decisive stages:

- the drafting of party platforms;
- the nomination of candidates;
- the appeal for votes;
- and the casting of ballots.

At each stage of this national campaign and in all state and local elections the individuals in our churches have the right and the duty to be heard. Political endeavor is ennobled when it is subjected to the test of conscience. The God of our fathers continues to call us to seek and do His will in our public life. Christians must fulfill this role to the end that the political struggle upon which the country is embarking will strengthen the ramparts of freedom at home, add to the moral stature of our nation, and contribute to the constructive political, economic and social developments among the peoples of the world.

The ways in which we, as citizens, face these questions are manifold. In addition to our vote at the polls, the normal contacts of our daily life affect public thought and decision. In mealtime discussions, in our conversations with friends and colleagues, in working associations, in social and fraternal societies, we have the opportunity to clarify our own thinking and that of others. Through individuals and groups we can help to create a public climate of integrity and search for truth at a time when great decisions are hanging in the balance.

It is the responsibility of political leaders at the forthcoming nominating conventions to define the guiding principles and state the specific policies upon which their respective candidates will stand for election, and which the parties intend to carry out. The official pronouncements of the churches in the area of social action are relevant to the issues that are dealt with in party platforms. People have the responsibility to inquire concerning the bearing of a candidate's religious views upon his decisions in public office. It is the responsibility of the members of our churches to

vigorously oppose appeals to religious bigotry as a factor in elections. Voting should be based primarily upon a candidate's personal integrity, his leadership competence, and his stand on central issues.

The Responsibility of the Churches

Christians seek to build a responsible society, one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it.

With respect to domestic policy churches both individually and through the National Council of Churches have worked closely with public agencies in improving the social welfare of our people. While the churches are aware of unresolved problems of human relationships within their own lives, nevertheless corporately and through their members they have supported efforts to preserve and extend civil rights and civil liberties to all groups in our population, to extend the voting franchise to all qualified citizens irrespective of race, to achieve equality of opportunity for all, and to assure equal protection to all before the law. They have sought to uphold religious liberty. They have spoken and acted against racial discrimination and have supported the decisions of the Supreme Court outlawing segregation in the public schools and elsewhere. They have sought to enunciate and to help implement Christian principles of conduct in relationships between management and labor.

With respect to foreign policy, the churches have urged the United States to accept more fully its responsibilities as a member of the family of nations and to strive by every honorable means to establish peace and justice upon the earth.

They have affirmed the necessity for an untrammelled exchange of ideas through speaking, teaching, preaching, assembling, voting and the press and other mass media of communication. They have sought to improve the standards of ethical conduct in political activity and public office.

Believing that the will of God should be sought for all areas of life, the churches have tried to discover His will and obey it in the area of public responsibility. They have engaged in studies of our civic and political life in an effort to give greater guidance to the churches and to Christian individuals in the principles of Christian public action. They believe that these principles mentioned above, considered on the basis of their inherent merit will commend themselves to our fellow Americans as being in the highest national interest.

The foregoing are among the policies approved by our churches through the National Council of Churches, policies which we commend to all voters and to those

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District I Convention

The district meeting will be held at St. Stephen's Evangelical Lutheran Church, 120 Pleasant Avenue, Fords, New Jersey, September 23-24-25. The congregation cordially invites delegates, pastors, members and friends of District I of the AELC to attend this meeting which will be conducted in our new church.

The congregations are requested to send one delegate for every 35 voting members or fraction thereof. Please register early. The district meeting starts with worship service Friday evening at 8 o'clock. There will be registration of guests before and after the church service.

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

Mr. C. A. Miller, Local Con. Chm.
Apt. G-2, 585 Rahway Avenue
Woodbridge, New Jersey.

CONVENTION PROGRAM

Friday, September 23

8:00 p. m.—Worship service by Pastor Everett Nielsen of Our Savior's Lutheran Church, Bridgeport, Conn.

Saturday, September 24

9:00 a. m.—Devotions conducted by Pastor Donald Baron of Newark, N. J.
10:00 a. m.—Business meeting.
12:00 Noon—Dinner.
1:30 p. m.—Business continued.
3:00 p. m.—Coffee break.
3:20 p. m.—Business continued.
5:30 p. m.—Supper.
7:00 p. m.—Meeting of Women's Mission Society.
8:00 p. m.—Address by Dr. Henry J. Whiting. Topic: "The Christian Home in the Suburban Community."

Sunday, September 25

10:15 a. m.—Early Danish worship service with holy communion.
11:15 a. m.—English worship service with holy communion. Sermon by Pastor Holger O. Nielsen, District President, Newington, Conn. Pastor K. Kirkegaard-Jensen, Edison Township, liturgist.
12:30 p. m.—Dinner.
2:00 p. m.—Address by Pastor Ove R. Nielsen, Assistant Executive Secretary of Lutheran Welfare, Inc., New York, N. Y.
After the meeting coffee and farewell.

District III Convention

St. Peter's Evangelical Lutheran Church, Dwight, Illinois, extends an invitation to all delegates, pastors and visitors of this District to be her guests during the District Convention, September 23, 24 and 25.

In order to secure a place to stay for all who want lodging, please register as soon as possible by writing

to Mr. Alvin Sondergaard, 410 So. St. Louis, Dwight, Illinois.

Ivan E. Nielsen, Pastor.
Alvin Sondergaard, President.

INSTRUCTIONS

Congregations are to elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Each congregation is requested to present a written report of its activities during the past year. The opening meeting will be Friday evening and the closing program will be an after dinner speaker on Sunday.

Ivan E. Nielsen, District President.

District IV Convention

District IV (Iowa District) of the American Evangelical Lutheran Church will meet in convention September 16-18, 1960, at St. John's Lutheran Church, Ringsted, Iowa. Each congregation is requested to send one delegate for each 50 voting members or fraction thereof.

An invitation from St. John's Lutheran Church appears below this announcement. You are asked to honor the request for registration by September 10, 1960, so that housing may be arranged for your delegates and visitors.

May God grant that this meeting may serve to strengthen and enrich us in His grace and wisdom.

Harold E. Olsen, District President.

INVITATION

St. John's Evangelical Lutheran Church, Ringsted, Iowa, herewith extends an invitation to all churches of the Iowa District to assemble in convention as our guests September 16, 17 and 18.

Please send your registrations to Mrs. Axel Thomsen, Ringsted, Iowa, by September 10, 1960.

We are looking forward to having you as our guests and to a happy and fruitful convention experience.

James W. Johnson, President.
Carlo Petersen, Pastor.

CONVENTION PROGRAM

Friday, September 16

2:00 p. m.—Opening devotions. Message: "We Are the Church," Rev. Alfred E. Sorensen.
2:30 p. m.—Convention business session called to order.
3:00 p. m.—Afternoon coffee.
3:30 p. m.—Business session resumes (Rev. Riggert, ILCM, 4:30).
6:00 p. m.—Supper.
8:00 p. m.—Worship service. Message: "The Church and Social Missions" by Rev. Richard H. Sorensen. Liturgist: Rev. H. E. Olsen.

Saturday, September 17

8:00 a. m.—Breakfast.
8:30 a. m.—District WMS business meeting.
8:45 a. m.—Men's meeting. Message, "The Church and

Parish Education" by Rev. Ronald Jespersen.

10:00 a. m.—Business session resumes (Luth. Wel. Soc. of Iowa, Mr. Marck, 10:15).

12:00 Noon—Dinner.

1:30 p. m.—Panel presentation on "The Church and Stewardship" by Rev. Joseph Sibert, layman, Rev. Vagn Duus, layman.

3:00 p. m.—Coffee.

3:30 p. m.—Final business session (elections; adoption of budget).

6:00 p. m.—Supper.

8:00 p. m.—Evening program. Theme: "The Church and Her Youth," Rev. Charles Terrell, presiding.

Sunday, September 18

10:30 a. m.—Morning worship with holy communion. Sermon by Rev. C. A. Stub, "The Church and Evangelism." Liturgist: Rev. Carlo Petersen.

12:30 Noon—Dinner.

2:30 p. m.—Afternoon program. Message: "The Church and America Missions" by Dr. Alfred Jensen, synod president.

3:45 p. m.—Closing devotions by Rev. Willard R. Garred, synod secretary.

4:00 p. m.—Lunch hour.

Rev. Harold E. Olsen, Dist. Pres.

Rev. Carlo Petersen, Host Pastor.

Mr. James Johnson, President, St. John's Lutheran Church.

District V Convention

District V convention will be held September 30-October 2, at Alden, Minnesota. We urge the attendance of all pastors and delegate so as to make this an inspiring and fruitful convention.

Robert Hermansen, Dist. Pres.

INVITATION

First Lutheran Church, Alden, Minnesota, extends a cordial invitation to members and friends of District V to the District Convention Friday, September 30 to Sunday, October 2.

We ask you to please send in your registration at least one week in advance to Mr. John Jensen, Alden, Minnesota, or Rev. H. P. Jorgensen, Alden, Minnesota.

Rev. Holger P. Jorgensen, Pastor.

Harry Lindorff, President.

District VI Convention

Diamond Lake Lutheran Church, Lake Benton, Minnesota, hereby extends an invitation to all delegates, pastors, and visitors to be our guests during the District Convention, September 9, 10, 11. Those who wish lodging should write to either Pastor Calvin Rossman, Ruthton, Minnesota, or Gunnar Johansen, Verdi, Minnesota, as soon as possible.

May God bless our meeting and fellowshiping together.

Calvin Rossman, Pastor.

Gunnar Johansen, President.

INSTRUCTIONS

Congregations should elect delegates for the business meeting on the basis of one delegate for every 25 voting members or fraction thereof. Each congregation should be prepared to give a report of their activities during the past year. Convention will begin with lecture on Friday evening at 8 p. m. The business meeting will follow devotions on Saturday. On Sunday, Synod President Dr. Alfred Jensen will speak.

Calvin Rossman, District President.

District VII Convention

The annual convention of District VII of the AELC will be held September 30 through October 2, at St. Ansgar's Lutheran Church, Lindsay (Rosenborg), Nebraska.

Each congregation is entitled to one delegate for every ten voting members or major fraction thereof. We hope that the congregations will be well represented by delegates, pastors and guests. Congregations are reminded that their district dues should be sent to the district treasurer, Mr. Chris Nelson, Exeter, Nebraska, six weeks prior to the convention.

Pastors, delegates and guests are urged to register in advance with the host congregation according to the instructions given below in the invitation from St. Ansgar's.

We look forward to seeing many of you at the convention and we pray that we may worship, work and share together to the glory of God.

Thorvald Hansen, District President.

INVITATION

St. Ansgar's Lutheran congregation, Lindsay (Rosenborg), Nebraska, invites district pastors, delegates and friends to be its guests during the annual convention of District VII, which begins on Friday evening, September 30 and closes on Sunday evening, October 2.

St. Ansgar's is located five miles east and 3½ miles north of St. Edward, Nebraska.

Registration and requests for housing, which will be provided for the delegates, pastors and guests, should be sent at least one week before the convention. Those requesting housing should, if possible, state the expected time of arrival. Directions to the lodgings will be given upon arrival at the church.

Kindly register with Mrs. Francis Lloyd, Lindsay, Nebraska.

We shall stand ready to bid you welcome, to meet your needs and to do all we can to make your stay pleasant and the convention a good one.

Greger W. Andreasen, President.

Clarence W. Thorwald, Pastor.

District IX Convention

INVITATION

Trinity Lutheran congregation takes pleasure in inviting the members and friends of District IX, Amer-

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World's Church Leaders Discuss Population Explosion

Central Committee, WCC, Plans for Third Assembly, New Delhi, 1961

Ways in which the world's Protestant, Anglican and Orthodox churches can move towards closer unity will be surveyed at meetings at St. Andrew's Scotland, this August 16-24.

The meetings will be the annual sessions of the 90-member policy-making Central Committee of the World Council of Churches, through which these confessions are seeking common ways to overcome division.

Attending in addition to the Committee will be an estimated 300 other leaders from many of the WCC's 172-member churches in more than 50 countries.

The selection of Scotland as the site for this year's meeting commemorates the 50th anniversary of the historic first World Missionary Conference held at Edinburgh in 1910. From this meeting the international missionary movement was developed which, together with the faith and order and life and work movements, resulted in the formation of the World Council in 1948.

Among the major concerns of the Committee during the nine-day session will be the role of the World Council in promoting church unity and the problem of overpopulation. The discussion on the WCC role in church unity will reflect a growing interest in defining the WCC's function in keeping types of closer church union before its members.

Traditionally the WCC has remained aloof from union negotiations between churches and has confined itself to study and cooperation and to providing the framework within which its members carry on co-operative practical programs.

The report on church unity will be presented by Professor Henri d'Espine, vice chairman of the WCC's Commission on Faith and Order, teacher of practical theology at the University of Geneva and president of the Swiss Protestant Federation.

The second theme will deal with measures the churches might take in meeting the problems of the world-wide population explosion.

Support for family-planning as part of the answer to the population problem was given in a report published last October of a special study group convened by the WCC and the International Missionary Council. The 20-member group composed of theologians, doctors, family welfare specialists and others, cautioned that unless action is taken the annual increase of 50 million persons in the world will have "grave social, political, economic and even religious repercussions."

The discussion on population will be introduced by Bishop Stephen Bayne, of London, executive officer of the Anglican Communion's Lambeth Conference of Bishops, and by Dr. Egbert de Vries, Dutch agricultural economist and chairman of the working committee of the WCC's Department on Church and Society. Dr. de Vries is also director of the Institute of Social Studies at the Hague and was formerly agricultural advisor to the World Bank, Washington, D. C.

In other sessions the Committee will:

Vote on the proposed integration of the WCC with the International Missionary Council. Many of the WCC's member churches have approved the plan and

it is expected that the required number of IMC member bodies will also approve it. If the plan is adopted, full integration will take place in opening actions at the WCC's Third Assembly in New Delhi, November 18-December 5, 1961;

Approve final plans for the Third Assembly including distribution of an 80-page study booklet on the Assembly theme "Jesus Christ — The Light of the World" which will be printed in over 12 languages and in hundreds of thousands of copies. The global distribution is part of a plan to make the Assembly deliberations a true reflection of "grass-roots" thinking in local congregations of the WCC's 172 member churches;

Receive reports on the progress of a study on religious liberty being conducted by a special 13-member WCC Commission. Closely connected with this study is another report on Christian witness and proselytism. Member churches of the WCC have by unwritten agreement largely refrained from conducting missions among each others' nominal members;

Review the work of the churches during World Refugee Year and consider plans for a new drive in areas of acute human need and cooperation with the five-year Freedom from Hunger campaign which starts in July under the auspices of the UN Food and Agriculture Organization;

Discuss tentative proposals for changing the criterion for membership of the Council. The present basis is acceptance of "our Lord Jesus Christ as God and Saviour." Some member churches have requested changes to bring the basis more explicitly into line with the doctrine of the Trinity and to base it more clearly on the Bible. Proposals made will be referred to the Third Assembly, which is the only body with the authority to approve a change;

Hear a report on the churches' role in the current international situation, presented by officials of the Commission of the Churches on International Affairs, a joint WCC-IMC agency;

Outline general plans for the WCC program between its Third and Fourth Assembly (normally a six-year period). These plans, which will be submitted for approval to the New Delhi Assembly, are expected to forecast a greatly expanded operation. The present WCC budget of \$505,000 is more than double what it was ten years ago;

Hear reports on progress towards construction of the \$2,500,000 WCC headquarters. Blueprints were approved by its Executive Committee at meetings in Buenos Aires in February.

Delegates will mark the fiftieth anniversary of the first International Missionary Conference, Edinburgh, 1910, in a service of worship to be held two days before the meeting opens on Sunday, August 14, at St. Giles Cathedral, Edinburgh. The sermons will be delivered by Dr. John Baillie, principal-emeritus, of New College, Edinburgh, one of the six WCC presidents, and by Bishop Chandu Ray, of the Church of India, Pakistan, Burma and Ceylon.

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"THE LUTHERAN" NOW 100 YEARS OLD

Like a secular newspaper, a church paper is a tapestry of its time.

Inevitably, the troubled period of the Civil War with its winds of hate, and a century of struggle for Lutheran unity in America have been shared and mirrored in "The Lutheran," official weekly news-magazine of the United Lutheran Church in America, which was 100 years old July 6.

The first periodical called "The Lutheran" appeared July 6, 1860. In 1919 it was merged with two other church periodicals and became the official publication of the newly organized United Lutheran Church.

By 1951, the number of subscribers had risen to 100,000. Since 1951 the circulation has doubled, reaching 200,000 in 1959, making it the largest weekly religious periodical in America.

In connection with the 100th anniversary of "The Lutheran," the Rev. Dr. G. Elson Ruff, its third editor since the founding of the United Lutheran Church, wrote a series of three articles on the historical survey of Lutheran journalism in America.

Dr. Ruff became editor of "The Lutheran" Nov. 7, 1945. His predecessors were the Rev. Dr. George W. Sandt, 1918 to 1928, and the Rev. Dr. Nathan R. Melhorn, 1928 to 1945.

Ordained in 1926, Dr. Ruff served as a pastor for 14 years before becoming editor of "The Lutheran," and editor-in-chief of the United Lutheran Publication House here.

His keen analysis of world affairs and his interpretation of these affairs in relation to the church have made him one of America's outstanding religious newsmen. He is a former president of Associated Church Press and author of "The Dilemma of Church and State."

"The Lutheran" was born with "sharp claws," Dr. Ruff writes, when "A Committee of Clergymen" brought it into existence in Philadelphia July 6, 1860.

"They said their magazine would be 'a medium of general information for the interests of the whole church' and that 'as a family sheet it will aim to exert an agreeable and religious home influence.'"

"But," Dr. Ruff says, "the actual purpose of The Lutheran was to combat the influence of a magazine then 29 years old, edited by Benjamin Kurtz, the Lutheran Observer."

"Kurtz had been the only American who, until that time, had energy and skill to publish a Lutheran church paper with enough vitality to stay alive more than a few years."

Kurtz was reported to be an active fighter in Lutheran church quarrels of his day. He opposed formality in worship, such as ministers wearing gowns, and strongly favored revivals. He teamed up with a Lutheran theologian, Samuel E. Schmucker, in attacking several traditional Lutheran teachings, especially doctrines regarding baptism and the Lord's Supper.

Kurtz and Schmucker, in 1860, were losing influence among Lutherans in America who at that time tended toward a conservative stance in doctrine and liturgy, Dr. Ruff writes.

"If their opponents had been patient during the troubled Civil War decade, the split that came in the Gettysburg Seminary (it resulted in founding the Philadelphia Seminary in 1864), and the split in the General Synod in 1866 (which resulted in formation of the General Council) might not have occurred."

"The break in the church organization was not patched up until 1918. At that time The Lutheran and the Lutheran Observer both became part of a merger resulting in the present-day Lutheran."

The first editor of the Lutheran of the 1860 era was the Rev. Charles Porterfield Krauth. In 1861, he resigned as pastor of St. Mark's Lutheran Church in Philadelphia and gave full time as editor of The Lutheran when it merged with The Missionary, which William A. Passavant had published in Pittsburgh since 1848.

Four times The Lutheran has started with Vol. 1, No. 1 — in 1860 as The Lutheran and Home Journal, in 1861 when it was The Lutheran and Missionary (after 1881 just The Lutheran), in 1896 when it became "the official organ of the General Council," and in 1919 when it became the periodical of the United Lutheran Church in America, through merger of the General Council, the General Synod and the United Synod of the South.

The next new beginning — and a new Vol. 1, No. 1 — is scheduled for 1963. The name, "The Lutheran," has been selected by the Joint Commission on Lutheran Unity for the authorized publication of the new 3,100,000-member Lutheran Church in America, expected to result from the merger of the United Lutheran Church, the Augustana Lutheran Church, and the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod) in the largest Lutheran merger in American history.

The editorial policies guiding "The Lutheran" and its first editor, Charles P. Krauth, pretty well sum up the attitude of its present editor and the Committee on Church Papers of the United Lutheran Church.

Wrote Editor Krauth in the July 6, 1860 issue of "The Lutheran":

"The readers of The Lutheran will start from the beginning with a clear understanding that their annual subscription entitles them to receive as valuable a paper as we can make, but does not make them stockholders in the conscience and convictions of those who write for it...."

WORLD REFUGEE YEAR PROJECTS CONTINUE

Churches around the world have given or pledged funds totaling (US) \$4,305,249 for special World Refugee Year projects proposed by the World Council of Churches.

The projects for relief work in 19 countries were submitted to the WCC's 172 member churches in an 88-page Work Book at the beginning of World Refugee Year last summer. It was the largest single refugee relief plan ever blue-printed by the churches.

The funds are in addition to the churches' regular program for refugees through which 1,500 were settled in new homes last year and thousands of others were aided

in integration and rehabilitation projects at a cost of about (US) \$3,000,000.

Projects totaling \$8,423,927 were suggested by the World Council's Service to Refugees' field staff and by National Christian Councils in the Near East and Asia. WCC staff say that the more than four million dollars already designated will enable the Division to help thousands of refugees and that much more is expected from countries which have not yet completed their WRY campaigns.

The special projects for World Refugee Year are primarily for local integration of refugees who cannot be moved from their countries of asylum. With the funds received, refugees will receive special vocational training. Local dwellings for the able-bodied and church established homes for the aged and handicapped will be provided. Land resettlement schemes and anti-TB programs are to be supported in India and Pakistan and self-help projects will be promoted in the Near East and Hong Kong. A big item in the WRY special projects is the Bengal Refugee Service (formerly known as Project Daya), the new scheme to assist Calcutta refugees.

The response of the churches thus far has been encouraging, according to a spokesman for the Division, although it has varied from country to country. Whether the liberalized immigration laws for refugees, increased governmental support for refugee programs, and other objectives of World Refugee Year are fully realized remains to be seen, he stresses.

The churches in their efforts for WRY have emphasized that "every year is world refugee year."

DIPLOMATS FIND COLOR CURTAIN A PROBLEM IN NATION'S CAPITAL

Washington, D. C. — (NLC) — The color curtain stops many diplomats from attending the church of their choice when they move to America's capital city.

Recently, when a wedding of an Indonesian couple took place in Augustana Lutheran church in the nation's capital, some leaders hailed this as a milestone of the Lutheran church in ministering to an international community.

The wedding performed at Augustana had several aspects which made it unique.

Both the bride and groom were citizens of Indonesia, a country which is only four per cent Christian.

The bride's father, Apul Panggabean, is the Cultural and Educational Counselor at the Indonesian Embassy in Washington.

Augustana, which began inter-racial worship in 1953, welcomed the diplomatic family which had hesitated to attend a Lutheran church here because of the fear of racial prejudice. The family transferred their membership to Augustana on November 10, 1957.

It was the first wedding of an Indonesian couple performed by Dr. Clarence T. Nelson and the Rev. Wayne Woods, pastor and associate pastor of the congregation.

The groom, formerly a Moslem, joined Augustana by confirmation on December 6, 1959, having been baptized a Christian the same day.

Attending the wedding ceremony were a large number of Moslems in their colorful

native costumes who were visiting a Christian church for the first time.

The Indonesian Panggabean represent a case in point, being a family who grew up in the Lutheran tradition of the Batak Protestant Christian Church, a member of the Lutheran World Federation, and who wanted to continue to worship with fellow Lutherans when the father assumed a diplomatic post in the United States.

It is also hard for the individual who is converted to Christianity by a white missionary to understand that the same people who sent the missionary to his land often would rather not have him worship in their church when he is in America.

This is illustrated by many incidents, one of which was described by an Embassy official from one of the African countries.

On a Sunday morning he and his wife, both Lutherans, walked to a Lutheran church within three blocks of the embassy. The janitor, a Negro, was sweeping the walk. The attache enquired, "Would we be welcome here?"

"There was a family that came here for a few weeks," the janitor replied, "but they don't come anymore."

Knowing what this meant, they walked a few blocks down the street and attended an African Methodist church.

Some churches here, including Lutheran, do not hide the fact that their congregations are only for members of the Caucasian race. Others, including Lutheran, give lip service to the claim that their doors are open to all. Few, including Lutheran, actually make a person of the colored race welcome in their midst.

For the American who is of Mexican descent, of Indian background, or of the Negro race the problem is no worse in Washington than it is in many U. S. cities — because most of these citizens have not been welcomed in white churches.

However, for foreign diplomats the color curtain looms before them when they accept a post in what has sometimes been referred to as the capital of the world.

World's Church Leaders Discuss Population Explosion

(Continued from Page 13)

The Central Committee meeting will open Tuesday morning (August 16) with reports by WCC General Secretary Dr. W. A. Visser 't Hooft and from the 12-member Executive Committee. Dr. Franklin Clark Fry, president of United Lutheran Church, New York, Central Committee chairman, will preside. The vice chairman is Dr. Ernest A. Payne, Baptist, London.

The sessions will be preceded by a series of consultations and WCC divisional and departmental committee meetings during the period between August 2 to the beginning of the Central Committee. Approximately 300 church officials and WCC staff will attend these meetings to review the work of WCC units and prepare recommendations for the Central Committee.

This year's meeting will be the last Central Committee meeting before the New Delhi Assembly. Usually the Committee

meets annually in the years between Assemblies. The invitation to meet in Scotland was extended by the British Council of Churches and the International Missionary Council. All sessions will be held at the College of St. Salvador.

Christian Responsibility in the 1960 Elections

(Continued from Page 10)

responsible for the nomination of candidates and the drafting of party platforms. Members of churches are urged to restudy these issues and to communicate their convictions to party leaders and candidates for office.

Campaign Standards

It is right and proper that United States policy, domestic and foreign, be vigorously debated during the weeks ahead. This debate should not proceed, however, along the line of sectional, racial, religious, or class divisions. We are one people. Our national unity, despite partisan rivalries, is indispensable to our survival as a free people. To set class against class or religion against religion, or race against race, is a vicious practice and repugnant to all honorable Americans. The well-being of our people at home, and the position of the United States in the eyes of the world transcend the partisan fortunes of any candidate. In their appeal for votes candidates for public office should act with forthright integrity and disdain all forms of demagoguery. Citizens should hold the candidates responsible for their conduct of the campaign and work to insure that there is no resort to intimidation or bribery, direct or indirect. The honor and prestige of our nation must not be thrown to the winds of irresponsible political disputation.

Political Action

Not the candidates alone, but the people as a whole, should participate intelligently in the discussion of public issues. This should be true in relation to all areas of debate — local, state and national. If our democracy is to flourish, the people must participate in the making of policy. All potential voters in the population should be encouraged to register (even if a poll tax is a prerequisite).

The final stage of the election campaign will be reached on November 8 when the people go to the polls. A free and secret ballot is one of the treasured rights of United States citizenship, that should be carefully exercised by every qualified voter in elections both with respect to the least conspicuous local office and to the Presidency.

This Nation Under God

It is our fervent prayer that in the exercise of their franchise the voters of our country will prove worthy of their heritage as a free people under God. It would be a disaster, if, in this time of decision, political loyalties were not governed by considerations of truth, justice and righteousness. We recognize that political parties are essential to the democratic process of this nation, but of greater importance than the victory of a particular political party at the polls in November

is the victory that will be shared by all people if decisions are made that will strengthen the foundations of freedom and enhance the prospects for peace and justice throughout the world.

To these ends, we call upon the members of our churches to act worthily in their vocation as citizens praying for the guidance of God, that His will may be done through us and through all the citizens of our land.

District IX Convention

(Continued from Page 12)

ican Evangelical Lutheran Church, to the annual convention of the District, September 23-25, 1960, to be held in Trinity Lutheran Church, Wilbur, Washington.

Trinity Lutheran congregation will provide housing and meals for all registered participants in the convention. Will all pastors, delegates and other guests kindly mail their registrations to Mrs. Victor Lauritzen, Wilbur, Washington, not later than September 18, 1960.

We are looking forward to fellowship with all our friends of District IX and to a fruitful and inspiring convention.

R. W. Daniels, President.

Mrs. Nick Mager, Secretary.

Upon invitation of Trinity Lutheran congregation, the annual convention of District IX, AELC, will be held at Trinity Lutheran Church, Wilbur, Washington, September 23-25, 1960.

All congregations of District IX are urged to send as many delegates as possible and to bring a written report of the past year's activities.

Jens C. Kjaer, District Pres.

CONVENTION PROGRAM

Theme: THE HOLY CHRISTIAN CHURCH

Friday, September 23

8:00 p. m.—Women's Mission Society business meeting. Pastoral conference on practical aspects of the coming LCA merger.

Saturday, September 24

9:00 a. m.—Opening devotions by Pastor Arnold Knudsen.
10:00 a. m.—District business meeting.
12:00 Noon—Lunch.
1:00 p. m.—Committee meetings.
2:00 p. m.—Business meeting.
6:00 p. m.—Dinner.
8:00 p. m.—WMS program, Pastor Carl Laursen, speaker.

Sunday, September 25

10:00 a. m.—Morning worship with installation of Pastor John Enselmann, Dr. Jens Kjaer officiating. Holy communion administered by the Pastors Ted Thuesen and Carl Laursen.
12:00 Noon—Lunch.
Tour of Grand Coulee Dam.
4:00 p. m.—Round table discussion on the Lutheran Church in America, by the pastors of the district.
6:00 p. m.—Dinner.
7:30 p. m.—Closing service, sermon by Pastor Ted Thuesen.

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF JULY, 1960

For The Synod Budget:

Unassigned Receipts:

(by Congregations)

Victory-Trinity, Ludington, Mich.	\$ 88.98
Manistee, Michigan	100.00
Racine, Wisconsin	296.01
Menominee, Michigan	79.94
Badger, South Dakota	300.00
Newington, Connecticut	150.00
First Lutheran, Sidney, Michigan	500.00
Ringsted, Iowa	465.50
Minneapolis, Minnesota	210.00
Seattle, Washington	548.65
Muskegon, Michigan	335.00
Clinton, Iowa	200.00
Bethlehem, Cedar Falls, Iowa	700.00
Los Angeles, California	484.00
Byram, Connecticut	236.30
Bridgeport, Connecticut	100.00
Grayling, Michigan	200.00
Fredsville, Cedar Falls, Iowa	1,000.00
Diamond Lake-Lake Benton, Minn.	200.00
Cozad, Nebraska	83.33
Manistee, Michigan	100.00
Roscommon, Michigan	200.00
Omaha, Nebraska	195.00

Pastor's Pension Fund:

In memory of Mrs. Marie Morsing from Charlotte Foged	\$ 1.00
Byram, Connecticut	22.00

Children's Home:

In memory of Mrs. Marie Morsing from Irsel Funk	\$ 1.00
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Publications:

First Lutheran, Sidney Michigan, for Lutheran Tidings	\$ 3.00
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Santal Mission:

Hampton, Iowa	\$ 3.52
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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.

August 20, 1960

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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

Kimballton, Iowa	13.00
First Lutheran, Sidney, Michigan	1.00
In memory of Mrs. Ora Anderson from Chas. Sorensen, Kimballton, Iowa	1.00
Home Mission:	
Racine, Wisconsin	\$ 21.08

July budget receipts from con- gregations	\$6,839.31
Previously acknowledged	\$38,111.28

TOTAL TO DATE \$44,950.59

Other Budget Receipts:

Pastor's Contribution for Pension:

Synod president	\$ 10.50
Rev. Thorvald Hansen	15.50
Rev. Gudmund Petersen	18.00
Rev. Harald Petersen, Luck	13.00
Rev. Harold Ibsen	15.00
Rev. John Christensen	3.50
Rev. J. Sibert	21.00
Rev. Harold Petersen, Askov	20.00
Rev. H. Jespersen	23.40
Rev. Erik Moller	23.70
Rev. A. Knudsen	21.00
Rev. J. Christensen	19.45
Rev. Ivan Nielsen	25.00
Rev. Carlo Petersen	24.00
Rev. Ottar Jorgensen	24.00
Rev. Gordon Miller	19.00
Rev. J. C. Kjaer	27.00
Rev. Edwin Hansen	34.68
Rev. Eilert Nielsen	24.80
Rev. R. Jespersen	27.50
Rev. Don Holm	18.00
Rev. Harald Knudsen	9.00

Total for July	\$437.03
Previously acknowledged	1,777.95

TOTAL \$2,214.98

TOTAL RECEIPTS TO DATE \$47,165.57

Received for Items Outside of Budget:

For Lutheran World Action:

Victory-Trinity, Ludington, Mich.	\$ 42.27
Dannebrog, Greenville, Mich.	45.89
Racine, Wis., from a friend	505.00
Menominee, Michigan	13.27
Des Moines, Iowa, Valborgsminde	2.00
Des Moines, Iowa, from Mrs. Boesen for Chilean Relief	3.00
Bethany, Ludington, Mich.	201.50
First Lutheran, Sidney, Mich.	43.40
Ringsted, Iowa	73.20
Minneapolis Minnesota	39.00
Watsonville, Calif., from the Guild for Chilean Relief	25.00
Seattle, Washington	250.50
Muskegon, Mich., for Chilean Relief	3.00
Bethlehem, Cedar Falls, Iowa	150.00
West Denmark, Luck, Wis.	277.20
Los Angeles, California	5.00
Byram, Connecticut	54.80
Diamond Lake-Lake Benton, Minn.	50.00
Manistee, Michigan	50.00

Total for July	\$1,834.03
Previously acknowledged	6,918.22

TOTAL TO DATE \$8,752.25

Santal Mission:

Des Moines, Iowa, Mrs. Minnie Mathisen	\$ 5.00
Owen, Wis., from Sina Petersen in memory of Sister Clara	10.00
Des Moines, Iowa, from Mr. and Mrs.	

Erling V. Jensen	5.00
Withee, Wisconsin	40.00
Des Moines, Iowa from Dagmar Miller	5.00
Racine, Wisconsin	5.00
Muskegon, Mich., from Mrs. Carrie Nielsen and Mrs. Alice Thuesen for Riber's work	10.00
	\$ 80.00

For Faith and Life Advance:

Racine, Wisconsin	\$ 1.25
Sidney, Michigan	2.00
Seattle, Washington	60.50

Total \$ 63.75

For District IV Home Mission:

Received from district treasurer:	
for St. Paul Ev. Luth. Church	\$300.00
for St. Peter's Ev. Luth. Church	366.66

Total \$666.66

Respectfully submitted,

American Ev. Luth. Church,
M. C. Miller, Treasurer.

Augustana Lutheran Named "Church Woman of Year"

(Continued from Page 9)

Women of the District of Columbia. In 1955, Mrs. Nelson was named the Scandinavian Woman of the Year.

Some of her better-known writings include "The Christian Woman," "The Woman Beautiful," "Here Am I Lord," and "God's Song in the Heart."

Other Lutherans who played a prominent part in Religious Heritage's 1960 Washington Pilgrimage were Mr. Bert Tollefson, an aide to Secretary of Agriculture Ezra Benson, who is executive vice president of the organization, and Col. Daniel J. Andersen, Washington attorney, who is a vice president of the Heritage, and this year was in charge of the three-day pilgrimage program.

PIOUS POKE

Reading your articles on the Old West reminded me of a story told by Dr. R. L. Forbes, of the University of Arizona, when he addressed the Arizona Cattleman's Association last year.

One of the local characters of the Old West, Uncle Bob Leatherwood, got in an argument about religion with a group of men, and bet \$20 that no one present could recite the Lord's Prayer.

A cowboy instantly matched Uncle Bob's twenty, and recited:

"Now I lay me down to sleep.

I pray the Lord my soul to keep."

"You win," declared Uncle Bob. "I didn't think you knew it."

— Contributed.

No matter what looms ahead, if you can eat today, enjoy the sunlight today, mix good cheer with friends today, enjoy it and bless God for it. Do not look back on happiness — or dream of it in the future. You are only sure of today; do not let yourself be cheated out of it.

—Henry Ward Beecher.