

# *Lutheran*

published by:

**The American Evangelical Lutheran Church**

# *Tidings*

Almighty God, merciful Father, we thank Thee that, in Thine infinite love, Thou hast given us Thine only begotten Son to be a Savior, who redeemed us by His death, ascended far above all the heavens, and shed His gifts richly upon men, giving unto some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, unto the building up of His Church. We pray Thee graciously to bestow Thy Holy Spirit upon this Thy servant, to whom now has been committed the oversight of this Church, that he may ever be shod with the preparation of the gospel of peace, and that he may so administer the office entrusted to him as not to break down but build up, not harm but help. Grant that he may not neglect the gift of God which is in him, but that he may be instant in prayer, in reading and meditating upon Thy Word, in admonishing and instructing. Grant that, in honor and dishonor, in evil and good report; he may prove himself to be Thy servant, in much patience, in labors, in watching, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left: and that, as a faithful and wise steward who has given his household their portion of food in due season, he may finally enter into joy eternal, through Jesus Christ our Lord, who with Thee and the Holy Spirit, liveth and reigneth, ever one God, world without end. Amen.

Prayer at the installation of the  
president of the church.

# An Occasion to Remember

by the editor

For the first, and almost certainly for the last, time in its long history a president has been installed in the American Evangelical Lutheran Church. In a solemn, yet festive ceremony held at Grand View Church in Des Moines, Pastor A. E. Farstrup was installed as president of the AELC on January 29.

When the office last changed hands and Dr. Alfred Jensen became president in 1936 it would have been considered most unusual, if not contrary to the spirit of the church, to install a president. There was a fear of formality of any sort and especially when it involved worship. There must be a complete freedom from form — which is in itself a very rigid sort of form. During the years since we have come to the point where such a service could not only be held but where it was felt to be fitting and proper. The service is, in essence, a recognition of the responsibility with which the church has invested a man of its choosing and an invocation of the blessing of God upon him and the office which he assumes.

In anticipation of the large number of people expected to attend, the service was held at Grand View, an Augustana church, where there was ample space. The service was very well attended by pastors and laymen from many congregations of the AELC. It is notable that, though the weather was good, so many were willing to risk winter travel in order to be present. This is a tribute to the importance of the service and to the esteem in which the new president is held.

The liturgy for the service was conducted by Pastor Willard Garred, secretary of the AELC. Officiant for the service of induction was Dr. Alfred Jensen, now President-emeritus of the church. The nine district presidents, the Dean of the Seminary, the President of the College and visiting representatives of other Lutheran bodies read brief scripture passages appropriate to the occasion. A sermon by Pastor Holger O. Nielsen, synodical vice president and a response by Pastor Farstrup, the new president, both of which are printed elsewhere in this issue, were also a part of the service. The Grand View College Choir, though handicapped by the fact that the semester break caused many of its members to be out-of-town, sang an anthem, "Of Thee I Sing." Under the direction of Mr. Robert Speed, the approximately one-half of the choir members present made a real contribution to the service.

Following the actual service of induction, greetings were brought on behalf of many of the Lutheran bodies in America and indeed the world, Dr. Franklin Clark Fry spoke not only for his own United Lutheran Church but also for the Lutheran World Federation and the World Council of Churches. Dr. Malvin H. Lundeen spoke for the Augustana Lutheran Church and Dr. Frederick A. Schiotz brought greetings from The American Lutheran Church. Pastor Phillip Johnson brought a greeting from the National Lutheran Coun-

cil. Dr. Alfred Beil and Pastor Raynold Lingwall brought brief messages from the Iowa Synod, ULC and the Iowa Conference, Augustana, respectively. A greeting was also received from Dr. Raymond Wargelin of the Suomi Synod who was not able to be present.

Due to the fact that the Executive Committee of the National Lutheran Council was to meet in Detroit the next day a number of the church leaders had to leave immediately after they had presented their greetings. They all took the same plane for Detroit. One might remark parenthetically that this plane was really loaded with clerical "brass."

The service was a bit lengthy due to the fact that so many participated. But it was nevertheless all that one might expect it to be. Though some of those present were of national and international stature the service was marked by an air of simple dignity to which each of the participants in his own way contributed.

At the close of the service at Grand View Lutheran a light lunch was served at Luther Memorial, two blocks away, by the women of that church. It too was simple and in good taste.

The social hour at Luther Memorial gave ample opportunity to visit with friends from far and near and brought to a fitting close an occasion to remember.

## Lincoln, the Man

The purpose of Eternal Truth  
Called for a man. God took a youth and schooled  
him long.

A mother taught him love of right;  
Privation gave him patient might;  
Distress of souls trained him to fight  
Against all wrong.

In sympathy with human need  
He learned to serve; to helpful deed His spirit ran.  
He led the souls of men to see  
The worth of Truth and Liberty,  
And paid the cost to set them free;

Lincoln, the Man.

— Frank W. Hill.

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# The Living God

## A Sermon at the Installation of Synod President Farstrup

by: Pastor Holger O. Nielsen

Lead thou me to the rock that is higher than I; for thou art my refuge, a strong tower against the enemy. Let me dwell in thy tent for ever! Oh to be safe under the shelter of thy wings! For thou, O God, hast heard my vows, thou hast given me the heritage of those who fear thy name. Psalm 61:2-5.

He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things are created through him and for him. He is before all things, and in him all things hold together. Col. 1:15-17.

There are indeed found in Scripture many meaningful texts which can be used to good advantage at an installation service. The words spoken to Joshua when he took over from Moses are both fitting and proper and one does well to recall them: "be not frightened, neither be dismayed; for the Lord your God is with you wherever you go." However, some of you recall that Moses was left on Mount Pisgah gazing into the promised land. And I for one am most concerned not to leave the impression that we are leaving Dr. Jensen, if not on Mount Pisgah, then in some kind of isolated place while the rest of us march gaily on towards a new promised land. The Christian faith leaves not its people in isolation. There is no private Christianity but there is a Communion of Saints, a pilgrim band which started with Christ and His disciples and continues into God's eternal heaven.

The passage from the Psalmist which I read may seem too somber for this joyous occasion. It is not meant to be somber but I do want to remind you of the fact that this is also an age when men cry out as did the Psalmist in his day. The poets, the pastors, the scientists, the philosophers, the artists and the whole company of the concerned of today each cry out in his own way against an evil day, and many, as in the days of Paul, are without hope and without God. The church therefore must ask its leaders to face up to the world situation. This is no age for false optimism nor false prophets. If the darkness is to deepen we want to know it and face it, if not with great courage, then with hope because there is in our Christian faith that which some have called a divinely rooted optimism. The true joy of the Christian is this that I believe that I have a Savior, who had redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death and the devil. Out of this faith grows the joy which thieves cannot steal and rust not consume.

But all is not well with the world and even the consecrated Christian finds himself in a struggle with evil which seeks to capture his mind and soul. In a splendid little book called *I BELIEVE IN THE LIV-*

ING GOD, Dr. Emil Brunner writes as follows: "We are other than what God wills to have us because we become godless through this looking away from God. With a mirror the important thing is what it reflects. The image in the mirror is not really in the mirror itself; it is outside the mirror. But the image in it is according to what it reflects. So we are. We are no longer God's image because we do not reflect God's face. What then do we reflect? One can say that we reflect the world, and we reflect ourselves. We thereby make the world and ourselves gods. We do that every day a number of times, even though in small ways and without knowing what is going on. Again and again we are in love with ourselves and the world instead of loving God with our whole hearts. And from this self-love and world love comes evil. From it comes all the terrible godlessness that we are experiencing at present. God is abolished; and man, his race, his nation, his power, his reason, and his economic system have been made gods. This godlessness is in the midst of us. But do not forget that it is also our godlessness. The present world crisis is the result of a long slow process of blood poisoning of the world."

In such a world situation the church and its leaders need urgently to speak to our age, if it can be spoken to. Is there an answer to a generation which has stumbled into atomic power? To a world and a church that should be one but are sadly broken and divided. To an age that has conquered speed and plans interplanetary travel, yet insists upon iron curtains and spiritual and intellectual barriers. Most certainly the primary business of the church is to speak to an age which has lost its course and to give to man a meaningful answer to life, when so much of life seems meaningless.

The answer which the church has to give is old but not obsolete. Listen! From the Bible it reads, "Go, prophesy to my people Israel." As the Lord spoke to His congregation in ancient days, so He speaks to us today. The proclamation of the Gospel is the answer. We have none other. The words of Paul to the Colossians are most helpful, "All things were created through Him and for Him. He is before all things, and in Him all things hold together." Here Paul asserts that Christ has cosmic significance. The Christian faith is no cozy, private, little affair. It is a faith that has its roots in the very heart of God, the Creator of heaven and earth. When life and faith are viewed in this light, man's power grows dim and God the Creator stands as the ruler over His creation which includes man. And now God says to us in His Word: "What seems to be important from the viewpoint of the world is really not important. The great events of the world which frighten you are really not the final events. You see only the foreground which is terrifying. Keep your eye on the background which is divine. The foreground is really small in compari-



son with the background, but it always seems larger to us because it is in front. To believe is to see the world's background. The faith of creation that the Word of God proclaims to us is this: behold the foundation of everything, and behold it is Jesus Christ, the Son of God, the plan of the world. And then if you really see that, you will no longer be frightened and no longer despair. Then you have faith."

If this be faith, my friends, let us pray to God to make us giants of faith who dare proclaim as never before to an indifferent and disbelieving world, "Behold the foundations of everything and behold it is in Jesus Christ." This is the church proclaiming the good news, the news that men cannot live without. God grant that we, the body of believers, be faithful to the living God in Jesus Christ.

Today when we in the American Evangelical Lutheran Church gently remove the mantle of leadership from the broad, if at times a bit weary shoulders of a servant of God, and place the mantle of leadership upon the younger shoulders of a servant of God, we do so with confidence that the Lord and Master of the church will bless him.

We are thankful to Dr. Alfred Jensen for his many years of leadership and service to the church. He led us to the threshold of a new era. It now becomes the solemn duty of President Anders Ejnar Farstrup to lead us into a new day as we take our place in the fellowship of the Lutheran Church in America. May

we who are members of the church support him with our prayers, our time, our means and a yielding of self-will to a willingness to be led by the Holy Spirit.

We give thanks to Almighty God for the past and pray for His blessings in the future and rest in the assurance that the future may truly be a new day rich in promise. Amen.

#### THINK THIS ONE OVER: SHOULD CHILDREN GO TO CHURCH?

Dr. Silas Evans of Ripon College says: "If your child is not strong enough to go both to Sunday School and church, then hurry and call a doctor or send for the ambulance. If the doctor says the child may attend only one morning service, then take the child to church. The center of Christianity is to be found in the morning Church service, and even though the words of the pastor are not understood, the atmosphere and impressions are lasting. Why complain that many young people do not go to Church? **They never have gone.**" (Don't put the shoe on if it doesn't fit.)

—From Greenville (Michigan) Messenger.

I said to a man who stood at the gate of the years, "Give me a light that I may tread safely into the unknown." And he replied, "Put your hand into the hand of God; that will be better than a light, and safer than a known way."

—Haskins.

## *To All Whom It May Concern*

The editor will soon have a new address. The material intended for the March 5 issue of LUTHERAN TIDINGS should be sent to the editor at the Cozad address and should reach him there not later than February 25. Thereafter all editorial correspondence for LUTHERAN TIDINGS should be sent to the editor at

**Box 188**

**Viborg, South Dakota**

Pastors are asked to change their mailing lists at once. Incidentally, there must be many more congregations having bulletins which the editor does not receive. Will you kindly check to see if he is receiving your congregation's bulletin?

The address of the synod president, Pastor A. E. Farstrup, is:

**3112 Lawnview Drive  
Des Moines 10, Iowa**

All correspondence intended for the synod president should go to this address. There is no separate synod office, as such. The address on Pennsylvania Avenue, to which synod mail was formerly sent, was and continues to be the home of Dr. Alfred Jensen. The work of the synod president is carried on in his home and all correspondence should, accordingly, be directed to Pastor Farstrup's home address.

#### Synod Board to Meet

The Synod Board of Ordination will meet at the Chicago Theological Seminary February 10, at 10 a. m. The Seminary is located in Maywood, Illinois.

This is the annual meeting of this Board to interview the candidates for Ordination and review their academic work. The second year candidates will also be interviewed.

**Alfred E. Sorensen, Chairman.**

The family had returned from church and was seated around the dinner table. Discussing the morning service, Father commented, "Frankly, I don't believe the sermon this morning was as good as usual." Mother added, "The choir didn't sing as well as they might have. The anthem wasn't very good." Sis said, "The church needs new hymnals. I wish they would get some." The youngest member in the family pondered a bit, then observed, "Well, I thought it was pretty good for only a nickel a piece."

**Bethany Lutheran Messenger,  
Menominee, Michigan.**



# I Believe in the Holy Catholic Church

by: Pastor A. E. Farstrup

*Response by the New Synod President at the Installation Service*

No one needs an explanation of why we are gathered here this afternoon. This has already been made evident in the services, but it has been thought important that I, whom you have entrusted with special responsibilities in the affairs of our particular branch of Christ's Church, should bring a greeting at this time. This I am happy to do.

Let me begin by telling you how grateful I am for your coming together today and, in this worshipful setting, asking God's blessing upon our Synod and to pray for His guidance and benediction upon the office to which you have called me to serve. We recognize, those of us whose lives have been lived in the AELC that we have not previously had such services of induction for a Synod President. This is due to several factors. First of these might be the very practical one, that we are scattered throughout the land, and both distance and the lack of funds, in the pioneer days of our existence, ruled out a representative gathering such as this. One would also have to mention the fact that there has been a haunting fear among us of the formalities of such an occasion. While there is always a legitimate fear of emptiness of form, it is still true that we need to, and must, find forms which will express our faith and our action, limited and subject to change as they are. To me it is most gratifying, and distinctly meaningful, that all areas of the AELC are represented here today through the District Presidents. In and through them I envision our congregations and the good people in them. Sharing with us in this service of induction also are representatives of other Lutheran bodies with whom we share a rich heritage, and together with whom we face the continued task of bearing witness to the primacy of the Kingdom of God in the lives of men within our own fair land and to the ends of the earth. And, I would add, "blest be the tie that binds, our hearts in mutual love," and point out that "our fears, our hopes, our aims are one — our comforts and our cares."

It is this kinship and mutuality which gives meaning to our coming together on this day. Without it, I could not accept the duties with which I have been entrusted, nor could anyone for that matter. Only insofar as we increasingly share in the blessings, as well as the tasks, of the Christian Church, can we in



turn be a blessing to others. Without it we would never be able to participate in the experience of the psalmist who wrote in terms of meaningful imagery:

"Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon which falls on the mountains of Zion! For there the Lord has commanded the blessing, life for evermore."

—Psalm 133

In the spirit of what has now been said, may I then call your attention to one expression which we all use — taken from the words of our baptismal covenant (or the Apostles Creed). Words we repeat Sunday after Sunday, and in our

daily devotions (though perhaps not as often, in this latter instance, as once was, or should be, the case). I refer to the expression, "I believe in the holy catholic church." I realize that we most often use the word **Christian** instead of **catholic** in describing the Church, but I want to re-instate the original word, "catholic" to its rightful place — for it means universal. This characteristic of the church we must not lose. It must never become the sole property of only one branch of that great tree which our Lord's church is.

Have you ever realized what it is you are confessing when you repeat these words? We dare not let ourselves fall into the careless habit of repeating words just because we have always used them. Certainly there is no magic involved in the repetition of certain phrases. Words always convey an idea, a truth, if they are not to degenerate into drivel. In fact, our Lord warned us once, that we would be judged on the basis of whether or not our speech is meaningful. Was this not implied when He said, "Let your speech be simply, 'yes' or 'no'; anything more than this comes from evil"? (Matt. 5:37)

When we confess that we believe "in the holy, catholic church," we ought first to note the position in which these words are placed in the creed. We could not possibly make our confession of faith in the church did we not first confess that we believe in God, the creator of all things, and in Jesus Christ, His Son, through whom we have been reconciled to our heavenly father. Nor could we say it if we did not believe



that the Holy Spirit calls and enlightens each generation; that He is continually active in this respect in the lives of all who have been baptized into Christ; that He, and He alone, is the author of faith in the hearts and lives of God's children and "makes all things new!"

The Church is made up of people like yourself and myself. It is made up of people from all walks and conditions of life. Yes, even of those who have gone on before us, and to whom we are so greatly indebted. And may I here pay my profound respects to those of Danish heritage who came to these shores and planted the Church of their fathers in the virgin soil of America alongside the churches planted by immigrants from many other lands. Some of their countrymen may have been apologetic, yes, even ashamed, of the fact that they came from a small and a poor country. But not so those who laid the foundations of the AELC; the men who built the Folk Schools, our College and Seminary, and invited their countrymen to the large fellowship meetings where the hopes and dreams for their future, in the new land, were voiced in the songs of such men as F. L. Grundtvig, Adam Dan, Kristian Ostergaard and many others. May we, who today face the fact that America has brought us into continued and close fellowship with Lutheran bodies of other national origins, even to the point where we now actively and expectantly look for a merging of our churches, be true, also, to the heritage that is peculiarly ours as we prepare to share it. Pretension or apology can never be a blessing to ourselves or to the Lutheran Church of tomorrow in this our freely chosen land.

I said a moment ago that the church is made up of people, and then I paused to pay our respects to those who laid the foundations but have now gone on ahead of us to greater glory. Let me now hasten to add: We do not confess that we believe in the church because these people have served in it, or because there are dedicated and committed people in it even today. We believe in the church, because it is Christ's Church and because through it the Holy Spirit does His regenerative and reconciling work. Through it men are led to say with Peter of old, "Thou art the Christ, the Son of the living God." Through it, and because of its witness to this Christ, men are led to see themselves both as they are, sinful, imperfect, often rebellious, children of God — and as they were meant to be, joyful, grateful and responsive to His will and way. In it men are made aware of God's victory in Christ over the forces of darkness and sin, and what is even more important — in its fellowship they grow into the realization that they are themselves participants in this victory. As this realization breaks upon us, we find ourselves singing with the ancient hymn writer, John of Damascus:

Now let the heavens be joyful!  
Let earth her song begin!  
Let all the world keep triumph,  
And all that is therein;

In grateful exultation  
Their notes let all things blend,  
For Christ the Lord hath risen,  
Our Joy that hath no end!

When we say, "I believe in the Church," there are of course always those who will point to the history of the church with its chapters of religious bigotry, inquisitions, cold orthodoxy, its ritualism in contrast to the simplicity of Christ's ministry, its obeisance to the wealthy, its ruthless denominationalism, its identification with nationalism and imperialism, the failure of its members to practice the love which they preach in their homes and in their business and in general the absence of total commitment — to mention just a few shortcomings. And we would not deny their presence! Such criticisms are often, however, excuses rather than any real concern for their elimination. Ironically enough, it is amazing how often the critics fail to recognize that their criticism obligates them in turn to a practice of those virtues and commitments which they point out as lacking in the church. For

by inference, they acknowledge them as binding. Nor do they recall that these same criticisms are constantly being voiced within the church itself. The Holy Spirit continues to convict of sin, righteousness and judgment, and that most effectively in the lives of those who are the Lord's. It was Paul who said, "I am the foremost of sinners." It was a Savonarola and a Luther who denounced corruption in the church, it was a Grundtvig who cried out, "Why has the Word of the Lord disappeared from His house?" and Kirkegaard who, with

his rapier-like words, cut through the romanticism and cheap sentimentality of his day; it was a Spener and a Francke who were God's instruments in thawing out the iceberg of orthodoxy. We could mention many more instances of how the Spirit has been at work in the Church. What I am pointing out is this: it is precisely because of this constant rebirth, stemming from the leaven of the gospel, that leads us to say "I believe in the Church." For who would wish to say that the Spirit has now ceased this function in our midst,

In closing may I then point out that we cannot, in the AELC — or anywhere in Christ's Church, say that we believe in the Church without committing ourselves to it. We are stewards and our Lord has given us a clear understanding of the attitude which should prevail on the part of good stewards: "So you also, when you have done all that is commanded of you, say 'We are unworthy servants; we have only done what was our duty'." And there IS work to be done by all of us in the Lord's vineyard. Let none of us say, "yes, Lord, I will go!" and then remain idle on the market place. If we have said no, either by word or inaction, let us remember that it still is not too late to "go anyway." Nor do we need to ask, "Where do you want me, Lord?" for we are all members of a congregation. We all have homes. We all have our life's work. While I am not unmindful of how important our Synod is as a Synod, I would point out that it is in our own personal lives, in our homes, in

(Continued on Page 16)



# Portrait of a President

by: Pastor Enok Mortensen

The new president of the American Evangelical Lutheran Church is Pastor A. Ejnar Farstrup, but to many of us he will always be "Farsty." The nickname is not an indication of disrespect but a measure of genuine fondness for a man who will always be primarily a human being, no matter what high office he may hold.

Born on a farm near Exira, Iowa, May 19, 1909, he is the first American-born president of our synod; but few people have deeper roots in, and more personal knowledge and love of, the religious and cultural heritage of our past. His parents, Hans and Mathilda Farstrup, both born in Denmark, gave their eight children a good Christian home.

Having attended high school at Exira for three years, Farstrup took his last year of high school at Grand View College which then provided academy training. Class mates—and team mates on the basketball team where "Farsty" played a strong guard—were Otto G. Hoiberg, now professor of sociology at Nebraska State University, Erling C. Jensen ("Dane"), now president of Muhlenberg College, and Holger O. Nielsen, vice president of our synod.

We who already made our dwelling place in the lofty halls of theology—and our abode on "Three-and-a-half" in the men's dormitory—scarcely deigned to consort with lower class men; but who could fail to notice "Farsty"? He was so handsome, so quiet, so serious-minded. Those were stormy days in our synod and at the College. The young farm boy was perhaps more bewildered than the rest of us, but he did sense in Pastor C. P. Højbjerg who was serving his last term as president of Grand View College, a strong personality with a zeal for truth and justice.

Farstrup remained at Grand View for two years of Junior College work. In the summer of 1928, he and Holger Nielsen taught "vacation school" in the congregation at Dagmar, Montana, and stayed on to work in the harvest fields. "My first experience or awareness of congregational fellowship came in Dagmar," Farstrup writes,—"also the meaning and importance of a community life centered about the church." Arthur Frost was the pastor and was very helpful to a young college man trying to teach others (through which he himself learned a great deal about Danish history, literature, the Bible, etc.)"

In the fall of 1928 he entered Grand View Seminary, not with the intentions of becoming a pastor, but "in order to clarify for myself problems with which I was wrestling." Pastor S. D. Rodholm was now president of the College and Dean of the Seminary. C. Arild Olsen, later President of the College, and now Execu-

tive Secretary of the Department of Christian Life and Work of the National Council of Churches, was professor of history. Farstrup remembers both as outstanding teachers. Rodholm sensed the integrity of the young searcher and wisely let him find his own way. "All that Christ demands is that we put him to a test, and then we shall come to know him as the way, the truth, and the life," he was wont to say. And thus after a year in the Seminary Farstrup began to realize that his life's work was to be in the ministry. Other

teachers who helped him were J. Hamilton Dawson who taught Old Testament and Johannes Knudsen who had a course in Church History.

Farstrup graduated from the Seminary in 1931. He was only 22 years old and not as yet ready for the parish ministry. He spent the summer working on a farm. Then, given a financial grant by "The Commission on Danish-American Missions," he made a pilgrimage to the land of his ancestors. Spending a winter at Askov Folk School where so many of our pioneer pastors received their education. He made contact with the folk school which has played such an important role in the spiritual and cultural life of Denmark as well as our Synod. One of the students interested him even more than the teachers. It was Ragnhild Madsen whom he was to marry before he returned



Enok Mortensen is Pastor of Danebod Lutheran Church at Tyler, Minnesota.

to America.

During the summer he biked through lovely Denmark and also visited Germany and the shrines of Lutherdom: Mansfeld, Wittenberg, Wartburg, etc. His second winter abroad was spent at Liselund, the unique, non-academic center where so many church workers have received their training and inspiration. The young impressionable American was deeply influenced by the founder of Liselund, Pastor Niels Dael, by Pastor Morten Larsen—another spiritual giant in the Grundtvigian movement, and by the Norwegian Bishop Ejvind Berggrav, who spent a month at the school.

In the spring of 1933 he accepted a call to serve the congregations at Marinette, Wisconsin and Menominee, Michigan, and he was ordained at our synodical convention at West Denmark in June, 1933. Because of the immigration restrictions his wife was unable to accompany him when he left Denmark in May. She followed him in September. I was a pastor in Chicago then, and Farstrup had made arrangements to meet her at our house. It was a happy reunion but I remember feeling somewhat sorry for the young woman who had left her home and relatives in order to follow her husband to a strange land. Fru Ragnhild, however, quickly and wholeheartedly became acclimated. Her parents had been members of a "free church." She had spent a year in England prior to her stay at Askov,



and she accepted her new responsibilities in the spirit of Ruth, "Thy people shall be my people...."

In 1939, Farstrup became pastor of Emmanuel Lutheran Church at Los Angeles, California. He also preached in North Hollywood, in Long Beach, and in San Diego, where we would undoubtedly have congregations now except for an acute shortage of pastors. Farstrup was active in many Danish circles, including Danish War Relief. He was also for several years District President in California. He found time, nevertheless, to enroll as a special student at the University of Southern California in the field of Old Testament and Religious Education. This in turn led to his being asked to join the faculty of Grand View College where, in 1947, he became chaplain and director of a course for parish workers.


Before moving to Des Moines, however, the Farstrups, including their two children, Ruth and Alan, took a trip to Denmark. Farstrup was asked by the Association of Danish Young People's Societies to visit them, and he gave 35 talks to these and other groups all over Denmark. In July of the same year he represented our Synod at Lund in Sweden where the Lutheran World Federation held its constituting assembly. "It was one of the great experiences of my life to meet with other Lutherans, some of whom we had been at war with, and to find that we could all kneel together at the Lord's Table in Lund's ancient cathedral."

Farstrup filled a great need in coming to Grand View College. He not only taught Old Testament and courses in Religious Education but he was unexcelled in counselling the students. Nevertheless, he missed the parish ministry and in 1952 he accepted a call to serve our congregation at Solvang, California. His background and training helped him to become a good leader in a community with strong Danish traditions but where the influx of many new people is being felt increasingly.

In 1957 he was elected vice president of the Synod and last year, at Waterloo, Iowa, he was the overwhelming choice to succeed Dr. Alfred Jensen as president of the AELC.

It is far too early to make a final evaluation of Farstrup's contribution among us. This is no obituary, merely an informal introduction. As a friend and colleague through many years I have valued Farstrup not so much for his oratorical gifts as for his broad humanity, his deep sincerity, and his sensitive concern. His home background as well as the learning years at Grand View College and the sojourn in Denmark have equipped him with an understanding and appreciation of our particular concept of Christianity: that man is not only a fallen but also a forgiven and redeemed creature. Hence, man's earthly life is purposeful and God-willed. It is more than a preparation for a life to come; it has a value in itself since all life is related to God and issues from Him.

The new president writes me as follows: "When I started my ministry it was in the hope that I might serve the Lord among my own people. In those days that meant the Danish-Americans. I have since come to realize that 'my people' involves many more than



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**Harry C. Jensen**  
Grand View College  
Des Moines 16, Iowa

these. Merger to me is one expression of this widening of our horizons. Our field is the USA — and for that matter the world, but the USA is where we must find ourselves as a Christian community and bear witness to our Lord. National backgrounds we can and must be grateful for, but they must not circumscribe us so that we become provincial. 'The Good News' — is for all the people."

Some wag has pinned the witty but unfortunate label, "happy Danes" and "holy Danes" on the two Lutheran synods of Danish origin — unfortunate, because of the inference that you cannot be both happy and holy. I believe that you can. Bishop Stephen Neill in a recent book enumerates the expressions of holiness as "the simple virtues of courtesy, a sense of humor, gentleness, honor and goodwill."

Few leaders among us are better qualified to exemplify and to exhibit those virtues than Pastor A. Ejnar Farstrup, our new Synodical President.





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### AELYF Doin's

Editor's note: Due to the special youth issue last time, it was necessary to hold over many of the events from December until this issue. We appreciate your sending the news...keep it up!

**Fredsville, Iowa:** We have had a considerable amount of activity here the past two months. Four members of our group attended the National Convention at Withee. Our Friends of Youth volunteered to take charge of our November 13 meeting. The main activity was Folk Dancing, led by Dale and Betty Johnson. On November 27, we were hosts to the Methodist Youth Fellowship of Dike. We went to see the movie, "Ben Hur." A chili supper and devotions completed the day's activities with some thirty youth present. On December 18, we decorated the Sunday School's thirteen-foot tree in the afternoon, and sold YULE magazines in the evening. On December 23, we were guests of the LYF at Bethlehem Church in Cedar Falls. The next evening, our group went caroling in Dike, Cedar Falls, and the surrounding rural areas.

**Brayton, Iowa:** We have formed a Junior Youth Fellowship here and had our organizational meeting in December. Officers are: Steven Sibert, president; Clinton Schutt, vice president; Virginia Larsen, secretary; John Christensen, treasurer. We made plans for the future and decided to take care of candle lighting at worship services. Nine were present. Our Senior Youth Fellowship met the same evening with devotions by Ken Andersen. We made plans to provide treats for the Sunday School Christmas program and hope to purchase copies of "A World of Song" soon.

**Hampton, Iowa:** Three of our members attended the convention at Withee.....we really considered it a wonderful experience. We have decided to try new ideas and projects. Planning our programs and activities with a more detailed schedule has really helped, and everything is running more smoothly. We recently completed a project in which we made small favors for a children's ward in a nearby hospital. We also welcome two new advisors for 1961-62: Mr. and Mrs. Carl Sailer. We are very grateful for the wonderful help of the two retiring advisors, Mr. Randal Nelson and Mr. Marvin Seehusen and their wives.

**Lake Michigan District:** Our annual winter retreat was planned for January 6-8 at Yankee Springs Recreation Area near Grand Rapids, Michigan. The theme this year was concerned with the meaning and direction of our lives. Questions asked were, "Who are you?" "What are you for?" "What are you doing?" and "Where are you going?" As an added attraction, Rev. Robert Lignell of Faith Lutheran Church in

### Winter Camp a Success

The Iowa District Youth Winter Camp was again a big success! Although the attendance of campers was not as large (a total of 39) as in previous years, the enthusiasm was just as strong.

Much of this success was due to the fine leadership of Pastor Carlo Petersen, the camp director from Ringsted, Iowa, Pastor Ronald Jespersen from Cedar Falls, and Pastor Charles Terrell from Newell. The campers also appreciated the interest of lay-members from Newell, Mr. and Mrs. Leon Haahr and Mr. and Mrs. Herluf Pedersen, as they contributed much time and effort for the benefit of the youth.

An excellent program was planned, consisting of recreation, discussion, singing and devotions. The lack of snow did not hamper or restrain the outdoor activities, as hiking took the place of the usual snow sports. The general theme of the group discussion was "Freedom" — our interpretation and how we apply it in our daily lives.

We appreciate the excellent facilities provided for us at the 4-H camp at Madrid, Iowa. As a whole, we campers experienced a weekend filled with fun and fellowship in the presence of God, and hope that all are eagerly looking forward to the camp next winter.

**Sonja Sears and Diane Jespersen.**

Cedar Rapids, was to be brought in as a resource person, along with the fine pastors of the district. The usual recreation and singing was also planned, along with discussions on stewardship and program planning and problems. Devotions and worship service were also on the schedule.

**Greenville, Michigan:** Many of our young people registered for the Snow Camp at Yankee Springs on January 6-8. One January 15, we hosted a Lutheran youth group from Grand Rapids when police chief Jerry Sage spoke on "Juvenile Delinquency and the Church." We planned our Youth Sunday for January 29 and we're to go tobogganing at Bertha Park.

**Detroit, Michigan:** Our project for the year will be to assist the church in meeting its share of the support of the new camp site purchased by the churches in Michigan who will be part of the new Lutheran Church in America. It is near Grayling with 280 acres, wooded, with two lakes.

**Withee, Wisconsin:** The holiday season found our group very busy here and in the north country. We began by ordering 75 copies of YULE and painting by hand a nativity scene on the church windows. We also spent one evening caroling to shut-in members of our congregation and decorated a huge tree in our hall. We are very grateful for the assistance of our pastor and Friends of Youth in our attempt to make Christmas more enjoyable for everyone in our community.

**Newington, Connecticut:** Our LYF called the Social Service here and obtained the name of a needy family for whom we provided a Christmas dinner. A progressive supper and splash party were also on our agenda for January.

**Bridgeport, Connecticut:** A discussion of vocations and a sliding party were included in our January plans. Youth Sunday is set for February 5.



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



**Merger is of great interest to most of us. One way of becoming better acquainted with one another is through our magazine. Could the following conversation take place in your locale?**

## Telephone Topics

Jane: Hi! Mary! Well, I finally managed to make connections. What on earth makes you and your telephone so busy?

Mary: You must have forgotten. I'm the new subscription secretary for LUTHERAN WOMEN and....

Jane (Interrupting): So what's LUTHERAN WOMEN, and what does that have to do with your incessant telephoning?

Mary: Since you ask, Jane. I'll tell you all about it now, and then check you off my list. You were next anyway. I'm contacting every woman in our church. LUTHERAN WOMEN is the interim magazine of the women's organization of our four merging churches. It serves the women of AELC, Augustana, Suomi and ULCA, keeping us informed about our Church's activities around the world and how we as church members and a church women's organization are involved. Lately, too, there have been articles about the merger of our churches and how it will affect our women's work.

Jane: Wonder why I haven't heard about it before. It sounds as though LW should be really interesting. About how many subscribers are there?

Mary: At present the circulation is around 91,000. But we're trying to double it. After all, we have a potential of 270,000 in the four organizations. And that's what the phoning is all about. The Education Committee is helping me call all our present subscribers to remind them that renewal time is here, and in addition we are contacting the other women of the church to invite them to subscribe. You, too, Jane. May I enter a subscription for you for 1961?

Jane: I might consider it. How much — for how much?

Mary: \$1.25 for one year, 11 issues. Each issue has 40 pages and it's just brimful of articles, pictures and features.

Jane: Features? Excuse my ignorance. You see, Mary, I neglected to subscribe last year. It was last year that the magazine was launched, wasn't it?

Mary: Yes, just a year ago. The March 1961 issue marks the first anniversary of LUTHERAN WOMEN. We're really proud of it and want all our women to subscribe and read it.

Jane: You were going to tell me about the features.

Mary: So I was. You'll find an inspiring meditation each month, and on the opposite page, a calendar of daily prayer concerns.

Jane: I'm sure I could make use of those. What are the articles about?

Mary: About people and churches who are doing unusual things here at home and in new and old nations in which our Church is working. For example, LUTHERAN WOMEN takes us to real "hot spots" like Africa and shows us what we can and are doing through the Church in these areas. Here at home problems in which women can do something are discussed. Recently there was an article by a Hollywood producer about the overemphasis of sex and violence in radio and TV today with specific suggestions of things we women can do about it.

Jane (Excitedly): That's it! That's just what I need for my talk at our next PTA meeting. As a matter of fact, that's what I was calling you about. May I borrow your copy of LUTHERAN WOMEN?

Mary: Surely, Jane. But you've heard only half of it. LUTHERAN WOMEN carries reviews of books, films and radio and TV programs — that's right down your alley. You can always rely on the recommendations given there. On the **Widen Your World** page you'll learn of news of world-wide interest in the Church.

Jane: Any helps for leaders?

Mary: Yes, most certainly. Every month leadership helps and success stories for the officers, functional committees, children's leaders, and others, are written up.

Jane: Well, that's enough, and much more, for \$1.25. Please enter my subscription right away.

Mary: I hope I'm as successful in presenting LW to other non-subscribers.

Jane: Well, as I see it, Mary, LUTHERAN WOMEN deserves a doubled circulation, and what's more, our women need it to keep up-to-date on the big issues and tasks before Christian women today.

## Check List of Promotional Ideas FOR LW SUBSCRIPTION SECRETARIES

1. Do you notify subscribers of the expiration of their subscription to LUTHERAN WOMEN at least a month in advance?\_\_\_\_\_
2. Have you tried giving the members a five-minute quiz based on facts and news found in the last issue or two?\_\_\_\_\_
3. Do you call attention to these special features of the magazine: the monthly feature story, article, or pictures on the monthly Program Topic? the Prayer Concerns page? Merger Matters column? Let's Talk Shop column?\_\_\_\_\_
4. Do you occasionally prepare and give a short, snappy "spot" announcement about LW when you

(Continued on Page 14)



## OPINION AND COMMENT



PORTRAIT OF A PRESIDENT is the title which Pastor Enok Mortensen has given to his sketch of President Farstrup which appears in this issue. We bring it in connection with the installation of Pastor Farstrup as president of the AELC. We bring it also as the first in a series of such sketches of the leaders of the church bodies which are merging to form the new Lutheran Church in America. In coming issues we hope, through these, to give a more intimate glimpse of who's who in the merger.

—o—o—o—

ACCORDING TO REPORTS submitted to the National Lutheran Council our church has once again oversubscribed the Lutheran World Action goal. This year we are credited with having reached 120.2 per cent of our goal. This is not the first time the AELC has topped the list. However, lest we take too much pride in this fact and, above all, lest we relax our giving to this important work, it should be pointed out that we stand at the top only because of a very few large individual gifts. The fact of the matter is that many of our congregations did not meet their goal at all. If then heading the list should give any occasion for self-congratulation let it be tempered by the knowledge that though we did do very well collectively, individually we may have done very poorly.

—o—o—o—

SUNDAY, FEBRUARY 12 is Race Relations Sunday. It is, of course, no accident that it is also Lincoln's birthday. In the almost 100 years since the Emancipation Proclamation set the slaves free we have come a long way. But a look at almost any daily newspaper makes it clear that we have a long way to go in this matter of race relations. We think particularly of the problems in our own land but we are not unmindful that the same basic problem is causing trouble in other parts of the world, notably South Africa. We realize that the whole problem of race relations is very complex. However, though it is complex, we do not subscribe to the notion that it is insoluble. Harry Golden in his "Only in America" suggests that it is only when integration becomes horizontal that it gives trouble. He points out that when people stand there is no problem. It is when they begin to sit in the school, in the church, at the lunch counter and in the bus that the trouble begins. He then goes on, facetiously, to offer as a solution the removal of seats from the schools, the church, the

lunch counter and the bus. It occurs to us that there is another, and a deeper sense, in which it is horizontal integration that gives the trouble. There cannot be an acceptance of the fact that all men are brothers (horizontal integration) if there is not first a recognition that all men are children of God (vertical integration). It is indeed only when man stands in the right relationship to God, as a child of God, that he can truly recognize another, regardless of who he may be, as an equal, as a brother before God. Race relations Sunday is aimed at creating a better understanding among the races and to this aim we give hearty approval. Mutual understanding is good and it is necessary. But above and beyond this there must be self-understanding. There must be an understanding of the self as a child of God; as one who has a vertical relationship to God and then and therefore a horizontal relationship to others who are similarly related to God. In a word, only a deep awareness of the Fatherhood of God will ever solve the problem involved in the brotherhood of man.

—o—o—o—

WE HAVE JUST finished reading Allen Drury's best-selling novel "Advise and Consent." This intimate picture of Washington politics is one that should hold the attention not only of the politically minded but of all who are interested in the complex problem of public ethics and morals. The tangled relationship between politics, ethics and morals is clearly reflected in the tragedy that issues from the pursuit by the chief characters of what each truly believes to be "the best interests of the country." The novel points up for us, what we so often fail to realize, that in the pursuit of what clearly seems to us the best someone else may be hurt. It is so easy for us to imagine that what seems best for us is best for all. This is not so in government, in politics or in individual life. And yet, what else can we do but go on doing what we sincerely believe to be best? We must go on this way secure in the knowledge that, though we may be quite wrong and even that someone may be hurt by our action, God will forgive us. In a word, though we do not pretend that it is the central point of the novel, we became aware again in reading it of how great is man's need for the forgiveness of God.

### "Who Shot Him?"

To the Editor:

I am not against television. I'm not trying to stop the wheels of progress (as if I could). There are many good programs on TV. But most of the things I have watched have left me with the feeling that I have spent my time unprofitably. I think TV could be a tremendous influence for good, and doubtless is, many times.

Our grandson, age four, when told that a man in the neighborhood had died, promptly inquired, "Who shot him?"

Mrs. Henry Dahl.

Fontana, California.

From: The Lutheran Companion.



# National Lutheran Council Meets at Detroit

The National Lutheran Council, which is holding its 43rd annual meeting in Detroit, Michigan, January 31 through February 3, 1961, serves as the cooperative agency of the Lutheran Churches in America in matters of common interest and responsibility.

Six church bodies with a combined membership of 5,483,000, or about two-thirds of the 8,000,000 Lutherans in the United States, participate in the Council's extensive program of activities at home and abroad.

Throughout its history, the NLC has been closely identified with union and unity developments in American Lutheranism. Over the years, its membership has fluctuated as a result of three mergers, the most recent of which has decreased its roster from eight to six participating bodies.

Seated at this year's meeting for the first time will be representatives of The American Lutheran Church of 2,258,000 members, which began operations on January 1, as the successor to the former Evangelical, American and United Evangelical Lutheran Churches.

Also represented will be four bodies which expect to merge in June of 1962 into the Lutheran Church in America. They are the United Lutheran Church in America (2,471,000 members), Augustana Lutheran Church (605,000 members), Suomi Synod (36,000 members) and the American Evangelical Lutheran Church (24,000 members).

The other participant in the Council is the Lutheran Free Church (84,000 members).

The following capsule comments have been extracted from the reports to the NLC meeting:

**New Film:** "Question 7," a new Lutheran-produced motion picture dealing with the struggles of Christians in an atheistic police state, will be premiered in seven cities early in March. Robert E. A. Lee, executive secretary of Lutheran Film Associates, said final arrangements for the public theatre release of the feature-length motion picture are now being completed.

**Lutheran World Relief:** Food, clothing, medicines and miscellaneous articles valued at nearly 13 million dollars were shipped to 18 countries in 1960 through the auspices of Lutheran World Relief. The year's shipments represented a value-increase of more than \$400,000 above the 1959 figure, and brought to \$102,674,280 the value of relief goods shipped to areas of need by LWR in its 15-year history.

**Lutheran World Action:** The Council's annual appeal to support a global program of emergency activities topped its goal by raising \$3,999,580 in 1960. Results of the campaign, known as Lutheran World Action, were announced by the Rev. Rollin G. Shaffer, assistant director of the appeal. The receipts, he reported, represent 100.5 per cent of the regular goal. Since the first LWA appeal was made in 1939, American Lutherans have now contributed \$61,295,188 to the program of spiritual and physical aid carried on by the NLC to meet the needs arising from World War II. On a percentage basis, the American Evan-

gelical Lutheran Church, smallest of the bodies, led the contributors with \$22,566 or 120.2 per cent. Its goal was \$18,775.

**American Missions:** The need for a "fresh strategy and response" in the areas of church extension was placed before the Council by Dr. Robert W. Long of Chicago in his first report as executive secretary of its division of American Missions. As mission imperatives, Dr. Long cited "the mandate of our Lord to be His witnesses in the homeland first and then to the uttermost parts of the earth," and "a new urgency which has been pressed upon the church by turbulent events at home and abroad." He said the task which looms before the Christian forces at the beginning of the Sixties is "monumental" as some 350,000 persons annually are added to the unchurched millions of the United States. But, he said, the task is also "fraught with opportunities and glowing potentialities."

**Television:** Plans were announced to continue production of "Light Time," the Council's new television show for children, beyond the present 39-week series. The quarter-hour program, offered free to stations was launched last September. According to Miss Betty Barth, the NLC's Radio-TV secretary, it is "already the most broadly distributed children's religious program in television."

**Student Work:** Churches are being challenged on the nation's college and university campuses by the "widespread assumption" among students that more answers to life's problems are forthcoming from "novelists, playwrights and off-beat philosophers" than from the church or its spokesmen. The Council heard a warning that changes in student attitudes starting after World War II and now stimulated by the enrollment boom necessitate constant adjustments in the Christian mission on campuses. Dr. A. Henry Hetland of Chicago, executive secretary of the Council's Division of College and University Work, said "Campus workers have to struggle to break through a stereotyped picture of religion as a leisure time activity which is primarily concerned with fellowship, chiefly attractive to students who are going into the ministry or other full time church work but having little to do with the students' real concern and even less with the educational activity in which they are engaged. There should be no mistaking the fact that the national 'religious wave' is receding from the academic world, turned back in part by sheer academic pressures, and in part by disillusionment."

**Social Welfare:** Lutheran health and welfare agencies are spending more than \$92 million annually to extend a "compassionate ministry of mercy" to people in trouble in an area of widespread social tensions and problems. Programs of 473 Lutheran social welfare groups were described by Dr. Henry Whiting, executive secretary of the Council's Division of Welfare. Public inquiry and discussion of social issues increased in 1960, he reported, with more and more people becoming aware of rising rates of "crime and delinquency, family discord, widespread immorality,

(Continued on Page 14)



# Church News From Around the World

## LUTHERAN EDUCATION BOARD PLANS WRITERS' CONFERENCE

Philadelphia, January 16 — The Board of Parish Education of the United Lutheran Church in America announced today it will conduct a four-day conference for writers who have been assigned to prepare materials in a common curriculum of parish education for four Lutheran church bodies.

The Rev. Dr. S. White Rhyne, Philadelphia, executive secretary of the parish board, said the conference will be held January 24-27 at the Princeton Inn, Princeton, New Jersey.

The Rev. Donald R. Pichaske, a member of the board's editorial division, will be dean of the conference.

He estimated that 50 writers will attend the sessions which have been called primarily to brief the writers on the theological and education aspects of the long-range program for the four church groups.

The writers who will attend the conference, Pastor Pichaske explained, are those who have been assigned to prepare materials for the Sunday church school, vacation church school, leadership education and camps and summer schools.

Ultimately, the new materials will be used by congregations of the United Augustana, American Evangelical and Finnish Evangelical (Suomi Synod) Lutheran churches.

The long-range program which is sponsored by the boards of parish education of the four respective church bodies, is in the fifth year of operation.

The first phase of the program will be tested later this year, Dr. Rhyne said.

## LWR'S CLOTHING APPEAL TOPS 3 MILLION POUNDS

New York — (NLC) — Lutheran World Relief received 3,150,631 pounds of clothing from its annual Thanksgiving Appeal in 1960.

Contributions to the drive fell short of 1959's record result by only 55,971 pounds or one and seven-tenths per cent, it was reported here by the Rev. Ove R. Nielsen, assistant executive secretary of LWR, the material aid agency serving the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

The in-gathering of clothing was conducted in local congregations during the week, November 20-27, by both LWR and the Missouri Synod. Congregations of the Wisconsin Evangelical Lutheran Synod also participated in the appeal, at the urging of the Synod's General Relief Committee.

Coordination was sought on the local level so that, when carloads were involved, relief leaders from the two constituencies loaded clothing into the same box cars for shipment to LWR warehouses. Of the total contributions, 2,402,266 pounds came through intersynodical efforts.

The state of Wisconsin provided 557,520 pounds of

clothing, exceeding results of its previous year's efforts by 43,180 pounds. The state-wide appeal was again led by Dr. Charles A. Puls, pastor of Luther Memorial church in Madison, assisted by chairmen in 12 areas of the state. Milwaukee alone contributed 112,800 pounds with the Rev. Amos Streich, pastor of Pentecost Lutheran church, as chairman.

The largest amount gathered in any one locality was in Greater Chicago, where contributions totaled 193,226 pounds. Mr. Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago, was in charge of the appeal.

## VIENNA "CONCERT" GIVEN IN CUSTOMS SHED

Vienna—(LWF)—Strains from Europe's great composers filled the customs shed here as a talented 27-year-old Hungarian refugee girl tried out five gift pianos from Denmark to choose one for her own.

"Her little concert was highly appreciated not only by the musical Austrian customs officers but also by myself," reported the Lutheran World Federation resettlement supervisors for the occasion.

The piano was obtained by the Danish United Nations Association, which last year collected in Denmark a number of musical instruments for refugees in Austria and Germany.

For Bianca Zambelly, a gifted student at this city's Musical Academy and Opera School, it meant she would at last have a piano on which to practice in the little Vienna flat where she lives with her aged, widowed mother.

"The girl was so happy and grateful that I wished that everybody who had contributed to this project could have seen her," Resettlement Supervisor Yvonne von Stedingk said.

## REPAYMENT OF REFUGEE LOANS MAKES CONTRIBUTION POSSIBLE

New York—(NLC)—Many of the same dollars once loaned by the Lutheran Immigration Service to pay refugee fares to the United States are now being channeled back overseas—to help still more refugees learn how to earn a living.

"Refugees resettled in the United States by the Lutheran Immigration Service and its predecessor organizations have repaid their travel loans so well," according to Vernon E. Bergstrom, LIS director, "That part of the reserve fund against loan losses can now be diverted to help refugees in other areas."

He announced the contribution of \$40,000 to the Department of World Service of the Lutheran World Federation for use in special World Refugee Year projects.

The Rev. Bruno Muetzelfeldt, LWS/WS secretary for resettlement and material relief, said at federations headquarters in Geneva, Switzerland, that the sum will be divided evenly between vocational training center projects in Hong Kong and Jordan.



## OUR CHURCH

**Ringsted, Iowa:** At a recent congregational meeting here it was voted to build a new ranch style 3-bedroom parsonage. A fourth bedroom is to be made in the basement. The basement is to be so arranged that it can be used for a nursery class if necessary. It was voted to pay a small salary to the person holding the office of treasurer of the congregation in recognition of the work and responsibility which that office entails. Pastor Carlo Petersen preaches his last sermon at Ringsted on February 12, after which he leaves for his new work in Solvang, California.

**Des Moines, Iowa:** Mrs. Marie Strandkov, a resident of the "Valborgsminde" Home, observed her 90th birthday on Sunday, January 15. Her ten children, who live in an area from New York to California, came to be with her on this festive occasion. A total of 62 of the Strandkov family were present. The festivities centered in a family dinner served in the Luther Memorial Church dining room. Open House was observed throughout the afternoon and many came to extend their best wishes. Mrs. Strandkov has had a long and active life. She is the widow of one of the well-known pioneer pastors, N. C. Strandkov. She has always had, and continues to enjoy, good health. She raised a family of eleven children, and it is undoubtedly a record in our church that the ten children who were present for her birthday have all been students at Grand View College. Mrs. Strandkov is the grandmother of thirty-six and the great-grandmother of forty-nine.

**Brush, Colorado:** Pastor and Mrs. Holger Strandkov, who returned in November from an extended tour of Denmark and other countries, have lived in Des Moines through the winter. They have now moved to Brush, Colorado, where Pastor Strandkov will serve the Bethlehem Lutheran congregation for a period of four months, ending June 1. The congregation is currently trying to secure a full-time pastor.

**Cordova, Nebraska:** Trinity congregation here recently increased the car allowance for Pastor Folmer Farstrup by \$360 per year.

**Iowa District:** A new church paper is to begin in the Iowa District this month. It is being published by the four merging bodies and will go to every Iowa home in the proposed Lutheran Church in America.

## National Lutheran Council Meets in Detroit

(Continued from Page 12)

interracial tensions, crisis points which at any moment could erupt into open armed conflict." "As an agency of the churches participating in the Council," Dr. Whiting said, "the Division of Welfare seeks to assist these churches in fulfilling their mission to people in trouble in contemporary society." He also reported that Lutherans are now maintaining 217 homes for the aged and served 15,346 people in this

category in 1959. Concentration is now on the establishment of residential facilities for the senile and chronically ill and provision for nursing care and service to the aging in their own homes.

**Exchange Students:** A total of 165 foreign and American students and church workers participated last year in the International Exchange Program of the Council's Division of Lutheran World Federation Affairs.

## Pastors Invited to Passavant Lectures

The pastors of the AELC have been invited to attend the Passavant Lectures at Chicago Lutheran Theological Seminary, with which Grand View Seminary is now associated. The lectures will take the place of the traditional Pastors' Institute at Des Moines. The lectures will be held at Maywood, Illinois, Thursday and Friday, April 6 and 7. Speakers will include Dr. Phillip Watson and Dr. Hans Bolewski. Dr. Watson, an English authority on the Lutheran reformation, is perhaps best known as the author of "Let God Be God." Dr. Bolewski is editor of THE LUTHERAN WORLD, and Director of the Evangelical Academy of Loccum, Germany.

Further details will be announced later.

## Check List of Promotional Ideas

(Continued from Page 10)

point up just one fact, story, or article of timely or particular interest to the group?

5. Do you follow the suggestions in the "Subscription Helps for Educational Committees" leaflet? (Available from LUTHERAN WOMEN, 3939 Pine Grove Avenue, Chicago 13, Ill.) \_\_\_\_\_

6. Do you alert the program director to the value of LUTHERAN WOMEN as a program resource — the "Program Helps" page and the monthly enrichment articles and visual aids? \_\_\_\_\_

7. Do you use the promotional suggestions published on the LW page in QUARTERLY RELEASE? \_\_\_\_\_

8. Have you made use of the current promotional skits on LW? \_\_\_\_\_

9. Have you asked the pastor to mention LUTHERAN WOMEN from time to time in the weekly or monthly church bulletins, or written out for him a few pertinent facts about the magazine to include in the bulletin? \_\_\_\_\_

10. Do you post the LUTHERAN WOMEN leaflet, a current LW cover, or a picture or clipping from LW on the bulletin board now and then, indicating the subscription price and your name as subscription secretary? \_\_\_\_\_

11. Do you watch "Clippings from the Editor's Mail" for promotion ideas used by other societies? \_\_\_\_\_

12. Have you asked your local organization to provide you with an extra subscription to LUTHERAN WOMEN? \_\_\_\_\_

13. Do you remind the members who correspond with missionaries that the May and October issues carry the names and addresses of all Augustana missionaries? \_\_\_\_\_

14. Has your local organization reached the goal "Every member a subscriber"?

\_\_\_\_\_ If so, LW would like to know about it. Send us 100-200 words about your accomplishment and a picture of yourself.

## SOUTH AFRICA CONSULTATION STATEMENT TAKES FIRM RACE-RELATIONS STAND

(Geneva)—A firm stand on race-relations in South Africa has been taken in a statement issued in Johannesburg following a week-long consultation on the race situation convened by the World Council of Churches.

While admitting to widely divergent views, the South African church leaders recognized all racial groups who permanently live in the Union as "indigenous" with "equal rights to make their contributions" and "share in the ensuing responsibilities, rewards and privileges."

Of the eight member churches represented at the consultation only the Hervormde Kerk (the smallest of the three Dutch Reformed churches participating), rejected the principles set forth in the statement. Every article in the document had to have the support of at least 80 per cent of the delegates before it was included.

Dr. Franklin Clark Fry, New York, Lutheran, the consultation chairman, and Dr. W. A. Visser 't Hooft, WCC general secretary, returned to Geneva with the report that good relations have been re-established between the various church bodies as a result of the consultation.

Both World Council officials expressed the hope in a press conference that South African church leaders would take a common stand in supporting the consultation's findings when official action is taken upon them at various denominational and synodical meetings.

Stressing the importance of reading the document from a South African viewpoint, Dr. Visser 't Hooft noted that the findings made page one news in major newspapers throughout the Union. One editorial hailed the outcome of the sessions as "a church triumph." When a reporter candidly described the findings as "ideological dynamite," Dr. Visser 't Hooft declared: "What is important is not whether this is dynamite or sweet music, but whether this is true in the light of the Word of God."

The 2,000 word statement defends the right of non-whites to own land, to participate directly in government, to worship in any church, and affirmed that there are "no scriptural grounds for the prohibition of mixed marriages," although "due consideration should be given to certain factors which may make such marriages inadvisable."

## DR. WEATHERHEAD RETIRES

British preacher Dr. Leslie D. Weatherhead has preached his last sermon as pastor of London's City Temple, before a congregation of 3,000 persons. The 66-year old Methodist clergyman, often called the "best-known religious writer in the English-speaking world" is retiring from the pastorate after 23 years' service.



**Letters to the Editor** . . . . .

December 29, 1960

DEAR EDITOR:

In the December 5 issue, Pastor V. S. Jensen brought up a subject which certainly deserves considerably more development—if only to get across the other side of the story. For some reason, his article brings to mind a favorite old revival song with a line something like this: Give me the old-time religion—it was good enough for grandpa, and it's good enough for me!

Who would argue with the principle or the ideal here? But agreeing with this traditional and noble thought is not the same as saying: Give me the old-time transportation—it was good enough for grandpa, and it's good enough for me! Or saying: Give me the old-time illumination—it was good enough for grandpa, and it's good enough for me! Horse drawn buggies and whale oil lamps served their purpose well but they are mere oddities now.

I am not saying that telling children Bible stories is no longer a valid teaching-learning experience. The buggy still gets you there and the lamp still lights things up, and we use them in emergencies even today. But the science of education has progressed, just as have these other sciences. And it is quite possible that the teachers in Hartford two or three decades ago disassociated themselves from printed Sunday School materials because the materials of that day were not good enough.

To me, it is quite significant that Pastor Jensen praises the teacher who could so arouse the pupil that he went ahead himself. And where did he go? To the printed page! If this is not an inconsistency, it comes very close to it. And I am somewhat horrified by the teacher who took the children up the mount with Abraham and Isaac and left the story off with Isaac lying bound on the altar, ready for the knife. This "cliff-hanger" technique may be all right to lure children back to the Saturday cinema, but I know of no reputable educator who would recommend this method for teaching great spiritual truths. True, one boy was venturesome enough to resolve his doubts and fears, but what about the other members of the class who took this horrible picture to bed with them? Modern television treats the child no worse than this.

Modern curriculum materials provide organization which every Sunday school needs. What is missed in one session or one term will be supplied in a later term. Hit-and-miss Bible story telling leaves a great deal to be desired in presenting a well-rounded Christian education.

Curriculum materials also present suggestions for modern audio-visual aids, and they provide teacher-training. Very few volunteer teachers feel sufficiently equipped in background and in personality to teach children without even an open Bible in front of them. A few might, but I am sure the number would not approach even 10 per cent.

The church today spends great sums of money and enlists great numbers of people to prepare fine Sunday School lessons. It is a broad and harmful accusation against

them to say bluntly, "Printed Sunday School lessons should not be."

Verner Hartvig Hansen.

DEAR EDITOR:

In the December issue of LUTHERAN TIDINGS appeared an excellent article by Rev. V. S. Jensen about the printed Sunday School lessons. He emphasized the urgent need for teachers to tell the story. His statement that "Printed Sunday School lessons should not be" needs further explanation, we feel.

It is, perhaps, true that in some instances the printed materials become a detriment. We agree with Pastor Jensen that the period on Sunday morning when our church has our children is altogether too short. Compare this, for instance, with the time our children spend in the public schools where to use the Lord's Prayer has been ruled unconstitutional.

"Do not use books during those precious minutes; tell them the story. Tell them the story!" admonishes Pastor Jensen.

Many teachers, we believe, resort to the printed lesson materials because they feel "pressed for time." It is amazing — yet encouraging, in a way — the number of mothers who have time to teach in our Sunday school classes. Many are also public school teachers who give of their precious time to the work of the Lord on Sunday morning when it is so much nicer to sleep in that one morning a week.

Many of our Sunday School teachers admit that they are not qualified to teach but that they do so out of a sense of duty. To these teachers, the printed materials are precious guides.

Several teachers admit that it is simpler to read the story than to try to have the children read it. "Why, they can't read?" we of the public schools are asked. It's the "Johnny can't read" accusation all over again. No, Johnny can't read Bible passages, especially Old Testament stories — even if he can "swallow" comic books by the pack, as one frustrated mother asserted.

Within our Synod we need revision of our entire religious education program. We include herein not only the precious minutes of the so-called Sunday School once weekly, but also our Vacation Bible School program, and our confirmation class instruction. "Tell them the story!" Yes indeed. And better yet, help them live the story. Perhaps some of this will be attained with the coming "MERGER."

In closing, we have placed Sunday School materials in our public school classrooms, without comment, and to say that "Printed Sunday School material should not be" is indeed fallacious. John who is faithful in Sunday School attendance points with pride as he glowingly announces, "I know where you got that!" Yes indeed, John, that — and much more.

Marie M. Hald.

Solvang, California.

We cannot stand around on the outside and evaluate Christianity. We must try it out. It declares itself only on the reckless adventurer who bets his life on it.

Henry M. Edmonds.

**Tyler Old People's Home****The Building Fund**

John Sorensen, Tyler, Minn. ....	\$ 10.00
Mr. and Mrs. John Hougaard, 5623 40th Ave., Kenosha, Wis. ....	20.00
In memory of Jens Jessen, Gayville, S. D., from Mrs. Ernest Olson ....	5.00
Sigurd Pedersen, Ruthton, Minn. ...	50.00
In memory of Mrs. C. B. Seipp from C. B. Seipp .....	25.00
In memory of Peter Whingelby, Tyler, from friends .....	150.00
Tyler Telephone Company .....	100.00
Minnesota Central Telephone Co. ....	10.00
English Ladies' Aid of Danevang, Texas .....	17.00
Diamond Lake Lutheran Church, Minnesota .....	44.27
In memory of Mrs. Chris Bovbjerg, Tyler, from friends .....	100.00
In loving memory of our sister, Mrs. Chris Bovbjerg, from Mr. and Mrs. Valdemar Jorgensen, Darrel and Russell of Brewster, Kansas, and Mrs. Kenneth McClellan, Cordova, Nebraska .....	50.00
In memory of Eline Beck from friends .....	35.00
First Lutheran Church Ladies' Aid, Alden, Minn. ....	25.00
Diamond Lake Lutheran Ladies' Aid	10.00
Nain Lutheran Ladies' Aid, Newell, Iowa .....	20.00
Dagmar Ladies' Aid, Dagmar, Mont. ....	15.00
In memory of Peter Andersen from friends .....	24.00
Danebod Danish Ladies' Aid, Tyler, Minn. ....	15.00
Danish Lutheran Ladies' Aid, Gayville, S. D. ....	25.00
Mr. and Mrs. A. R. Jensen, El Cajon, California .....	10.00
In memory of Mrs. Helga Buhl from friends .....	120.00
In memory of Mrs. Chris Bovbjerg from Mrs. Ida Larsen .....	10.00
In memory of Mrs. Chris Bovbjerg from Mrs. Agnes Carlsen .....	5.00
In memory of Svend U. Hansen from family .....	50.00
In memory of Carl Howe from friends .....	35.00

**GIFTS FOR THE HOME**

Marquette Lutheran Ladies' Aid ....	\$10.00
Hope Afternoon Club (Thanksgiving)—two turkeys.	
Ted Larsen .....	Two chickens
Danish Sisterhood .....	one bushel apples
Danebod English Ladies' Aid — Metal Christmas tree.	
American Legion Auxiliary, Tyler—two turkeys.	
Danebod Danish Ladies' Aid—two card tables, large coffee pot, table cloth.	
Silent Sues, Ruthton, Minn. ....	Food
Aetna Lutheran Church Sunday School Teachers, Ruthton .....	Food
Mr. and Mrs. Fred Bisballe .....	Candy
Mrs. Art Reinke, Tyler .....	Food
Martha Holm, Tyler .....	Food
Mr. and Mrs. C. P. Frederiksen, Ruthton .....	Goose

Mrs. C. C. Sorensen.

Please send contributions to the new treasurer, Mr. Eilif Johansen, Tyler, Minn.



## Contributions to Solvang Lutheran Home

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In memory of Dr. Homer Walker, Solvang, by Mrs. Homer Walker, Solvang, .....	\$ 5.00
by Bethania Guild, Solvang .....	5.00
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by Mrs. Camille Hansen, Solvang .....	1.00
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I am a member of the congregation at \_\_\_\_\_

February 5, 1961

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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In memory of Mr. Peter Hutchinson, Solvang, by Mr. and Mrs. Herb Daily .....	5.00
In memory of Mr. Dan Thygesen, Solvang, by Mr. and Mrs. John Larsen, Solvang, and Mr. and Mrs. Peter Hansen, Tyler, Minn. ....	10.00
In memory of Mr. H. P. Palmer, L. A., by Emanuel Danish Evangelical Lutheran Church, L. A. ..	10.00
In memory of Mrs. Andrew Petersen, Bryand, S. D., by Solvang Friends .....	2.00
In memory of C. Jensen, Solvang, by Mr. and Mrs. Arne Petersen, Viborg, S. D. ....	2.00
by Mr. and Mrs. Eskild Lund, Viborg, S. D. ....	2.00
by Mr. and Mrs. Ejner Kramer, Des Moines, Iowa .....	2.00
by Mr. and Mrs. Ruben Lauritsen, Des Moines, Iowa .....	2.00
by Mr. and Mrs. Fred Lauritsen, Des Moines, Iowa .....	2.00
by Mr. and Mrs. Marvin Lauritsen, Boone .....	2.00
by Mr. and Mrs. Nels Jespersen, .....	

Viborg, S. D. ....	1.00
In memory of Mr. and Mrs. Jens Johansen, Solvang, .....	
In memory of Mr. Chreis Jensen, Solvang, .....	
In memory of Mrs. Teresa Foss, Solvang, by Mr. and Mrs. Niels Petersen, Solvang .....	10.00

### TO BUILDING FUND

by Mr. and Mrs. Aage Jensen, Pasadena .....	\$ 10.00
by Mr. and Mrs. Wm. O. Kinberg, Santa Barbara .....	100.00
Advance from Marie Howley Est. ...	1,000.00
by Mr. and Mrs. Joseph L. Smith, Los Angeles .....	20.00
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by First Evangelical Lutheran Church, Watsonville .....	50.00

In a spirit of thankfulness for above gifts, we bring greetings and good wishes for a joyous and blessed 1961. Tak for al godhed i det gamle Aar.

**SOLVANG LUTHERAN HOME**  
Nis P. Pors, Treasurer  
320 West Alisal Street  
Salinas, California

## I Believe in the Holy Catholic Church

(Continued from Page 6)

our places of business, in our congregations and communities that we are called upon to be stewards. Did not our Lord remind us that the Kingdom of God is within us and about us. We need not seek to the ends of the earth for the holy Grail! It is where God has placed us, or sent us, that we are to be faithful in our stewardship.

Let us all remember this! It was this attitude in commitment which was in the mind of one of our poets when he wrote—and may his words be more than poetry for us—

We are stewards, and what we are worth  
We shall prove as we plough the good earth  
And are sowing,  
Where for others the grain will be growing.  
There is stony and thorn-covered soil;  
There is heart breaking back breaking toil;  
**Fellow Workers,**  
Let us never be counted as shirkers!

(Kr. Ostergaard)

For we believe in the church, which is both holy and catholic — as is the love of God for His children, revealed to us in Jesus Christ! Amen!

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