

Lutheran

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The American Evangelical Lutheran Church

Tidings



*God's children lift to Him their prayer,
While angels in heaven listen;
It was a Sunday morning fair,
When Jesus broke down our prison.*

B. S. Ingemann.

Volume XXVII
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From the Office of the President

Investing in the Future

If you were to visit Grand View College during the week, when classes are in session, you would discover how difficult it is to find parking space any nearer than three or four blocks from the school. Upon entering the main building you would discover how crowded the hallways and lobbies are — especially during inclement weather.

The truth is — Grand View College needs more space!

We have already begun a program to give them this added space. We could not possibly have served the present student body, of well over five hundred, had we not built the new Science Building some years ago. Now we have decided, at the Waterloo convention last summer, to build a new gymnasium. To this end we authorized the GVC Board of Directors to sell bonds to assist in gathering the necessary capital for such a building. Notice of this has appeared in LUTHERAN TIDINGS several times. To date the sale is going well but there is still a way to go before we can begin construction. Proceeds from these bonds plus the rather sizable contribution from business firms here in Des Moines will get the building under way.

May I now encourage our members, in extension of the action taken last summer by the members of the convention, to get behind this program of expansion by purchasing as many of the GVC bonds as possible. This I have no hesitation in doing. For aside from the fact that it is an excellent investment money-wise, I believe that you will want to support the action of your delegates to last year's convention. The decision was made after careful consideration and study, and in the realization that we **must** act now, and further, that it is entirely within our reach to oversubscribe this bond issue without even speaking of anything that has to do with sacrifice. — In fact, if there is any weakness in the plan it might be exactly at this point!

At a recent conference held to study the practices of Churches in the investment of their funds it was agreed that we have not gone nearly far enough in the direction of investing our funds in the programs of the churches themselves. There is certainly more to be gained than monetary return when we think of these investments. If we believe in the education of our youth, in an atmosphere that is not foreign and indifferent to Christian truth, we will also want to put "our" money to work toward this end. Much money is invested in industries that produce the instruments of war. Is this to be our primary concern?

Will you join with us in an investment for the growth of our youth in "Wisdom and stature?" And, we trust, also "in favor with God and Man!"

A. E. Farstrup.

National Council of Churches Board Cautions Against Showing "Operation Abolition"

In a concise statement, the General Board of the National Council of Churches has expressed its "deep concern" that a "full and fair presentation of all available facts" about the events depicted in the film "Operation Abolition" be made in connection with any screening of it in local churches.

The film depicts student demonstrations protesting hearings of the House Committee on Un-American Activities in San Francisco last spring and contains a foreward by Chairman Francis E. Walter implying the demonstrations were Communist-inspired.

Members of the Board saw a special screening of the film and studied a 15,000-word compilation of published articles and eye-witness accounts of the demonstration before drawing up the statement.

"Because many serious questions are being raised by responsible citizens and organizations concerning the sale and showing of the film...and because of the effect of charges in the film reflecting adversely on the reputations of students and upon their efforts to exercise active political concern," the Board advised its constituent communions and members "not to exhibit the film in churches unless a full and fair presentation of such facts...is provided beforehand, and reference made to this statement."

Deploring the provocations which led to the disturbances as well as the events themselves, the Board reaffirmed its "opposition and repugnance for communism and the activities of Communist sympathizers." It also warned Christian Americans "not to be confused by Communists or chauvinists in standing up for their convictions."

After listing six questions which should be answered by all who view the film, the Board voted to express "the conviction that the film does not contribute to a realistic understanding of communism and its danger for the United States."

Copies of "Some Facts and Comments" on the film are available at 50 cents each from the Department of Religious Liberty of the National Council at 475 Riverside Drive, New York 27, N. Y.

You must keep your goal in sight.
Labor toward it day and night.

Whittier Bynner.

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Easter Faith

by: Pastor Willard Garred

THE BASIC MOTIVATION FOR CHRISTIAN LIVING IS FAITH IN GOD

Matthew 24:1-11.



It would have been the most natural thing if on Easter morning the disciples had said to one another: "Come, let us hurry out to the grave, for now he has risen, as he said he would!"

But they did not say this, nor expect it. The apostles were hiding in despair in the dark corners of Jerusalem. The women disciples of Jesus were braver, and more active (just as church women today generally are more active than church men). They went out to the grave to finish the task of preparing the body for proper burial.

But the women disciples certainly did not expect NOT to find his body there. After all, they had seen the body put there, and usually dead bodies stay where they are put. It seems that it just never dawned on them that he actually would rise from the dead, as he had said many times that he would. It just had not "sunk in."

Would WE have been any different in our beliefs and attitudes if we had been there? Hardly! They were human; so are we. They were far from all-knowing; so are we. And even when the women came back to town and found Peter, John and the rest, and told them: Jesus is risen — they did not believe it, but considered it "an idle tale." After all, women get so excited; you can't believe what they say when they are upset!

These apostles seem so dense to us; of almost subnormal intelligence. But that is a mistake. Their unbelief was due to a disease from which we, too, suffer, namely the inability to change our old ways of thinking, old ways of feeling, old ways of acting.

Often we have trouble adjusting ourselves to new conditions, new inventions, new ideas. This is one reason for all the nervousness and unrest nowadays. The world is moving so fast technically that our minds and spirits have a difficult time keeping up.

Our society has not adjusted completely to the automobile yet, though it has been in common use 40-50 years. We have not yet become adjusted to nuclear energy; nor to television. And we have even more difficulty adjusting ourselves to new ideas, political, economic, etc. Then think of having to adjust yourself quickly to an idea so revolutionary, so immense, as an actual experience of the resurrection from the dead of the Son of God!

They had recently seen Lazarus raised from the dead. Our Lord did that to prepare them for what was coming, but they did not get the point. The experiences of the last week were so overwhelming, so full of mental and physical agony, that they were exhausted, and could do nothing but lie low, almost dead, because their Lord was dead.

Their dreams for him and his kingdom burst like bubbles. It was all over. It is probable that Judas was not the only apostle who entertained the idea of suicide that week. What was there to live for now? And then the fact of the resurrection exploded on them like a bomb, and quite suddenly everything began to become clear, and they began to experience an exuberant joy, which can almost best be described with music and drama.

They were converted! Their lives were changed. Everything was completely different now. It was not the end! He was **not** defeated; on the contrary, he had by his resurrection won the greatest victory ever won, the victory over death, evil and sin.

He was living, and therefore life was worthwhile again for them. Not only that, but now they seemed to live as they had never lived before! The first couple of days they stayed indoors pretty much, for they were still afraid of the authorities. It was still so new, and they could not quite fathom it. They could not see what it was all going to lead to.

But as the days went by, and the authorities did not come to harm them or seize them, they became bolder, and after the coming of the Holy Spirit on Pentecost, they became **reckless** about their own lives and safety. They preached, completely unafraid, even defiantly, against the orders of the authorities.

They were jailed but miraculously got out. They were told to quit preaching such sedition, but instead they continued with greater force than before. They had a faith so strong, so contagious, that nothing could stop them. The High Priest with all his power could not; the Roman Empire and its might could not.

They just went on. The little band of apostles and disciples grew into the Christian church, which we have inherited from them and from all the generations of Christians in between. We have **inherited it**, but friends, here comes the question: Have we earned it? Deserved it? It is one thing to inherit a treasure or fortune — many heirs and heiresses do — it is another to be worthy of it.

It has been said that our generation tries to live on the spiritual capital of former generations, rather than to earn our own. We take our religious faith, and also our freedoms (which have grown out of our Protestant Christian faith) for granted. We think the world owes us this freedom we enjoy. But it does not; you must earn it, work for it, fight for it.

We may yet have to pay the price of our Christian faith. There could come a time of persecution of Christians, when we would be put to the test; when, as in former days, the enemy of Christianity would say to us: We will give you a choice. Those who will bow to us, come over here, and we will give you food and all good things. Those who refuse, go over there,

and you will be shot. If you were put to that choice, which would you do?

Would you renounce your faith in the risen Christ? Or would you be willing to lay down your life for him, as he lay down his life for you? It is a thought that makes us all humble, that takes some of the self-assuredness out of us.

The United States after the second world war assumed the role of world leadership, but are we fit for that role? When you see our country's record of crime and immorality, you wonder. In recent years we have seen the exposure of corruption in high places in government, in high places in large American business corporations, and likewise in labor unions. In our state of Iowa we have recently been shocked by a number of bank embezzlement cases.

These cases, and many others that we could mention, affect our country's worldwide reputation adversely. Unfortunately, the reputation of vice spreads faster and farther across the world than the reputation of virtue. We of the church might say, well, a lot of Americans are not members of the church and do not claim any religious faith; what can you expect of them? But, the reply comes, a number of those involved in the corruption and embezzlement cases mentioned, were active church members. Some were even Sunday School teachers. Many of them were pillars not only of their churches, but also of their communities. They were active in charitable organizations. Someone said, when noting the rise in church membership in the United States since the war: The church is coming to mean less and less to more and more people. It looks like some people use their church membership as a cloak of respectability. Jesus did not say: By their church membership you shall know them, but: By their fruits you shall know them!

Why belong to the church if you are not going to take your membership and its implications seriously? He who hears the words of Christ and does not do them is like a foolish man who built his house on sand, and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it. (Mt. 7:26-27).

Why is there corruption in high and low places? Because you and I are no better than we are. Because we are lax in our morality and lukewarm in our faith. Because we occasionally, maybe habitually, doubt that honesty "pays," and therefore practice a "little" dishonesty ourselves. "He who is faithful in a little is faithful also in much; but he who is dishonest in a little, is dishonest also in much."

The nation can be no better than its individual citizens are. If we, the 112 million Americans, who claim church membership, took our faith seriously enough, the face that the United States presents to the world would not be that of the "ugly American."

Church members who "kill" time by watching a lot of trash and drivel on TV while the world is going to pot, are not taking their faith seriously. As long as a majority of our people will watch 3rd and 4th rate TV programs, these will continue on the air,

because the money-conscious sponsors and producers want the maximum audience for the exposure of their products, but if church members refused to watch such trash, the quality of TV programs would improve.

If "Christian" parents and elders give our youth the impression that the things that really count in the world are: money, material goods, style, popularity, etc., we are giving them our worst, not our best. Many parents will say, I want my children to have a better education than I had. — But why? Merely so they can have the animal comforts we mentioned? Was not man meant for something infinitely higher than that?

H. E. Fosdick said: "Science and education are good, but they are only instruments and the crucial question on which everything in the end depends is: What kind of people, with what undergirding convictions about God and man, with what quality of character and with what ethical standards, are going to use them."

George Buttrick put it this way: "There is only one thing worse than a devil, and that is an educated devil." Ignorance is bad, education is good, that has been our simple formula, and it needs revising. Facts without values, fragmentary specialties without an integrating "philosophy of life," here, too, a panacea has turned out to be a problem.

Agathon.

The only good, basic motivation for education and learning is faith in God. Thus, education becomes a form of stewardship in which we say: I love God; he created me; he has given me a mind for a purpose. I can use my mind to exploit and cheat my fellowmen; to grab more than my share of the world's goods; or, I can use my mind to try to serve my fellowmen, and improve the world of humanity. I can try to apply the teachings of my faith to my education and to my daily life.

A good antidote to the many unchristian influences of the world upon our youth is family devotions. How many families have them? You have no time, you say? You have time for what you want. All of us have the same amount of time, and we have as much as our forefathers had! Family reading of the Bible, of devotional writings, of good literature, these are worthwhile anytime, and set the best example for our children.

Friends, in the name of the risen Christ, to whom above all we pledge allegiance, let us dedicate ourselves personally, and as a church, to fight for love and truth wherever we go, and to help people rise above cynicism, coldness and hardness of heart and unbelief, to a warm and strong compassion for our fellowmen and a living faith in God through Christ, who died for all men and now lives with God and among us, for all men.

God may empty our hands in order to fill our hearts.

Every rose is an autograph of the Architect of the Universe.

—Anon.

Meet Dr. Lundeen

The man who is "working to become Augustana's last president"

Editor's note: This, the second in a series of sketches of leaders of the merging churches, is an exclusive to LUTHERAN TIDINGS, from the Bureau of Press, Radio and Television of the Augustana Lutheran Church, Bruce Sifford, director.

When the Rev. Dr. Malvin H. Lundeen, became the eleventh President of the Augustana Lutheran Church, October 15, 1959, he prophesied that he would be the last president of that 600,000-member Lutheran body.

At the time of his installation as president, at Rockefeller Chapel, Chicago, on October 11, of that year he said, "It is certainly an unusual situation that my first duties, as president, include preparing for the Centennial of our church (1960) and at the same time working to become Augustana's last president."

"We have every reason," he said, "to believe that the hope our Church expressed in 1948 when it offered to give up its life for a larger unity will at least partially be achieved."

As the fifth largest Lutheran church in America begins its second century Dr. Lundeen, as chairman of the Joint Commission on Lutheran Unity, consisting of representatives of the American Evangelical Lutheran Church, Augustana Lutheran Church, Finnish Evangelical Lutheran Church of America and the United Lutheran Church in America, has been working to make his prophecy come true.

With all four merging bodies approving this merger at their 1959 conventions it now seems certain that the merger will be consummated early in 1963 into the Lutheran Church in America with more than 3,000,000 members.

If Dr. Lundeen continues as chairman of the JCLU he will preside over the constituting convention of the new church, which is scheduled to be held in June 1962.

A parliamentarian without peer, Dr. Lundeen, has headed the JCLU since its first meeting in 1956. He conducts the meetings in a democratic manner yet he has an uncanny intuition which tells him when to cut off debate. Immediately after an issue is disposed of by a vote he bangs the gavel and calls, "next matter of business."

So efficient is his leadership that at several meetings of the JCLU all matters on the agenda have been

acted on and the meeting adjourned a full day ahead of schedule.

His close associates refer to Dr. Lundeen as "dynamic, tremendously alert and business like" — "he is decisive and straight-forward, perceptive in his understanding of problems, personable and always considerate of the judgment and opinions of others." —

"He's democratic, friendly and one of the church's outstanding preachers."

His wife, the former Lorraine Sellin, says her husband's main characteristics are his "sincerity and humility."

As head of Augustana, Dr. Lundeen spends much of his time in travel, officiating at church functions and participating in denominational and inter-church conferences.

This, according to Mrs. Lundeen, leaves him very little time to enjoy their modest and charming home at 5100 Tifton Dr., Minneapolis.

Last fall he made a two-month trip around the world when he attended the meeting of the Central Committee of the World Council of Churches in Scotland and the All-African Lutheran conference in Madagascar.

While in Sweden he was a guest of the Most Reverend Gunnar Hultgren, Archbishop of the Church of Sweden. He also visited Augustana's mission fields in Tanganyika, East Africa; Singapore, Hong Kong, Formosa, and Japan.

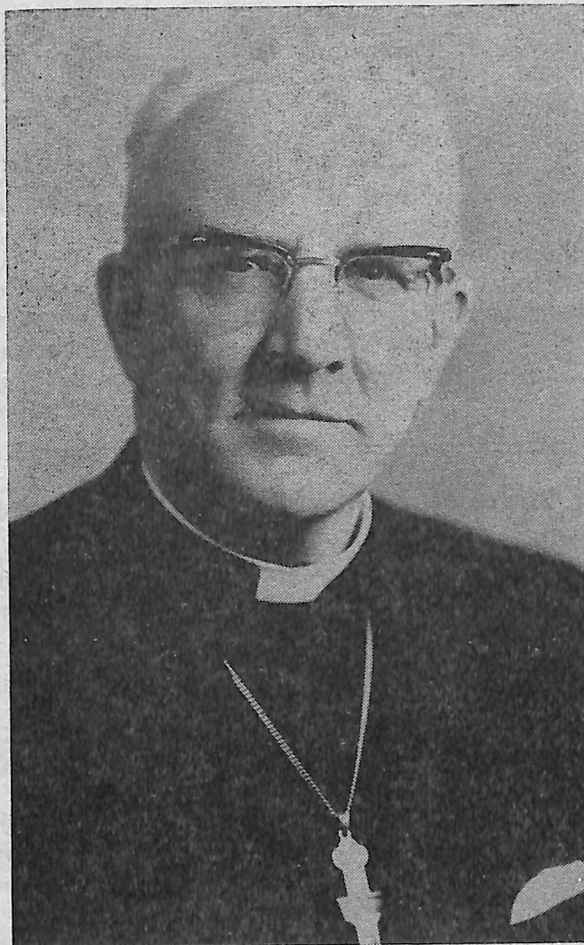
In December 1961 he expects to go to India as a delegate to the Assembly of the World Council of Churches.

As to his hobbies, Dr. Lundeen recently told a reporter that his only hobby was "listening to other people tell me about their hobbies." However, by his conversation when he lunches with his colleagues at the Church House one soon gathers that he is a staunch supporter of the Chicago Cubs and shows a keen interest in intercollegiate football and basketball. He admits that after serving as a parish pastor in Iowa for 27 years it is a bit difficult to shift his loyalties from the University of Iowa.

But with the University of Minnesota football team the favorite in the Rose Bowl this year his co-workers believe that he will soon be an ardent Golden Gopher fan.

Since it is impossible for anyone to live in the

(Continued on Page 16)



Dr. Malvin H. Lundeen

\$85,000 Unit Dedicated

An educational unit and enlarged parish hall were dedicated recently at Central Lutheran in Muskegon, Michigan. This is the third major building project undertaken by the congregation in recent times.

The old church was totally destroyed by fire in 1942. Just before Christmas in 1944 the basement of the present church, located a few blocks east of the former site was dedicated. For some years this served for worship, Sunday School and social fellowship. An enlarged superstructure, the present sanctuary, was dedicated in 1951. Ten years later, almost to the day, this latest addition, a wing to the south, was dedicated by synod president, Pastor A. E. Farstrup, on February 26.

The new unit is a 40x45 foot addition. It was built primarily to improve the church's educational facilities. However, it also includes additional seating space in the sanctuary, a pastor's study, a church office, and a large modern kitchen as well as doubling the space formerly available for social functions.

The congregational indebtedness on this project will approximate \$25,000. The loan was made available by a local bank.

The present pastor, Edwin E. Hansen, has served Central Lutheran since 1948.



In addition to President Farstrup, other visiting AELC pastors were Donald Holm, Manistee, Michigan, and Ivan Westergaard, Greenville, Michigan. Some 275 people were served dinner at noon. Special music for the dedication was provided by the Junior and Senior choirs of the congregation.

Oh Come and Stand Beneath the Cross

Oh come and stand beneath the cross
On which our Savior died for us
And from the cross his gracious word
Our hearts blest comfort may afford.

He first prayed for his enemies:
My Father blest, forgive them this;
They know not what they do or say,
But blindly walk their sinful way.

Blest Jesus, pray Thou too for me;
Thou know'st how weak and helplessly
I often walk in sin and wrong,
But by thy prayer I shall be strong.

He then beheld his mother stand
Beneath his cross by grief unmanned,
As though a sharp and cruel dart
Had pierced her inmost soul and heart.

In deep compassion He then cried
To John, who watched at Mary's side,
"Behold thy grieving mother, John!"
And unto Mary: "See thy son."

Oh Jesus! If I too some day
Should stand alone in deep dismay,
Send unto me a trusted friend,
Who loving comfort me will lend.

The robber, who his sin confessed
And turned to Jesus for redress,
He kindly answered, "Thou shalt be
This day in Paradise with me."

Blest Jesus! when my death draws near,
Grant me the blessed word to hear;
Fear not, for thou this very day
Shalt enter heaven with me for aye.

The fourth word that our Savior said
Was fraught with agony and dread,
"My God. My God! how can it be
That Thou hast now deserted me."

For my sake Thou wert thus bereft
And even by thy father left,
That I shall never suffer grief
Without thy comfort and relief.

"I thirst," He said in accents grave;
A sop of vinegar they Him gave.
Oh, Jesus! all my sin, each drop
Thou drankest in that bitter cup.

"It's finished," He then quietly said;
He had his blood for sinners shed.
Now heaven's gates are opened wide
To all for whom Christ Jesus died.

His final cry, his final word,
Was filled with trust in God, the Lord.
He said, "O Father to thy hand
My soul and spirit I commend."

Blest Jesus, when the hour has come
That I must leave my earthly home,
Let my own final prayer be:
Dear Jesus, take me home to thee.

Thomas Kingo.

Tr. by J. C. Aaberg, 1961

Synod Secretary Reports

Synod Board and Home Mission

Council Meeting

January 26-28, 1961

These meetings took place in the parlors of Luther Memorial Church, Des Moines, under the leadership of the new synod president, Pastor A. E. Farstrup. Otto Schotz, our new synod trustee, was welcomed to the board, and Vice President H. O. Nielsen was welcomed back to the board (he was a member previously from 1945-57).

Carl (Kelly) Jensen, Des Moines, and John Lund, Waterloo, were elected to the Executive Committee (the other members are the four officers), with Aksel Nielsen, Chicago, and John Lund, elected to the Finance Committee (the other members are the synod treasurer and the synod secretary), for the year 1961.

The treasury showed a balance in the general fund of \$2,615, after \$5,358 had been paid as a down payment on the new synod parsonage at 3112 Lawnview Drive, Des Moines. President Emeritus, Dr. Alfred Jensen owns his own house in Des Moines at 1232 Pennsylvania Avenue. Last fall the thought was to rent a house for the new synod president, who, due to the merger, presumably will be president for only two years. It was found, however, that suitable quarters would run very high in rent, beyond the \$1800 housing allowance budgeted for, so the board members voted for buying the property at 3112 Lawnview Drive for \$22,750. There is a mortgage on this house of \$17,200, payable with \$110 a month. The \$1800 housing allowance will be used to make the mortgage payments and will leave some money for maintenance. The down payment on the house will be borrowed from the Des Moines Old People's Home Endowment Fund at 5 per cent interest.

With the proceeds from the sale of some stock (Texas Gulf Sulphur) the Board voted to buy \$5,000 worth of Grand View College 5½ per cent interest bonds.

The Home Mission Council meeting climaxed with the Service of Induction for the synod president on Sunday, January 29. This service was previously reported in these pages by the editor.

The home mission congregation at Brayton, Iowa; Brown City, Mich.; Cedar Falls, Iowa — St. Paul's and St. Peter's (North Cedar); Circle Pines, Minn.; Enumclaw, Wash.; Watsonville, Calif., and Nysted, Nebraska, were discussed, and reports from these congregations were studied. The possibility of granting home status to Our Savior's Church, Bridgeport, Conn. (Everett Nielsen, pastor), was brought up but no action taken, as the matter of relocation is still under study there.

There were two new district presidents with us, namely Folmer Farstrup, District VII, and Beryl Knudsen, District V. The other district presidents are: H. O. Nielsen, Howard Christensen, Ivan Nielsen, Harold Olsen, Calvin Rossman, Paul Nussle and Jens Kjaer. These men reported on conditions in their districts and upon certain situations of interest to the Council.

The Council voted to ask Folmer Farstrup to file an anticipation assignment to the Regional Home Mission Committee of Nebraska (National Lutheran Council)

for the field of Aurora, Nebraska, for the AELC. The leaders of the district and of the synod would then study the possibilities for the development of a congregation there.

It was mentioned that St. Stephen's Church, Chicago, had Negro children in its Vacation Church School last summer; Negroes have worshipped with the congregation and shared in the Holy Communion, but none had as yet joined the church.

Others reporting to the Council were: W. Clayton Nielsen, representative to the Division of American Missions, National Lutheran Council; Evangelism Secretary, Pastor Peter Thomsen (by mail); Stewardship Secretary Harry Jensen; and Dean A. C. Kildegaard of Grand View Seminary, Maywood, Ill.

The matter of minimum salary to home mission pastors, as voted by the 1960 convention (\$4200 salary, \$600 car allowance) is still under study. It has not been easy to figure how to divide the contingency money budgeted for this as some of our home mission churches now pay more and some less than the mentioned figure. One question, for example, is: Does the fact that some of the churches are paying above the \$4800 minimum adversely affect the payment of debts by these churches?

Each district president also reported on JCLU merger plans in his district or area. It turns out that much work has already been done in some areas, on (local) synod organization plans, and fellowship meetings of JCLU pastors have been held, with area meetings of lay people to follow, all in order to acquaint our people with the coming merger, and to acquaint us with our new brothers and sisters in the church.

Willard R. Garred, Sec.

Joint Commission on Lutheran Unity

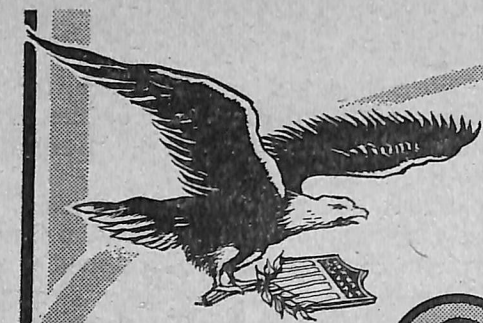
Meeting March 3-4, 1961, Chicago

The decision of this meeting that would have most interest to our church members is undoubtedly that of the date and place of the constituting convention of the Lutheran Church in America. Though the four churches and their various divisions have not finished the task of ratifying the documents, it is necessary to make plans now for the convention, and it was therefore decided that the constituting convention will be at Cobo Hall, Detroit, Mich., June 28-July 1, 1962.

The closing conventions of the four churches may be, and probably will be, held in the same hall, June 25-28. Cobo Hall, which is still not finished, "is, as far as is known, the world's largest exhibition hall." It occupies ten acres at the western end of Detroit's Civic Center. It has three levels with many rooms, large and small. The large will seat 40,000 people. The closing conventions and even the constituting convention, with upwards of 4,000 delegates and guests, will use some of the smaller rooms!

The AELC will have 12 pastors and 12 laymen as delegates to the constituting convention, and will be allowed about 400 visitors. The visitors will presumably include all the delegates to the AELC's closing convention. For the closing service, Sunday, July 1, 1962, with the installation of the new officers of the LCA, probably more people than the 4,000 will be invited.

(Continued on Page 15)



A Safe and Sound Investment

Grand View College

\$300,000 General Obligation Bonds

In Denominations of
\$100. — \$500. — \$1,000.

PAYS A GENEROUS
5 1/2 % INTEREST
10 YEAR
GENERAL
OBLIGATION
BONDS

Don't Delay - Invest Now - \$125,000 Still Available

What Is The Bond Issue ?

The \$300,000 bond issue will help finance the Grand View College Physical Education Building and other campus improvements. Other funds have been paid or pledged to the Grand View College "Campus of Tomorrow" building fund and will be available when needed.

Construction of the new Physical Education Building is scheduled to start early in 1961 with completion in time for the second semester of 1961-62 school year.

The board has authorized this bond issue of \$300,000 — in \$100, \$500 and \$1,000 denominations. These are 10 year bonds, callable after two years.

Is It A Sound Investment ?

It's an excellent investment! It is sound, safe and prudent and offers a 5 1/2% interest rate. Your bonds are backed by the entire corporate worth and resources of Grand View College. The bondholders trustee is the Iowa State Bank of Des Moines, Iowa. This is an excellent opportunity for you to invest in Christian Higher Education and at the same time earn a generous return on your investment.

Why Should I Invest ?

Important to you is a safe, high interest return. And too, your investment in Grand View College is an investment in future America. You insure the future two ways — by a good return on your investment and by making possible Grand View's new Physical Education Building which is the second phase of the college's "Campus of Tomorrow" expansion program, the first of which was the new Science Building recently completed.

What Is A General Obligation Bond ?

A General Obligation Bond means that the bond is secured by the entire corporate property of the college. Your investment is backed also by the integrity of Grand View College under the control and auspices of the American Evangelical Lutheran Church.

How Is My Interest Paid ?

You will be paid 5 1/2% computed annually on the money invested in your bonds. You will be paid this interest each year for 10 years or until called. On January 15 of each year, you will clip a coupon from your bond and take it to your local bank or mail to the Iowa State Bank, East 7th and Locust Street, Des Moines, Iowa. Your interest will be paid on the due date by presentation of the coupon.

Why Is This Type Bond A Good Security ?

It is not a long term investment. It offers you a guaranteed income of an excellent and safe rate of interest. Important too, it is your opportunity to invest in Christian Higher Education.

The College and Church Behind The Bond Issue

Not only the physical assets of Grand View College but the integrity of the college and of the American Evangelical Lutheran Church is behind this bond issue. So you can be sure that your investment is a safe one and that your interest payments and principal investment will be promptly paid when due.



PROPOSED PHYSICAL EDUCATION BUILDING AND ATHLETIC FIELDS

Since its founding in 1896, Grand View College has provided general education for a large number of men and women who have entered agriculture, business, industry and the professions. It has trained men for the Lutheran ministry and has equipped innumerable laymen for active citizenship and service. An Academy, established in 1912, was long an important department of instruction; but after 1925, emphasis was placed on the Junior College. In 1936, the Academy was discontinued; and in 1938, the Junior College was accredited. In 1958 Grand View College was accredited by the North Central Association of Colleges and Secondary Schools.

With the completion of the new Science Building, in 1957, the Physical Education Building will be the second step of Grand View's "Campus of Tomorrow" building program.

It is interesting to note that Grand View's enrollment has tripled since 1955!

See page 2 for further information.

How Can I Order These Bonds ?

Ordering is very simple. Use the self-addressed envelope. This envelope includes all the information which is written on the inside flap. Just send this envelope with your check to Iowa State Bank, East Seventh and Locust, Des Moines, Iowa.

Be sure to add \$1.00 additional for each bond you order to cover the bond registration fee. Be sure also to add the accrued interest according to the schedule on the order form. Please send your order today. Bonds will not be sold over the authorized total of \$300,000.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Just Wondering

I have been giving considerable thought concerning our "Page." I have always understood that our women want to see it used as an information or exchange center for women's groups throughout the Synod. How can it be used for that purpose if your editor never receives any material from you? Appeals made in a specific interest area have failed to bring any response. I know that many of you are using the planned programs. Why not share your experiences with others? Perhaps you may be able to give some program committee the very "lift" it needs. It would be so interesting to learn if there is group use of "LUTHERAN WOMEN" in planned programs. All women realize, I'm sure, that an interesting report of women's activities appeals strongly to all of us.

The short thought chosen for this issue seems to encompass so much of real concern for everyone. Of particular concern to us—as Christians—seems to me to be the fact that man is often loathe to live and speak the very faith he professes, for fear of seeming pious. How do you feel about this?

E. P.

The Ultimate Debt

Owe no one anything, except to love one another. Rom. 13:8

Not many years ago, this would have seemed to many people the **ultimate nonsense**. Today, it is rapidly acquiring the standing of **ultimate truth**. Certainly a generation ago, to advocate a sentimental thing like love would have sounded, to many who took pride in hardheaded realism, like a program of idiocy. But torrents of water, water mixed with blood, have gone under the bridge since then.

Today, not only to the religious, but to those looking at the facts of our world, which has a precarious existence between hydrogen bomb and intercontinental ballistic missile, with satellites looking down from above, love is the necessity of survival. We have had that proclaimed by many voices which have no ecclesiastical accent. They are not pulpit utterances. They come from laboratories. We read the words of Bertrand Russell. In these words he is not subscribing to the Apostles' Creed. But he is saying something about love as a possibility of salvation. He made an address at Columbia University. Many of his listeners were surprised to hear him make an emphatic plea for Christian love in the world today. As he made it he had an embarrassed air, somewhat like a boy caught stealing jam. He said:

"If we want a stable world, the root of the matter is a very simple and old fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide to action, a reason for courage."

Here is a statistic on the necessity of love in a threatened world. In the first edition of the Encyclopedia Britannica in 1768, there were four lines on the atom and five pages on love. In the latest edition there are eight pages on the atom, and no separate entry on love. There had better be full treatment of love!

Taken from "Preaching Values in the Epistles of Paul" by Halford E. Luccock.

Hope of the World

Hope of the world, Thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.

Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Taken from "World of Song."

A Practical Prayer

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, Good Lord,
To keep the good and pure in sight
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry over-much
About the fussy thing called I.
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness from life,
And pass it on to other folk.

—Found in Chester Cathedral, England.

OPINION AND COMMENT



THE PRESS CARRIED a story not long ago about a man who had given a worthless check for a pair of shoes. There is nothing uncommon about that kind of occurrence. What was unusual was the way in which the man was apprehended. He was caught the next day when he returned to complain that the shoes hurt his feet. It seems to us that there is a kind of parable in this. We give God so many rubber checks, so many worthless promises. We would imagine that God is not at all surprised by that kind of action. Our promises to God, especially when made in time of need, are not always so genuine as they should be. But, in spite of this, we have the audacity to complain sometimes about the way we think God has treated us. In short, like the man with the shoes, we want the best and expect to get by with nothing in return. Strangely enough, this is precisely the way it does turn out. God has done and continues to do so much for us, in one way or another. We could not begin to pay Him back. We are especially mindful of this during the lenten season with its Easter climax. In spite of all man's rubber checks God gave an Easter. The hope and joy that come through the resurrection of Christ are not earned or merited and cannot be repaid. For all our good intentions we will continue to give God rubber checks. One thing we can do, however. We can count our blessings, especially in the light of Easter, and try to bear in mind that God gives us no grounds for complaints.

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IN OUR MAIL today (March 14) came an unordered, advance copy of the New Testament portion of "The New English Bible." It did not take more than a cursory examination of the book for us to decide that we would gladly dispatch a check to the book club and keep this New Testament. This British translation comes on the 350th anniversary of the publication of the version authorized by King James. It is not a revision of any existing work but a completely new translation. We make no pretence to linguistic ability or Biblical scholarship but our impression is that this is indeed a very fine and valuable translation. In fact, for readability, we'd give it an edge on the Revised Standard Version and this in spite of the fact that there are some strictly British usages in "The New English Bible." A committee has labored for some 15 years at this translation and it will be some years yet before the Old Testament portion will appear. But, one may wonder, why another translation? Those emotionally attached to the King James version are still reluctant to use the RSV. Will this new version meet the same resistance in England that

the RSV had met from some quarters in America? Undoubtedly it will to some extent. However, regardless of how hallowed by usage it may be, we must not forget that if Paul were writing today he would not do so in Elizabethan English. Paul, the gospel writers, and those who recorded God's mighty acts in both the Old and the New Testaments, were interested in communicating ideas and not in preserving a particular language. This transmission of Biblical thought is the primary aim of the many translations now available. As far as we are concerned there is no "authorized version." (It is most unfortunate that this term became attached to the 1611 Bible because it gives the impression that it is the only correct translation. Actually it simply means that King James gave permission to print it and to use it in England at the time.) As long as each is an honest attempt, using the best scholarship available, we have much to gain from other translations. Anyone who has even a nodding acquaintance with two languages will know something of the difficulties involved in reproducing exactly the various shades of meaning that attach to words. It is because of this that there is great value in the reading and study of various translations. It is because of this also that we welcome this new volume from across the sea. We look to it to help us gain new insights and an increased appreciation of the scriptures.

—o—o—

WHETHER OR NOT President Kennedy's suggestion for a Peace Corps will prove to have merit remains to be seen. For what it is worth, our tentative opinion is that the idea is basically sound though we are well aware that there are many pitfalls involved. However, the thing that most interests us is the great response there has been to this suggestion on the part of young people. Granted that many of them may not have grasped what is involved, that there are many adventure seekers among them and that all kinds of ulterior motives may enter in, we are nevertheless cheered by the response. In these days when we hear so much about the need to take care of ourselves first it is good to know that there are many who eagerly seek an opportunity to help the less fortunate. In this affluent society of ours it is good to know that there are those who are willing to give it up for a time in order that others might come to know some of the blessings we enjoy. We shall be watching with interest the progress of this new enterprise in world brotherhood.

EQUALITY

Nature is the eternal democrat. She mocks and confounds and despises the snob. The sun enters the pariah's hut and squats alongside of him. The rain washes all faces, of all colors, those shrunken with hunger and those plethoric with satiety. The wind reddens all noses, the disdainful and the pinched, and whistles into all ears. In the bowels of the earth all flesh turns to water and all bones are ground and mingled together, and empires sleep tier upon tier in their common shroud of dust.

Paul Eldridge.

Leaves From the Devil's Tree, E. Haldeman-Julius.



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

Give Up or Give ?

Editor's note: The following article appeared in the "Lutheran Lantern," the publication of our Lake Michigan District. The writer, Mrs. F. Donald Fluss, is a Friend of Youth at St. Stephen's Church in Chicago. Although Lent is nearly over, this article can help us to reflect upon what it has meant and done for us.

Several years ago, some young people of my acquaintance went into a "What are you giving up for Lent?" program, giving up things which might have seemed important to them at the time — candy or chocolate, cokes or chewing gum — I've forgotten what the various things were that they gave up, and probably they have too. I don't know what they might have gained if they truly followed their vows for the whole six weeks: perhaps a sense of accomplishment in that they were able to stick by a resolution; but I question whether or not they gained spiritually from such a program.

"Giving up" for Lent can be helpful in Christian growth, but I doubt very much that candy or cokes can help or hinder our faith. But there are many things that we can give up for Lent that will certainly help us to be better Christians, and especially if we carry out the giving up program beyond Easter.

During these six weeks, we can determine our own personalities and perhaps try to discard those characteristics that stand in our way to becoming true witnesses of Christ. Do we come together for Sunday service, for instance, out of habit, or to be together again as a group? Do we join the Youth Fellowship to promote the purposes of this organization or do we use these Sunday evenings purely as a social outlet, and as an occasion to exploit our own cleverness, popularity and egotism? Are we trying as the Youth upon which the future of this Church is built to prepare ourselves and strengthen our faith, or are we still hiding behind the rules and procedures that the other young people have had before us and continue to resist any change? Even more important, do we really open ourselves to the immediate future, acknowledging the certain changes that we face, and work toward them with the full realization that our attitudes and cooperation will do much towards whether this church lives and progresses or not?

In view of these characteristics that we have examined and feel that we should give up, when then can we "give" during this Lenten season?

As a group, we find that time is one thing that is already freely given, and we can boast of a near 100 per cent attendance at all functions — not only at LYF, but at church affairs. However, presence alone is

Over the Typewriter

Easter is just around the corner, and it gives us special opportunity to do something "different." Greenville is planning a sunrise service followed by a breakfast served by the LYF. Have you ever tried it? If the weather is right, how about having the service outdoors? Instead of making your pastor do all the work, maybe a couple of you would like to read or give short sermonettes. While you are waiting for the regular service time, maybe you could carve crosses from soft wood, or have a quiz based on the gospel's story of Easter. Why don't some of you try it this Easter?

AELYF Doin's

Circle Pines, Minnesota: An unusual and inspiring Youth Sunday service was observed here on February 5. The young people of St. Mark conducted the entire service, including the meditation by Ronald Hanson. Unique opening and closing prayers and an Affirmation of Belief by C. R. Piety were used, and a Litany was added to the service. Special music by the girls' choir added to the inspiration. Harris Jespersen is pastor here.

Brayton, Iowa: Our Junior Youth Fellowship held their regular meeting in February, with devotions, business and a discussion, followed by recreation and refreshments. The Senior group discussed the possibilities for future joint meetings with the JYF, and agreed to assist serving at an FFA parent-son banquet. Ten copies of "The World of Song" have been sold, and ten more ordered. We decided to each bring an idea or comment on the statement: "A teenager's god is his car," for the next meeting. Bowling topped off our evening.

Chicago, Illinois: The LYF at St. Stephen's here observed the traditional Danish custom of hitting the cat (stuffed, of course) out of the barrel on Fastelavns. Folk dancing followed the crowning of the king and queen (the toughest boy and girl who succeeded in knocking the cat out).

not giving of our time. The fact that we are in the building does not mean spiritual giving of our time. Last week, an interesting and thought-provoking meeting was held at our church, and although there was a number of us at the dinner, and even helping with the dinner, there was an obvious lack of young people at the meeting itself. You cannot grow spiritually if you turn your backs on all opportunity to educate yourselves.

Hand in hand with time comes attention. Much time and preparation goes into a sermon, devotions, discussion programs, choir rehearsals, or a meeting of the congregation. Give your attention — whether it means listening, entering into discussion, or into a spirit of the entertainment planned for a party. Time is not enough. Learn to give your attention.

These six weeks can be meaningful to us. Let us strengthen our faith by giving up our selfishness, our pride, our prejudice, and all those characteristics which hinder us in our Christian living. Along with giving up, let us give during this time — our time, talent, attention and our money.

Church News From Around the World

SUOMI CONGREGATIONS FAVOR MERGER

Another step toward the formation of a new Lutheran Church in America was taken last week when the members of the Finnish Evangelical Lutheran Church (Suomi Synod) voted to merge with three other Lutheran bodies to form the Lutheran Church in America.

The Rev. Dr. Raymond W. Wargelin, Hancock, Michigan, president of Suomi Synod, said the results of the referendum conducted during February showed that the members of his Church voted 8,321 in favor of the merger and 2,448 opposed. This was more than the two-thirds majority required.

This Church, with more than 38,000 baptized members, took the first step toward merger at its 1960 convention when the delegates voted 303 to ten to merge with the American Evangelical Lutheran Church, Augustana Lutheran Church and The United Lutheran Church in America. This vote required the ratification of the members of its 154 congregations with final and formal ratification at the 1961 convention.

The other three merging bodies at their respective conventions last year also voted overwhelmingly for the merger.

Before the merger is consummated ULCA will require the ratification of at least 22 of its 32 Synods this year.

At its 1961 convention AELC will seek final approval for the merger according to its constitutional provisions.

Before the "Merger Agreement" is submitted for final approval of Augustana Lutheran Church at its 1961 convention it must be "approved by a majority vote of each of the 1961 conventions of such number of the 13 conferences as have in combination a confirmed membership of not less than two-thirds of the total confirmed membership of the Church."

JCLU REJECTS PROPOSED CHANGE IN CONFESSION

A petition to amend the confession of faith of the emerging Lutheran Church in America failed to gain approval here from representatives of the four church bodies that are expected to unite in the new denomination next year.

In a unanimous action, the Joint Commission on Lutheran Unity rejected a request to reword the doctrinal article in the proposed constitution of the LCA and insert a statement acknowledging the Holy Scriptures as "the Word of God."

NEW 39-WEEK "LIGHT TIME" SERIES IS AUTHORIZED

A second 39-week series of "Light Time," the National Lutheran Council's television show for children, has been authorized.

Miss Betty Barth, executive secretary of the NLC's Radio-TV Department and producer of the show, reported the American Lutheran Church and Augustana

Lutheran Church have agreed to underwrite a \$411,240 budget for the new series.

The program was launched last September and immediately drew enthusiastic approval from both critics and viewers. The quarter-hour program, offered as a free public service feature, is now being shown on over 90 television stations in this country, Canada, Puerto Rico and Australia.

GERMAN COMMANDER'S CROSS IS BESTOWED ON DR. EMPIE

The Commander's Cross of the Federal Republic of Germany was bestowed here on Dr. Paul C. Empie, executive director of the National Lutheran Council, in recognition of his efforts in German church reconstruction, material aid and refugee repatriation.

The NLC director was cited for his widespread work toward German rehabilitation, with emphasis on his leadership in church reconstruction, his continuing interest in providing material aid to the country and his contribution toward launching the German refugee repatriation program.

Gratitude was expressed to the Lutheran leader for his "activity and devotion in explaining to a great number of fellow Lutherans the immediate needs of war-stricken and hopeless Germany after World War II."

FEDERAL AID TO PUBLIC EDUCATION GAINS SUPPORT

The National Council of Churches has thrown its weight behind a federal aid to public education program which denies the use of public funds to private and church operated schools.

The council's General Board approved a pronouncement supporting increased use of federal funds for the nation's public schools only and qualifying its stand with regard to public and non-public schools.

The pronouncement was presented to the business session of the General Board by its Policy and Strategy Committee. Methodist Bishop John Wesley Lord of Washington, D. C., a vice president of the council and chairman of its Policy and Strategy Committee, read the text.

In essence, the National Council of Churches went on record opposing the granting of tax funds to private schools because "we do not consider it just or lawful" and because "the assignment of such funds could easily lead additional religious or other groups to undertake full scale parochial or private education with reliance on public tax support."

This, the policy statement declared, would lead to "further fragmentation of general education" and "destroy the public school system or at least weaken it so gravely that it could not possibly adequately meet the educational needs of all the children of our growing society."

The National Council of Churches reaffirmed its "support of the public school system as an indispensable means of providing educational opportunity for all children."

RESPONSIBLE FAMILY PLANNING IS PROTESTANT DUTY

The right and duty of Protestants to practice responsible parenthood was upheld last week in a historic pronouncement by the General Board of the National Council of Churches. At its winter meeting in Syracuse, N. Y., the basic convictions of many denominations were formulated in the first collective Protestant position to be taken on the subject. Abstaining from taking part were Orthodox constituents who do not sanction artificial means of family limitation.

Stating that "the right to use means they approve in conscience does not infringe on the right of others to refrain from using such means," the pronouncement declared: "Legal prohibitions against the impartation of such information and counsel violate the civil and religious liberties of all citizens, including Protestants."

The gifts of science can be freely used by married couples for conscientious family limitation when the motives are right and the means mutually acceptable, the document declared.

Dealing with abortion and sterilization, the pronouncement stated: "The destruction of life already begun cannot be condoned," while "the hazards of sterilization without the most thoughtful consideration of all factors involved" also raise moral issues which require further study by Christian scholars.

It further stated that our government and voluntary agencies have a duty to assist people, at their request, in countries where population pressures are creating social and economic hardships.

Prime consideration of Protestant Christian parents, said the pronouncement, are the right of the child to be wanted, loved, cared for and educated; the prospect of the health of a future child; the health and welfare of the mother-wife and the need for spacing children to safeguard it; and, the dangerous pressures of rapid population on the means of livelihood and the social order.

The pronouncement was presented to the Board by the Rev. Harold Haas, United Lutheran Church, chairman of the Council's Department of Social Welfare.

A SENSE OF NATIONAL PURPOSE CALLED FOR

The President of the National Council of Churches has called for "a sense of national purpose" to face the problems of a politically and commercially competitive world.

J. Irwin Miller, industrialist from Columbus, Indiana, and the first layman to head the National Council of Churches, addressed a businessman's luncheon, held during the two-day General Board meeting of the Council.

Answering what he called "formidable criticism" of the National Council of Churches for "speaking out," Mr. Miller said "the Church must accept the responsibility which goes with the right to be heard."

"It is true," he declared, "that the voice of the Church — whether it comes from the pulpit or from denominations, or with the undeniable power of the National Council

Synod Officers

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Pastor A. E. Farstrup
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Vice President:

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

Secretary:

Pastor Willard Garred
Route No. 2
Hampton, Iowa

Treasurer:

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

cil itself, — comes from imperfect, fallible human mouths and can at times be wrong.

"But you and I have a very great stake in the preservation of that voice. Whenever society has stilled the voice or whenever the Church itself has ceased to be vigilant and courageous to speak up and point the way — then the lot of every human being worsens and all of us fall on evil days," he warned.

SOCIAL REVOLUTION CHALLENGES CHURCHES

The churches have been called upon to undertake "a vast effort of self-examination and self-criticism" in order to cope with the challenge of the world's social revolution.

At the moment they are unprepared to meet the demands presented them by the rapidly changing patterns of life in vast areas of the globe, the Rev. Paul R. Abrecht executive secretary of the World Council of Churches Department on Church and Society, has told a meeting in Minneapolis, Minnesota.

The irony of the situation, he said, is that Christian missionaries have helped bring about upheavals in Africa, Asia and Latin America, but the churches have given little attention to the study of the ethical and spiritual forces at work in national political movements.

"Can the Church and particularly the Christian West," he asked, "understand the tremendous significance of its own achievement in helping great areas of the world discover the meaning of human dignity and can it now find ways of continuing its mission of responsible emancipation through Christ to the peoples of these lands?"

Thus far the record has been poor, he said, and "the Church stands impotent and almost helpless while one or another ideological movement captures the leadership of the dynamic movement of peoples which the Church did so much to inspire and allows the men and women which it has nurtured in the Christian Gospel of love and righteousness to conclude that the Church could inspire a new conception of life but could not follow it up."

Passavant Lectures

Pastors of the AELC are invited to attend the annual Passavant Lectures to be held Thursday and Friday, April 6 and 7, at Chicago Lutheran Theological Seminary, Maywood, Illinois.

Speakers are Dr. Hans Bolewski and Prof. Philip S. Watson.

Dr. Bolewski is editor of LUTHERAN WORLD, theological publication of the Lutheran World Federation, and director of the Evangelical Academy at Loccum, Germany.

Prof. Watson, of the Garrett Bible Institute, is well known for his work in the Reformation field. He is the author of LET GOD BE GOD, a study of Luther's theology, and has also translated Nygren's AGAPE AND EROS and edited Luther's COMMENTARY ON THE GALATIAN EPISTLE.

Grand View Seminary which became affiliated with Chicago Lutheran Theological Seminary in 1960 is looking forward to welcoming old friends to its new home. There will be special opportunities for AELC pastors to gather during the course of the meeting. Pastors planning to attend are asked to write Rev. A. C. Kildegaard, 1447 South 14th Ave., Maywood, Illinois.

Stunderfest Set for May 6-7

A Pulitzer-prize comedy, a choir concert, folk-dancing exhibition, gymnastics, an art exhibit and a banquet and dance are all part of the festivities now in preparation for Stunderfest, May 6-7, at Grand View College. Traditionally a lively time of reunion for parents, families, and alumni, this year's Stunderfest seems slated to be a memorable one.

For the first time since its highly successful Broadway production, Thornton Wilder's comedy, "The Skin of Our Teeth," is available to non-professionals and will be the Grand View presentation.

Mrs. Jeanice Noyes, drama director, said, "We are very excited about being able to do this wonderful piece of theatre."

There will be a cast of 29 to present this satiric story of the extraordinary adventures of the Antrobus family. The Antrobuses are the stuff of which heroes are made — heroes and buffoons. They have survived a thousand calamities by the skin of their teeth, and Mr. Wilder's play is a testament of faith in humanity.

Helen Hayes is currently touring with this play in Europe under the sponsorship of the State Department and the National Theatre Academy.

Art Exhibit

All alumni are invited to participate in the Stunderfest Art Exhibit. Entries are welcome in any of three categories: painting, black and white drawing, and photography.

Also on display will be the entries in the student art contest that will close April 25. Judges for the contest are Mr. Jarvis Baldwin of the Des Moines Register and Tribune, Mrs. J. R. Patrick of the Des Moines Art Center, and Mr. Alfred Thomas, a Des Moines art teacher.

OUR CHURCH

Des Moines, Iowa: Pastor Enok Mortensen of Tyler, Minnesota, has accepted a call to serve as pastor of Luther Memorial congregation here. Due to the fact that the synodical convention is to be held at Tyler this coming August, Pastor Mortensen will not take up the work in Des Moines until about September 1st.

Brush, Colorado: Mr. Hans Nielsen, senior student at Grand View Seminary, has accepted a call to serve the Bethlehem Lutheran congregation here. He will begin about June 1.

Des Moines, Iowa: Dr. and Mrs. Alfred Jensen will sail for Denmark in mid-April on the S. S. Oslofjord. They expect to return in July.

Racine, Wisconsin: Bethania congregation here, served by Pastor Robert Heide, has received a memorial gift of a complete sound communications system, installation of which is probably complete by this time. Included is a complete public address system for both the sanctuary and the basement and a private dial telephone system for intercommunication in various parts of the church building. Another major improvement is the replacement of all the pew ends and the installation of a frontal screen before the first pew on either side. The frontal screens were also memorial gifts.

Newington, Connecticut: Our Saviour's Lutheran Church here was recently presented with a check for \$2,519.85 "with no strings attached." The check represented a gift from the "Society Dania" which was dissolved at the close of 1960. By a unanimous vote, with proxies coming from as far away as California and Denmark, the society voted to dissolve and give the remaining funds to the church. The presentation of the check to the Council was made by three members of the "Society Dania." Holger O. Nielsen is pastor at Our Saviours.

Chicago, (St. Stephen's), Illinois: The church choir will present an Easter Cantata, "My Redeemer Lives," on Good Friday evening, March 31. The Good Friday communion service will follow the presentation of the Cantata.

Hampton, Iowa: Pastor Willard Garred, of St. John's church here, was recently voted a salary increase of \$200 per year. He was also given a bonus of \$200 for 1960.

Cedar Falls (Fredsville), Iowa: Plans are being made for the celebration of the 90th anniversary of the congregation and for the dedication of the new church building here. According to present plans this double event will be observed on April 23. Fredsville is presently being served by retiring Pastor C. A. Stub.

Viborg-Gayville, South Dakota: Pastor Thorvald Hansen was installed at Our Saviour's in Viborg and Trinity at Gayville on March 12. Pastor Calvin Rossman, the District President, officiated. A dinner and reception was held at Viborg on the 12th and at Gayville on the 19th. The interior of the church at Viborg is currently in the process of being redecorated.

Cedar Falls, Iowa: Pastor Harold Olsen, of St. Paul church here, has been elected chairman of the Iowa JCLU committee.

Pastor Olsen was elected at a recent meeting of the group in Des Moines. The JCLU committee will serve as a steering committee for the planning of the constituting convention of the Iowa Synod of the new Lutheran Church in America.

Honor Roll

A total of 46 students made a grade point average of 3.25 or above this past semester to qualify for Grand View's Honor Roll.

Ten students have maintained a scholastic excellence for three semesters. "They are now eligible to receive the distinctive Gold Pin which signifies their permanent membership in the Grand View chapter of the Iowa Junior College Honor Society," said Dean Jorgensen.

These top students are Bruce Hoiberg, Lincoln, Nebraska; Solveig Petersen, Askov, Minnesota; Lou Ann Rasmussen, Marquette, Nebraska; Karl Sears, Cedar Falls, Iowa; Edward Smith, Collins, Iowa; and Carl Askland, Beverly Ann Johnson, Virginia Marshall, Judith Cook, and Guy Rush, all of Des Moines.

There are five students who have maintained academic excellence for two semesters and are now working toward the Gold Pin award: Gene George, Solvang, California; Robert Clayton, Nancy Murray, Gary Vande Venter, and Cathryn Winter, all of Des Moines.

Silver pins are awarded to those attaining a one-semester honor rating.

Joint Commission on Lutheran Unity

(Continued from Page 7)

Other matters discussed at our meeting: Auxiliaries, namely Church Men, Church Women and Luther League. There has been some disagreement in the sub-committees dealing with these auxiliaries, on whether they are to be fusions of the presently existing organizations of the four churches, or new and original. A compromise resolution was reached, stating that primary responsibility for constitutions and other preparatory materials for the auxiliaries shall rest on the joint planning groups of the existing auxiliaries. These groups shall, however, consult with the sub-committees on the three auxiliaries of the JCLU. In any case, the Executive Council (which will begin to function July 1, 1962) will have the power of review of the actions of the auxiliaries, according to the LCA constitution, XII:3h.

The sub-committee on Budget and Finance (our synod treasurer is our member on it) has the big task of planning for the 1963-64 biennium proposed budget, to be voted on at the constituting convention. The present combined budgets of the four churches is a little over \$19 million.

The sub-committee on Pensions submitted a proposed Health Benefits Plan, to be administered by the Pension Fund of the new church. This plan is comparable to that the pastors of the AELC now have with a mutual insurance company for ministers and church workers, but the church's plan is supposed to offer more benefits for the same cost. This matter is still under study.

Finally, the Sub-committee on colleges (of which Dr. Erling N. Jensen is chairman) reported that a compromise arrangement had been reached with regard to the alignment of colleges with synods in the Midwest. Our Grand View College will be the only college of the new church in Iowa, and thus would normally be the only college supported by the Iowa Synod of the church. However, Augustana College, right across the Iowa line in Illinois, has traditionally drawn much of its support, as well as many of its students from Iowa. The situation is further complicated by the fact that Carthage College is also in Illinois. The solution was to propose that Augustana and Carthage receive some support from the Iowa Synod until December 31, 1968, in addition to the support they would receive from the Illinois Synod, and the synods in Wisconsin and Michigan.

The next meeting of the Joint Commission is planned for September 8-9 at Minneapolis, Minnesota. This spring the synods of the United Lutheran Church and the conferences of the Augustana Church will be voting on the matter of ratification of the Agreement of Consolidation, the legal instrument by which merger will be accomplished. In June the Augustana Church and the Suomi Church will vote on the same, and finally, our AELC will wind up the voting on the merger in August at Tyler, Minnesota. Then the road should be clear for merger, though the preparatory work will go on until the date the merger is to take effect, January 1, 1963.

Willard R. Garred, Sec.

Danebod Activities

At Tyler, Minnesota, we are getting ready for a busy summer. Here is a schedule of the activities in addition to the regular parish work:

April 7-9: Retreat for young people.
June 7-9: Children's Camp at Danebod.
July 1-2: 75th Anniversary Festival.
July 16-21: Canadian-American Seminar on Residential Adult Education.
July 23-29: Annual Recreation Institute (with special emphasis on family living).
August 6-12: American Friend's Service Committee Annual Family Camp.
August 15-20: Synodical Convention of the American Evangelical Lutheran Church.

Write to me for information in regard to any of the camps, but please watch for announcements concerning the synodical convention which will come in due time.

Enok Mortensen.

Danebod Parsonage
Tyler, Minnesota

Fellowship Weekend in District Seven

Again this year Camp Nysted will be the scene of the annual Fellowship Weekend in District Seven. The dates for this year's meeting are April 21-23. The Rev. Dr. E. Bryan Keisler, president of Central Seminary; the Rev. Don Zinger, professor of Religion at Grand View College, and the Rev. Harold Petersen, pastor of Bethlehem Lutheran Church at Askov, Minnesota, are scheduled to be the featured speakers.

Meet Dr. Lundeen

(Continued from Page 5)

"Land of 10,000 Lakes" and not become a fisherman Dr. Lundeen had his first experience in bass and pike fishing last summer. A fishing companion said of him, "He can throw a bass lure farther than any Augustana president I have known in contemporary history."

The Lundeens have four sons: Richard, 34, a physician in Flint, Mich.; John, 32, a senior at Augustana Theological Seminary, will be ordained by his father next June; David, 26, is a science teacher at Westmont, Ill.; and James, 21, is a senior at Augustana College and is also considering entering the ministry. They have three grandchildren.

As head of the church, Dr. Lundeen regrets that he has had to give up the parish ministry which he loves and in which he served 32 years. Since his ordination in 1927 he has served parishes in Des Moines and Ottumwa, Iowa, as well as at LaGrange, Ill.

Before becoming president he served as vice president of the Church for nine years. Dr. Lundeen was president of the Iowa Conference of the church from 1946 to 1952.

Born in Chicago, May 29, 1901, Dr. Lundeen attended public schools at St. Charles, Ill. It was while he was a sophomore at Augustana College, Rock Island, that he decided on the ministry.

Upon his graduation from college, Dr. Lundeen entered Augustana Theological Seminary and was ordained immediately after his graduation in 1927.

Augustana Seminary honored him with a Doctor of Divinity degree in 1950 and Upsala College, East Orange, N. J., gave him an honorary degree of Doctor of Laws in 1960.

Mette Bovbjerg

It was with a real sense of loss that I read in LUTHERAN TIDINGS "Given in memory of Mrs. Chris Bovbjerg" — so, Mette has gone to her heavenly home. So many memories come tumbling through my mind, but the first of these stands out most vividly.

On a bitter cold November morning, about thirty years ago, Folmer Bovbjerg in his Model T was waiting for us, mother and numerous children, to arrive at the Tyler depot. It had been an exciting but tiring trip all the way from Denmark. Father who had arrived a year earlier to have things in readiness for us, would be coming later that day.

What a comfort it was for all of us to step from the icy cold outside to the cozy warm farm home filled with love and the smell of good things to eat. But best of all, there stood Mette and Kresten to welcome us with open arms and generous hearts. During the next few weeks Mette's radiant smile and gentle wisdom softly cushioned our transition to America.

Whenever anything good and worthwhile was going on at "Danebod" Mette would tell us greenhorns about it and encourage us to participate. Through the Bovbjerg home we discovered in America the church and folk life we had known and loved in Denmark. To me, as a child, Mette was the essence of all that was good, right thinking, and filled to the brim with physical vitality.

When we this summer go to Tyler, which will always be the home of my heart, for our Synod Convention, I shall sorely miss Mette's warm, firm handshake and lovely smile. Thank you for all the warmth and fullness of life that you helped a young immigrant girl to find, Mette. Peace be with your memory.

Mrs. Peter Thomsen.

Acknowledgment of Receipts by the Synod Treasurer

For the month of February, 1961

For the Synod Budget:

Unassigned Receipts:

(by Congregation)	
Denmark Lutheran Church, Vesper, Kansas	\$ 411.00
Manistee, Mich.	50.00
Dwight, Ill.	813.18
Racine, Wis.	54.48
Racine, Wis.	401.72
Newington, Conn.	180.00
Ludington, Mich.	500.00
Grayling, Mich.	140.00
Clinton, Iowa	225.00
Minneapolis, Minn.	250.00
Salinas, Calif.	150.00
Muskegon, Mich.	680.00
Manistee, Mich.	50.00
Newell, Iowa	758.00
Omaha, Nebr.	190.00

For Home Missions:

Gertrude Guild, Clinton, Iowa	10.00
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For Seamen's Mission:

Ladies' Aid, Dwight, Ill.	10.00
Gertrude Guild, Clinton, Iowa	10.00

For Santal Mission:

Sunday School, Ringsted, Iowa ...	6.23
Sunday School, Lake Norden, S. D.	14.96

Racine, Wis.	10.00
Sunday School, Bethlehem Church, Brush, Colo.	10.00
Hans Egede, Hampton, Iowa,—In memory of Larry Quist, Spencer, Iowa, by Hans Egedes and A.B.P. Millers	2.00
Trinity Sunday School, Chicago, Ill.	124.23
Hampton, Iowa—In memory of N. C. Rasmussen, by Lena Brown	5.00
Gertrude Guild, Clinton, Iowa	50.00
Des Moines, Iowa (Sales of tea by Mrs. Carl Olsen)	3.00
In memory of Mrs. S. Chr. Dixen, Askov, Minn., by Mrs. Jes Larsen, Mr. and Mrs. Fred Bisballe and Ellen Jorgensen	9.00
In memory of Mrs. Nis Jensen by Trinity Church Women, Cordova, Nebr.	10.00
Wilbur, Wash.	25.00

Total Budget Receipts from Congregations	\$5,150.80
Previously acknowledged	4,664.11

Total to date\$9,814.91

Other Budget Receipts:

Pastors' Pension Contributions:

Rev. Carl Laursen	\$ 18.50
Rev. Donald Holm	18.00
Rev. Carlo Petersen (for previous years)	120.04
Rev. Paul Nussle	30.00
Rev. A. E. Farstrup	9.50
Rev. Alfred Sorensen	50.00
Rev. W. R. Garred	1.75
Rev. Charles Terrell	21.00

Total for month\$ 268.79

Previously acknowledged 123.17

\$ 391.96

Total budget receipts to date\$10,206.87

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

(by Congregation)

Detroit, Mich.	\$ 251.00
Manistee, Mich.	50.00
Dwight, Ill.	115.20
Racine, Wis.	10.00
Danevang, Texas	146.40
Clinton, Iowa	25.00
Minneapolis, Minn.	38.00
Salinas, Calif.	25.00
Manistee, Mich.	50.00
Wilbur, Wash.	145.00
Newell, Iowa	114.90
Waterloo, Iowa	150.00

Total for month\$1,120.50

Previously acknowledged 654.61

Total to date\$1,775.11

For Eben-Ezer Mercy Institute:

Ladies' Aid, Dwight, Ill.	25.00
From the Gertrude Guild, Clinton, Iowa, for Des Moines Old People's Home	10.00
For Solvang Lutheran Home	10.00

Respectfully submitted,
American Evangelical Lutheran Church

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

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 which congregation you belong to. Clip this out so that the old address is indicated and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of the congregation at _____ March 20, 1961

Name _____

New Address _____

City _____ State _____

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

IOWA STATE BANK
DES MOINES 8, IOWA

Attention:
CARL W. MOODY, Trust Officer

GRAND VIEW COLLEGE, DES MOINES, IOWA

5½% General Obligation Bonds Dated January 15, 1961

Purchase Schedule of Bond with Accrued Interest

During January	\$100.00	\$500.00	\$1,000.00
During February	100.46	502.29	1,004.58
During March	100.91	504.58	1,009.17
During April	101.38	506.87	1,013.75
During May	101.83	509.17	1,018.33
During June	102.29	511.45	1,022.91
During July	102.75	513.75	1,027.50
During August	103.20	516.04	1,032.08
During September	103.67	518.33	1,036.66
During October	104.12	520.62	1,041.25
During November	104.58	522.91	1,045.83
During December	105.04	525.21	1,050.42

Please add \$1.00 per bond for cost of registering each bond.

I wish to purchase _____ Grand View College General Obligation Bond(s) as follows:

_____ \$100.00 Bond(s) _____ \$500.00 Bond(s) _____ \$1,000.00 Bond(s)

Please register the Bonds in the following name(s):

(If more than one name appears the bond will be registered jointly and payable to the survivor unless otherwise specified.)

Please mail Bond(s) to the following address:

Signed.

(Make all checks or money orders for bonds payable to Iowa State Bank, Trustee.)

Please add \$1.00 per bond for cost of registering each bond.