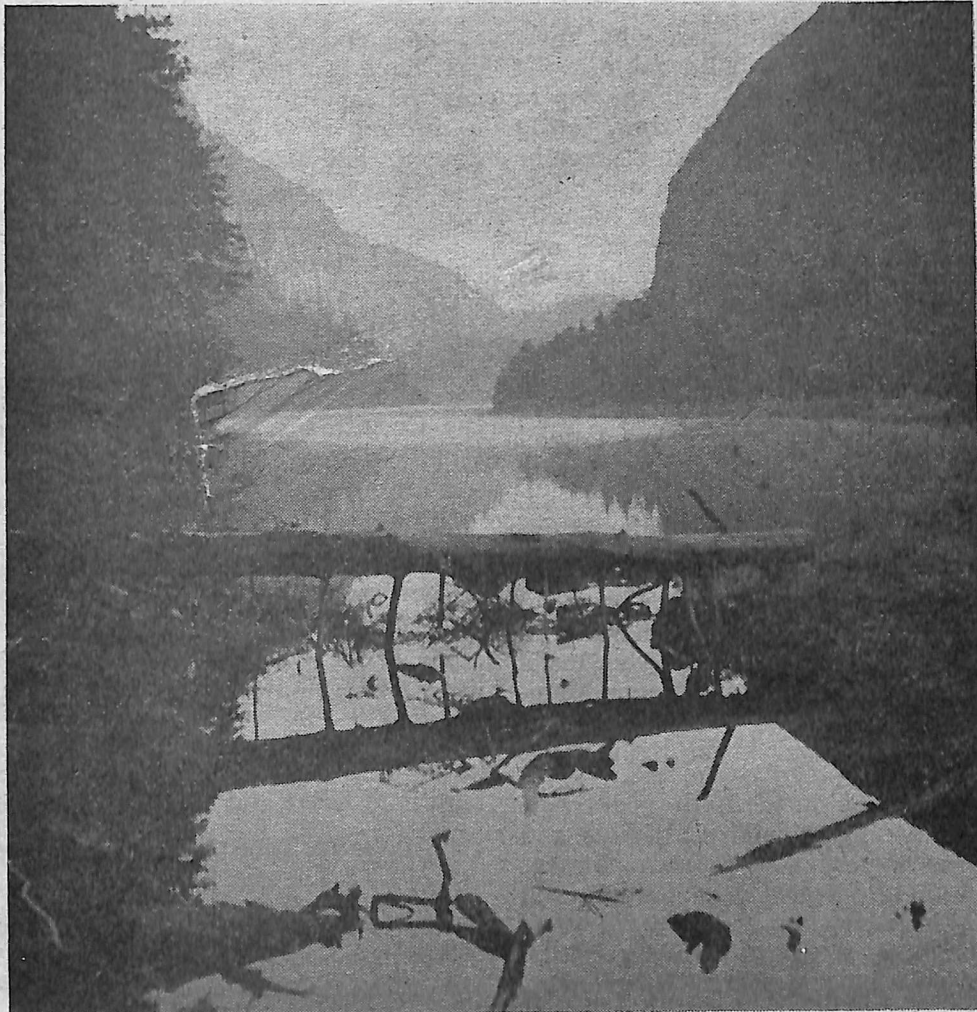


# *Lutheran*

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# *Tidings*



Avalanche Lake  
Adirondack Mountains, New York

“And God saw everything that He had made,  
and behold, it was very good.”

Volume XXVII  
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# Home

*Extract from a daily devotion at Bethany  
Chronic Hospital, Calgary, Alberta, Canada*

by: Pastor Peter Rasmussen

There is a story about a certain man who knew exactly the kind of home he would build one day. It would be a white house. It must be near the top of a hill. There must be adequate shade from lordly trees. A brook must flow nearby, the view must be superb. While he looked for this ideal spot, and while he saved money to build, the man grew older. Finally he came to the place of which he had dreamed, and he had sufficient funds laid aside. But before he could build, God called him home. Tragic? Not at all.

When I read that, I came to think of so many things. I will admit that it is in connection with the New Testament, and what it has to say about our heavenly home. I shall take good care that I don't go too far, and dream about something in the future that isn't real. But when I look into my New Testament, while planning, I think I am building my future home on solid ground. "On Christ the solid Rock I stand." "All other ground is sinking sand."

Twice Jesus spoke about the heavenly home. In the Gospel of St. Luke we read: "And I tell you, make friends for yourselves by means of unrighteous Mammon, so that when it fails they may receive you into eternal habitation." "Receive you" is the main point.

Let me illustrate with an incident of years ago. My wife and I were traveling through California and Los Angeles to visit some very good friends. It was during the war, and these friends were not allowed to come into the station to meet us. But as we stood there on the platform, we saw them standing on the balcony smiling and waving as a heartfelt welcome. Friends to receive you and take you home.

More important concerning the heavenly home are these words by Jesus the last night with his friends in the upper room. "In my Father's home are many rooms or mansions. If it were not so would I have told you that I go to prepare a place for you, and when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." There we have the words of Jesus about the heavenly home. It is a home with everything belonging to a good home. But what good would it do if we heard about a beautiful home, but were not able to reach it. There is a home and there is a way to that everlasting home. He will do and has done all things in order that we can reach this, the best home.

One time I saw a young girl coming home from her training of long duration. The very moment she stepped from the car to the home grounds, she said:

"I am home, my home." If by the grace of God I at last have reached the heavenly home, I think I will say the same thing. "I am home at last." And what a meeting it will be. First and foremost with my Saviour and then all the friends with whom I have shared salvation, and therefore I sing now and again:

"I go to heaven, there is my home,  
There is no sin and no sorrow.  
There is the city that shall become  
My best abode of tomorrow."

The Apostle Paul has also something to tell us if we will listen to him. It is in his second letter to the Corinthians: "For we know that if the earthly tent is destroyed, we have a building from God, a home not made by hands, eternal in the heaven."

There are other words in the New Testament pointing upward and homeward, they are as a light on our way, but I think that the most important is the one by Jesus as has already been mentioned. What more do we need than to know that there is a home for us. Jesus has promised to prepare it for us, He will come to meet us and bring us home. We can depend on His word, they have never failed, we know as much about it as is necessary, just so we take it to heart and live upon it, it is a sure word.

We thank Thee Lord for all thy heavenly blessings. Also for our future home.

We have jet-propelled ourselves into a new kind of world, a world in which we are not yet willing to live. The world we are living in today resembles one great house, where everything everybody does affects everyone else. Our problem is whether we can live in this house as one great family under God, or whether we shall turn it into one great slaughterhouse.

—Paul Calvin Payne.

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*A young man fears that we may "have squandered our heritage to the point where we bring nothing to the merger but our personal ambitions."*

## The Young Generation, Our Heritage and the Merger

by: Erling Duus

I write as a member of today's "young" generation. I can by no means claim to be speaking for that generation; but nonetheless my point of view and my life, intellectually, emotionally, and socially, by necessity, reflects that of my generation. I am essentially a Danish-American. Though I am thoroughly American, much of my personality is founded in the life and language of Denmark. In my personal pursuit of meaning in life, I owe much to the thought of N. F. S. Grundtvig and the folk-school movement. My parents have been inspired by the folk-school, just as were their parents before them. From earliest age I have sung the Danish songs of which many reflect the folk spirit. I have also known many old men and women who have been dedicated to the folk ideals, and in their quiet wisdom, I have sensed the greatness and the vitality of this my heritage.

Now our small synod prepares for the great merger, and I am excited by its possibilities. In the true American spirit I realize the greatness which may be attained when the best of many are fused into a greater whole, and I am thrilled at the impact which my group should make. But at this point it is important that I take stock and determine what the unique contribution of the AELC should be. What precisely is the greatness which I have sensed and now wish to contribute?

Generally speaking, there is our treasury of music as embodied in the old hymnal and the "World of Song." There is also the tradition of the folk school, and the writings of Grundtvig which are pertinent in theology as well as education. But beyond these tangibles, what are the intangibles which underly and give sustenance to the other? My studies have been all too limited and my experience all too little, but here are my observations.

In the first place, by order of importance, is the matter of Christian faith. This is not a doctrinaire, narrow Christianity, but an extremely dynamic and vital one. It is a Christianity which is at once both sweeping and intense. It includes all life in its scope, it enters into the business office and cornfield as readily as it enters the church. It recognizes the essential truth that a living Christianity can enter only where man is enlightened and free. It is rooted in a basic optimism which believes in man as it believes in God. It is indeed a "living word."

Another meaningful part of our heritage is a very dynamic concept of education. This is a concept which goes beyond any limited concept of the structure of the folk school. Its basics are that all education must be

inspirational and uplifting. In order to be so, it must be what Grundtvig called "a school for life." It can not be barren and devoid of the mainsprings of life. It must not pursue knowledge for knowledge's sake, and it must not be allowed to be stifling or deadening. Rather the emphasis is on vitality and involvement in the life process. It emphasizes history and literature in the curricula, because in them one shares meaningfully in the life of the ages and is inspired by the best of that life. It stresses the spoken word as the best oracle of communicating between persons that which is beautiful and significant.

Another feature which I have learned to appreciate is the stress which our heritage has placed upon group fellowship. I know of no other groups who have derived so much inspiration and joy from their fellowship with each other. This is no accident. Where depth in living is found, there also are found the deepest friendships.

I find that I could go on and on. I could mention the great stress upon freedom in religion and education as well as politics. I could also write of the joy which we have experienced in singing well together. But all else I might mention would be part of the same whole that is a way of life which is filled with the utmost sensitivity and intensity for the beauty and challenge of living. Again I think of the great wisdom I have found amongst so many of our old people. Perhaps one word of Grundtvig's sums it all up. That word is **spirit**.

As a member of the young generation I feel compelled to write of my misgivings about the merger. It is after all my generation which is to live by it, and we will reap either its fruits or its thorns. I am convinced that our heritage has much to offer the merger. I have seen too much static Christianity to think otherwise. Likewise I have suffered through too many dull and stifling classes not to appreciate what our contribution could mean in education. In short, I have seen too many callous, materialistic, smug, apathetic individuals to fail to be impressed by the potency of a gospel preaching spiritual vitality and sensitivity. But having said all that, I am not sure but that even now it may be too late. I am afraid that too many of us have squandered our heritage to the point where we will bring nothing to the merger but our personal ambitions. In our haste to be progressive at all costs we have denied that which must be our great contribution. Essentially, if we are to have an impact, we must be alive with our contribution, and we must also make that contribution readily accessible. I could envision, for example, our college, Grand View, being noted throughout Lutheranism and Christendom as the one American college emphasizing the philosophy of N. F. S. Grundtvig and the Danish folk school. Thus through our college the thought and spirit of our

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Erling Duus will be a senior at the State College of Iowa, majoring in history. He is the son of Pastor and Mrs. Vagn Duus of Cedar Falls, Iowa.

heritage might be made available to the merger and to young people throughout the country.

Let me close on this note — my generation in our synod has been all too briefly exposed to what many of you grew up in. If the present young generation is to have roots which are meaningful, you must act now. If you cast us adrift, rootless in the new merger you will have done us a disservice. More than that,

you will have done a disservice to the truth, for that which is great never dies, unless it dies first in the hearts and minds of those charged with its promulgation. The vision required of the merger is a vision which must include that of value in the past, as well as the plans for the future. Indeed, if one attempts to stand without the other, both will be barren in the church and in the hearts of men.

## A Leap of Faith

by: Mrs. Karen Chadwick

**Editor's Note:** Just after we mailed the last issue with the story from St. Stephen's, we received this article from Mrs. Chadwick, who is a member of the former AELC congregation in Newark, New Jersey. Just as in the story of St. Stephen's, here, too, we find a changing church in a changing community.

A strange and wonderful event took place on Sunday, January 8, 1961, when two small churches in Newark, one of Danish background — one of German, joined forces. Strange, because for so many years both had operated oblivious to each other, wonderful, because through a desire to survive, we finally looked beyond ourselves — looked far enough to realize it must be more than the joining of two ethnic groups, (if history were not to repeat itself) — we must reach out into the neighborhood, which is predominately Negro.

What does this take? I can only speak from our own experience. For us it meant following a fearless young man, who when we stood hesitantly on the brink of our first Vacation Church School, quoted Soren Kirkegaard to us. The phrase he used has carried our small group through a tumultuous two years in the history of Bethesda. It was, "Take a leap of faith." For anyone consumed with boredom, I heartily recommend it. You will know what it means to live dangerously, and though you may often wish for a tranquilizer, you won't have time to take one.

At Bethesda, our "leap of faith" meant that we increased our Sunday School enrollment from three to twenty-two members, and it brought a few neighborhood mothers to church services. Three, to be exact. A small beginning, yes, but the children loved us and were our best emissaries. Trust them to bring the rest of the family to a halloween party, when told they must be accompanied by an adult. Our Christmas program was well attended, and we felt that our neighborhood friends were beginning to trust our sincerity. On the other hand we were also losing some of our original members. This was sad, but inevitable, and the burden lay heavy on those who remained. Would we gain members from the neighborhood? How long could we keep going?

Then one cheerless January Sunday (1960) came encouragement. Pastor Theodore Ellingboe, a missionary from Africa, and a friend of Pastor Baron's, had stopped by unexpectedly. He spoke to the Sunday School, and preached the sermon — telling of his work. He was a most inspiring man. Everyone wished the church had been packed and the board members

hastened to ask him to return for a Family Night. There was only one thing that bothered me. At our poorly-attended service that morning, sat one of our neighborhood mothers, a Negro, and all through Pastor Ellingboe's talk he referred to the people he was working with as "the Blacks," and it worried me. How foolish we often are — how lacking in faith — for in the midst of all our excitement, Mrs. Garrett came up to me and quietly said she'd like to join our church. My cup for that day was truly filled to overflowing.

As a result of this, Mrs. Garrett started classes for adult confirmation, and four children entered in a class for baptism, in a response to questionnaires Pastor Baron had sent out.

They were all baptized on Easter Sunday — surely the most significant Easter Sunday of my life; for my husband and I were privileged to be sponsors for two of these children. It was a deeply moving experience — yet why should it be more moving than at any other time we had sponsored children in baptism? — Because for so many generations the color line has been drawn so sharply among people? Perhaps, but at that moment our feeling was one of grateful humbleness, that God had granted us the grace to accept all men as our brothers in Christ.

At this time we were meeting with Roseville Lutheran Church for the purpose of merging into one church. They were interested in the work we had started in the neighborhood. There seemed no doubt in anyone's mind that together we could work more effectively.

Summer came, and with it our second Vacation Church School. This year our enrollment more than doubled — we had over sixty children. This was a real challenge to the small, hard-working staff of five, but they far surpassed themselves. Even managed trips, picnics and overnight camp, often feeling like whirling dervishes — but always ready, after sharing experiences at the end of the day — for tomorrow.

Then came fall, our final arrangements with Roseville, our wait for a buyer for Bethesda's building, our last Sunday School Christmas program and party, and our last Christmas service in our old sanctuary. These were not easy months, there was often a touch of nostalgic sadness, but imagine the inspiration of planning a program for forty children. It was truly the most beautiful program we've ever had at Bethesda and all but one child were from the neighborhood. While the program upstairs created a soft mood of reverent awe, the party afterwards made the old rafters

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*"The only alternative to 'politicking' is dictatorship"*

## *The Challenge in Politics*

by: Aage R. Clausen

Most citizens regard politics as anything but a challenge. Interest and activity are depressingly low. Even such basic information as the names of their Senators or Representative is possessed by few.

The overwhelming majority of us tend to limit our political activity to voting. By then the crucial decisions have been made. We have done nothing to make sure that good men are selected as candidates for public office. We do nothing to hold them responsible once they have attained office.

It is not enough to "vote the rascals out." The type of information or vague dissatisfaction with the present state of affairs which results in such a response is purely negative. The first step in accepting politics as a vocation, or as an avocation, to be pursued as the responsibility of a good citizen, requires a more positive attitude towards politics, a search for its values rather than its deficiencies. Involved in this positive attitude is a realistic conception of what politics is and what it means to free government.

Politics is a process through which people with different values, needs and interests seek to protect and advance these same values, needs and interests. All values can not be supreme, all interests can not be dominant, all needs can not be met. Because of this, there must be discussion, negotiation, and inevitably, this must result in some compromise. A compromise can not be satisfactory to all, it may not be totally satisfactory to any. Neither can the accommodation of conflicting demands result in a solution which can be judged as absolutely right — not in a free society. A free society has too many judges for us even to consider insisting upon any solution as the right one.

We are always forced to accept a half-loaf, this is one of the first lessons a child must learn in his growth toward maturity. The expectation of this aspect of maturity in our children has its parallel in the maturity of the citizen capable of granting the rights of others whose interests are contrary to his. This ability to compromise for the sake of the whole, for the various groups and individuals to adjust their needs in terms of the needs of the larger community, is an absolute necessity if the political process is to go on.

Politics must go on, it is the lifeblood of the democratic system. Democracy accords to every individual the right and the opportunity for self-expression. This is an ideal that is far from realization but we can only approach the ideal to the degree that we recognize the utility of politics as the only means to self-expression in self-government. By "politicking" we adjust our varying demands in order to agree on some

positive action. That's the process of democracy. The only alternative to "politicking" is dictatorship.

If this is politics, it is found everywhere, not just in Washington, the state capital, or city hall. We tend to associate politics with these places, not because those are the only places where it is found, but because there it is intensified. There the pressures are brought to bear whether they originate in the needs for schools, roads, sanitation, recreation or law enforcement.

Those who fill public office are compelled to choose among the demands and meet the most pressing needs. In the process, someone will see his pet project shelved, or observe the neighbors obtaining better roads when he wanted better schools. The cry of "politics" will be heard. Certainly politics was involved but this does not mean that some dastardly conspiracy has hatched a rotten egg. If the injured party had also played politics he might have been made aware of how and why the decision was made. Politics is, after all, an open activity (the most open club is the political party) in which all can engage.

The first reaction is to recoil from the thought of "politicking." It is almost an American tradition to view politics in a bad light. It is described as being a basically dishonest affair; the evidence to the contrary is that the overwhelming majority of professional politicians are honest men. Politics is equated with slander, gossip, back-biting and back-slapping; it is an epithet to be hurled at corrupt activities. These are certainly all present but they are not a fair description of politics. Nor would they be a fair description of business, the university, or the church but they are present there as well.

"All and well," says John Q., "but you talk about compromise. I have standards and principles, they are not to be dirtied with politics, they are not to be compromised."

What are these precious principles, these ideals which would suffer so? Are they so pure that they will automatically become tainted by attending a city council meeting, a precinct caucus of the party of your choice, or a party rally? Are they so tender they can not be protected, or perhaps even promoted, in the simple interaction and discussion of common problems with interested politically involved citizens?

"What will I do when I get to the precinct caucus? I'm not a public speaker, I'm not even a very good talker."

First of all, you will observe, listen and react according to your own lights. You will take your apprenticeship, you will learn and you will find out many things. You will discover that a political meeting is

Aage Clausen grew up at Nysted (Dannebrog) Nebraska. He attended Grand View College and received his BA degree from Macalester College. He has since received an MA degree from the University of Michigan and has passed his preliminary doctoral examinations there. For a period of six months he served as precinct chairman of a party organization at Ann Arbor, Michigan, where he currently resides.

little different from a church gathering or a PTA meeting: the same proportion of loud-mouths and soft-spoken people, shallow and profound thinkers, organizers and followers.

Secondly, you will discover that public speeches and election eves are only the surface glitter of politics. They are important but they are outcomes, the products of many other basic activities. There is money to be collected, doorbells to be rung, telephone calls to be made, and all sorts of clerical jobs that can be done at home on the kitchen table. An enormous amount of work is involved in simply keeping tab on the Democrats, Republicans and Independents

in the neighborhood so they can be contacted for registration, voting, distribution of literature, and information on party activities.

Party meetings will increase your opportunity to discuss local and national issues with a greater variety of people. You may find some in the organization totally unconcerned with issues other than as means to winning elections. There will be others who care only about issues and consider winning elections as unimportant. Somewhere in the misty gray area between these two extremes lies the compromise (always the compromise) which will enable your party organization to function as a vote-getter with a program.

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## Secretary's Report of Synod Board and Related Meetings

Most of the matters handled by the synod board at its meetings May 25-26 in Des Moines will be reported upon to the synod convention, but there might be readers of LUTHERAN TIDINGS who will not get to see the Report Book. Therefore, the following information is given now.

May 24, the day before the synod board met, a subcommittee of our Commission on Lutheran Unity met at the new synod parsonage, our synod president's home. Our Commission on Lutheran Unity now consists of twelve members. The full commission had authorized the meeting of the following subcommittee: President Farstrup, Vice President Holger Nielsen, Secretary Willard Garred, Dr. Ernest Nielsen and Mr. Harold Madsen. This committee made some proposals which have since met the approval of the full commission, and which will be presented to the 1961 synod convention for action.

It was decided to gather the necessary signatures at the Tyler convention in August for a **Special Interest Conference** for our synod people who are interested. Each congregational president and each pastor will receive a letter from President Farstrup asking the congregations to authorize their synod delegates to sign the necessary petition to form the S. I. Conference. The pastors will be asked to be prepared to sign the petition likewise. The signatures of thirty-five ministers and signatures representing thirty-five congregations are called for in the proposed constitution for the new church. The matter of authorizing your lay delegates should be taken care of at your congregation's July quarterly meeting if you have such.

It is being planned to have the merger matter discussion and final vote by the synod, as a special order for Thursday morning of the convention, i.e. August 17.

There are to be eight boards and seven commissions in the Lutheran Church in America, plus the Executive Council at the top. The members of the **commissions** will be appointed by the Executive Council, "having in mind the inclusion of ministers and lay persons in proper proportion, the special competence of individuals in the field of each commission's interest, and geographical distribution."

The members of the eight **boards** are to be elected at the constituting convention in Detroit, Michigan, June 1962, upon nomination of the four churches participating in the merger. There will actually be only

one nominee, so it will almost be tantamount to election. Our church, numerically the smallest of the four, will have a minister nominee for the Executive Council, a minister nominee for the Board of American Missions, a layman nominee for the Board of College Education and Church Vocations, and a layman nominee for the Board of Pensions. At the constituting convention the members for the Council and the Boards will be elected for terms of two, four or six years, depending on the circumstances. These nominees should be carefully chosen and as it must be known in advance who will "run" for which term, it was decided by the good old Biblical method of lot casting, with these results:

The Suomi Synod's clergy nominee to the Executive Council will have a two year term, and the AELC's clergy nominee to the same will have a four year term. The constitution calls for four year terms.

For the three board positions granted the AELC, it was decided that we would have one six year nominee, one four year and one two year, and it was again decided by lot that the clergy nominee of AELC for Board of American Missions will have the six year term, the lay nominee for Board of College Education the four year term, and the lay nominee for Board of Pensions the two year term. Six year terms are what the constitutions specifies.

It is being recommended to our synod convention, 1961, that the synod board be authorized to appoint the AELC nominees to the Executive Council and the three boards.

The AELC will be allowed 12 clergy and 12 lay delegates to the June 1962 constituting convention. We are recommending to the convention of the synod that the following formula be used in selecting these twenty-four: That the four officers of the church (three pastors and one layman) and one other lay member of the synod board be delegates; and that the synod board be authorized to select twelve delegates from a slate of nominees from each of the nine districts of AELC, plus seven delegates at large.

The members of the synod board, nine strong, met in three capacities during May 25-26, namely as synod board, as Executive Committee of the Home Mission Council and as part of the Grand View College Endowment Fund trustees.

The synod treasurer's report for the first four

months of the year usually does not look very good, because too many of our congregations wait until later in the year to send in their contributions. As of April 30 the treasurer had received approximately 19 per cent of the year's budget. It should, of course, have been 33 per cent. Still, this is better than the results usually are at this time of the year, higher than last year by \$3,500, and those congregations who spread their contributions out through the year are to be commended.

It was the pleasure of the board members to attend the ground-breaking ceremonies for the new, large physical education building of Grand View College at East Sheridan Avenue in Des Moines. This took place Thursday, May 25.

One of the main topics at the May meeting of the synod board was the proposed budget for next year. The proposed 1962 budget, so far, is \$130,942. This is subject to change by the convention, and experience shows that the convention usually changes it upward, and sometimes these upward revisions are based more on a burst of enthusiasm than on careful and realistic decisions.

One item in the proposed budget is a tentative \$3,500 toward "additional staff for our St. Stephen's Church, Chicago, in its interracial program." This is just about the amount which the 1962 budget is higher than the 1961 budget, and since other items have been increased, it means that a number of others have been reduced. Get the 1961 Report Book and study the proposed budget!

The Augustana Church plans to take a special Thankoffering in all its congregations, to go toward the new "Lutheran School of Religion at Chicago," which is the proposed name of the seminary merger there. The United Lutheran Church in America plans to bring a \$2 million "dowry" into the new Lutheran Church in America, that sum being allocated to its congregations.

The synod board is proposing to our 1961 convention that all our congregations take a Thankoffering on Reformation Sunday, October 29, 1961, to go toward the new Chicago Seminary, into which it is planned to incorporate our Grand View Seminary.

It is with regret that we report that two more of our congregations are joining the parade of those leaving us, namely Bridgeport, Conn., and Tacoma, Wash. The synod board could do no other than to recommend to the convention that their request for release be granted. Both will join the ULCA, and will thus be a part of the merged church. Two other small congregations are in the process of dissolving, namely Marinette, Wis., and Pasadena, Calif. The fact that the AELC continues to show small numerical gains each year, despite the loss of congregations, shows that we have a number of strong, gaining congregations, to offset the losses. The baptized membership at the end of 1960 was 24,201, or 249 higher than in 1959.

The 1960 convention passed a motion making the minimum salary for home mission pastors \$4,800, including car allowance. The Home Mission Council wrestled with this problem, and it took six months to determine how much of the necessary increase the

home mission congregations could absorb, and how much was to come from synod funds, with the result that the following aid to home mission pastors salaries will be spread over the last six months of 1961: Brayton, Iowa, \$300; Enumclaw, Washington, \$300; St. Peter's, North Cedar, Iowa, \$1,180; and Watsonville, California, \$630. The other home mission congregations already are paying their pastors the minimum or above.

Willard R. Garred, Sec.

June 15, 1961.

## 75 YEARS AT DANEBOB

**"75 Years at Danebod" by Pastor Enok Mortensen. American Publishing Company, Askov, Minnesota. 103 pages. \$2.50.**

Enok Mortensen has served at Danebod for 17 years. He is at home in both the Danish and the English languages. He has a sense of history and an ability to write. All of these things combine to make him well equipped to write this little book on the history of Danebod. Few congregations are so fortunate as to have their history so interestingly and accurately recorded. Indeed, the synod is not so fortunate.

In the 103 pages of this book Enok Mortensen has given all the significant information about the Danish colony at Tyler, Minnesota. Names, dates, and events are all here. But so, too, are hopes and fears, triumphs and tragedies, joys and sorrows. Pastor Mortensen has, in short, captured in words the life of the congregation through 75 years.

Intimately woven into the story of the congregation is the story of the Folk School at Danebod. The school was planted early in Tyler, it bloomed and flourished for a time then ultimately withered and died. Now it has come to life again and, though the form and content are not the same, the spirit that permeates the various activities held at the school today has not changed.

Many good pictures stud the pages of this book. Through them one can also follow the progress of the work at Danebod.

The Tyler congregation is the largest in the synod. Its history is, as noted, also bound up with the history of the Folk School. However, in a larger sense, the history of Danebod is the history of many a congregation in our church. Here is the story of a pioneer people; a people with a particular religious and cultural heritage; a people who found strength and hope in the faith of their fathers and a people who were determined that that faith should be propagated in the new land. But it is also a story of people who learned to adjust, to adapt and to change without forsaking what they held to be of importance. And, it may be said also, the story of "75 Years at Danebod" is, in miniature, the story of the American (Danish) Evangelical Lutheran Church. For this reason this book deserves wide reading outside of Tyler, where it will, quite naturally, have its greatest appeal.

"75 Years at Danebod" may be ordered from Mr. Lars Bollesen at Tyler, Minnesota.

T. C. H.

# 84th Annual Convention of the American Evangelical Lutheran Church

August 15-20, 1961

The 84th Annual Convention of the American Evangelical Lutheran Church will be held at Danebod Lutheran Church, Tyler, Minnesota, beginning with a Worship Service at 8 p. m., on August 15, and ending Sunday evening, August 20.

The congregations of the AELC are hereby asked to elect and register delegates no later than July 15. Registrations are to be sent, for all pastors and lay delegates, to the Credentials Committee, c/o Mr. Harald Petersen, Tyler, Minnesota, by the above date. The election of all delegates is governed by the Synod Constitution, Articles VIII and IX and by the By-Laws, Article VII, 7a, b, c and d.

Attention is called to Article VIII, Paragraph 5 of the Synod Constitution entitling all members of the Church to submit topics for consideration by the convention. These must be in the hands of the Synod President by July 1 in order to be published for the first time in the July 5 issue of LUTHERAN TIDINGS.

Reports from District Presidents, institutions, council and committees will go to press June 1, and should be in the hands of pastors and delegates in time for study and review prior to the convention. Members are urged to acquaint themselves thoroughly with these reports.

Pastors and delegates should bear in mind that the question of our Church merging with the Augustana Lutheran Church, the United Lutheran Church in America and the Suomi Lutheran Church will come before the convention for final consideration and action. (Cfr. Minutes of 83rd Annual Convention, page 20, column 1). The four merger documents distributed last year, prior to the 83rd Convention, are still valid and should be studied further by pastors and delegates and discussed in the congregations.

The Annual Meeting of the Grand View College and Seminary corporation will convene on Friday morning of the convention meeting. The attention of the churches is called to the decision of last year's meeting to the effect that the Board of Directors might enter into merger negotiations on behalf of our Seminary with representatives of the boards for the Chicago Theological Seminary, the Augustana Theological Seminary and the Suomi Theological Seminary. Merger documents have now been worked out and will be mailed to all pastors and delegates during the first weeks in June — action to be taken at the Annual Meeting.

We are grateful to Danebod Lutheran congregation for hosting this 84th Annual Convention and I urge all pastors and delegates to give them all possible assistance by registering early and giving full details about time of arrival, etc., as may be requested on the registration blanks. While the host congregation is obliged only to the extent of meals and lodging for delegates and pastors, friends will certainly be welcome and accommodated so far as possible if they

register in advance, and in the order of their registration.

It has been with gratitude to God for all His gifts that we in the past have gathered in His name to discuss the work and welfare of that branch of His Church into which we have been placed. It is with confidence in His continued blessing upon His people that this call to meet in Tyler in August is issued.

A. E. Farstrup.

## Welcome to Danebod !

Danebod Lutheran Church at Tyler, Minnesota, which this year observes its 75th anniversary, hereby extends a cordial invitation to delegates, pastors and other guests who plan to attend the 84th Annual Convention of our Synod here August 15-20, 1961.

Registration cards and information on transportation and housing will be sent soon to all congregations. Public transportation to Tyler is most inadequate and we hope that most people will come by automobile. However, more detailed information on bus, train and air schedules is provided below.

Please mail all registrations and inquiries to Mr. Harald A. Petersen, chairman of the committee on registration and housing.

Carl Whingelby, President of the Congregation.

A. N. Utöft, Chairman of the Convention Committee.

Enok Mortensen, Pastor.

## Public Transportation to Tyler

There are no trains, buses or planes arriving at Tyler. If informed of time of arrival we shall, however, call for guests either in Brookings, South Dakota; Marshall, Tracy or Lake Benton, Minnesota.

BROOKINGS, S. D.—Planes arrive

from Fargo, N. D., at 9:25 a. m.

from Omaha, Nebr., at 11:23 a. m.

from Minneapolis, Minn., at 3:23 p. m.

from Omaha, Nebr., at 8:03 p. m.

MARSHALL, MINN.—Buses (Greyhound) arrive

from Minneapolis, Minn., at 10 p. m.

TRACY, MINN.—Buses (Greyhound) arrive

from Minneapolis, Minn., at 10:11 p. m.

from Minneapolis, Minn., at 12 Noon.

LAKE BENTON, MINN.—Buses (Jack Rabbit) arrive

from Fargo, N. D., at 1:15 p. m.

from Sioux Falls, S. D., at 4:45 p. m.

Please remember that Minnesota has Daylight Saving Time.

## Resolution to the Convention

Whereas, the Lutheran School of Theology at Chicago, Ill., will have its roots in all of the four merging churches as no other educational institution has, and, whereas, this Seminary will offer to students graduate work which will include research in the history of the American Evangelical Lutheran Church, and, whereas, scholarships have been planned to those students of this Seminary who in the future write publishable papers of the history of the AELC, be it therefore resolved that the Archives, which are the property of the AELC, be moved from the basement of the girl's dormitory of Grand View College, Des Moines, Iowa, to the Lutheran School of Theology at Chicago, Ill., whenever adequate facilities are available, and proper financial arrangements have been made for transportation, care and maintenance at the new location. Be it furthermore resolved, that members of the synod board in consultation with Dean A. C. Kildegaard and Dr. Johannes Knudsen be authorized by the 84th convention of the AELC to implement such action as is stated in this resolution or with such changes as the convention might wish to make.

Holger O. Nielsen.

# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Africa and Alaska — New Frontiers for America's Church Women

by: ELSA KRUISE

"No one can measure the impact of so stupendous an undertaking." This personal view of Dr. Donald M'Timkulu, when he learned of a plan to produce one million books written by Africans, for Africans, in Africa, is shared by several million church women around the world who are helping make it possible.

Elected secretary of the All-Africa Church Conference at its first assembly in Nigeria, he presided recently over a similar conference, this time at the Kitwe Literacy Center in Northern Rhodesia, where plans for this massive literature program were worked out.

On the other side of the globe, as well as at the opposite end of it, the myriad problems and challenges of transition to statehood will be easier in Alaska because church women saw the need for some hard pioneering there.

There must be few church people left today who do not know about the World Day of Prayer — one of the high points in the church calendar for United Church Women in this country and in national Christian councils in most other lands. Each year for three-quarters of a century, their gifts have transformed their Christian love and concern into concrete terms of improved living conditions, healthier children, educational opportunities for future leaders in new and old nations, and increased self-sufficiency for millions of the world's "have-nots."

To crown the 75th anniversary of the Day this year, United Church Women decided to top themselves, and they are well on the way to doing it. Setting goals of \$100,000 each for special Africa and Alaska projects, more than one-quarter of these funds is already at work — funds over and above regular UCW world commitments. And the World Day of Prayer was observed on February 17 — not so very long ago.

By this time almost everyone recognizes the urgency in teaching people in the newly developing nations to read and write. In fact, the churches have long been in the forefront in this teaching, both through their own programs and through the Committee on World Literacy and Christian Literature of the National Council of Churches.

In developing millions of new literates, however, they created another problem. There was very little literature available for the people to read. In some areas, the Communists jumped at the chance to flood local communities with their special brand of educational materials. Asked about this situation in Africa, Dr. Floyd Shacklock, director of Lit-Lit, reported

that this has not yet happened widely in African countries and added: "Our job is to offer them something better first."

To meet the enormous demand of the Africans for reading materials, some people can't see why we don't just ship religious books and magazines from this country and let it go at that, Dr. Shacklock commented. There are many good reasons why not, and the literacy experts at the Kitwe Center (where he joins them for the conference this month) are eager to explain them.

One of the most important is that too many Africans associate Christianity with westernism or colonialism. Not only is a lot of our literature paternalistic, they say, but much is incomprehensible in its thinking and expression to the average African.

Training courses for African writers have been under way at Kitwe for two years now and some literature has already been produced by Africans for their people. Courses in journalism, printing, layout and so on, are also conducted at the Center, which has just graduated 39 journalism students. In addition to religious books, the production will include texts on sanitation, child care, agriculture and other basic subjects.

One million books by Africans and for Africans is therefore no longer a dream. With funds still coming in from church women all over the world, it is hoped that the goal of \$100,000 this year will be met. The money for this "stupendous undertaking" will also be used to provide scholarships for more students and, in general, to speed the book project. A part of the fund, too, will be used for broadcast training for Africans. Among other plans, one-year radio training scholarships are being set up for three Africans who will operate radio stations, train new radio personnel and serve the Christian broadcasting station now being built in Ethiopia.

The work of the churches on America's last and newest frontier in Alaska also presents special problems which church women plan to do something about. From a territory in which a few U. S. denominations have been working independently for many years, this vast new state is now going through the throes of complete reorganization.

Its Council of Churches, of which the president of Sheldon Jackson Junior College, Dr. Roland Armstrong, is executive secretary, is barely one and a half years old. All Council work must be strengthened and activated. The part-time services of at least three church planners are needed as well as a parish worker in Anchorage to coordinate social work already under way in the city; and an associate religious work director in Sitka is badly needed.

These things take money — a lot of it — but some

(Continued on Page 15)



## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### AELYF Doin's

**Marlette, Michigan:** During the past year, our LYF at Juhl-Germania has grown to about 30 members. We meet every third Sunday evening at 7:30, with singing, a business meeting, devotions by the pastor, recreation and refreshments served by parents. Our activities have varied from hay rides and roller skating parties to Youth Sunday service and selling YULE.

**Brayton, Iowa:** One of our projects here has been to support the new Lutheran Lakeside Camp on East Okoboji by sending \$15 for WORLD OF SONG. We also hope to participate in the caravan program this summer.

**Newington, Connecticut:** Two very interesting topics for discussion here lately were: "Are we afraid to die?" and "Have the people of the world gone too far?"

### A Valedictory Address

**Editor's Note:** During the end of May and most of June, many of you graduated...from elementary, junior high, high school or college. Miss Rita Ibsen of Viborg, South Dakota, was fortunate enough to attain the "Number One" rating in her graduating class, and her address at graduation is printed below. Congratulations to Rita, and to all graduates as you face being "leaders of tomorrow."

Parents, teachers, members of the board of education and friends. Words cannot express my appreciation for this award and the honor it brings me, and to be able to represent my class in saying these words regarding our thoughts and feelings tonight.

Tonight, as we are graduating, our motto, "Today we follow; tomorrow we lead," would be meaningless if it were not for you — our parents, teachers and friends. Up until now, in school, community affairs and at home, we have had someone to advise us and someone to follow. Now, we realize that we can't just follow; we also have to lead, no matter how small might be our world of endeavor.

The world today needs leaders. To be a leader we have to have a goal to follow. The events of today show that no goal is impossible of attainment if we have ambition, initiative and an intense desire to obtain it. Along with this, we must have a sense of responsibility, not only to ourselves, but to all our fellow men. No one can reach a goal without the help of other people.

Today, we don't stop being followers and start

being leaders. We will continue to follow the moral and family standards that our parents have taught us over the years. None of us will be able to forget the lessons we have had in school. All of these have strengthened us in preparation for the future.

Classmates, as we go out into the world, our motto will have more and more significance. Whether we are great leaders or small leaders, and we must be one or the other, we must remember that in order to be a leader, we must be able to follow. In whatever our walk of life, let us remember that we all have a supreme leader, Jesus Christ, with whose help, nothing is impossible.

**Rita Ibsen.**

Our Saviour's Lutheran Church.

### Iowa District Convention

On Friday evening, June 9, the Iowa District convention opened with mixers and singing led by St. Ansger's LYF of Waterloo, with refreshments being served by the host group, Bethlehem of Cedar Falls. Ralph Andersen led a discussion followed by closing devotions.

Saturday morning, Pastor C. A. Stub led devotions, followed by the business meeting. A roll call of delegates and pastors revealed an excellent response with only one pastor and one congregation missing. Discussions of various items were held, including the new camping program in Iowa and sending representatives to the Luther League of Iowa (ULCA) and Iowa Conference Luther League (Aug.) conventions. The new stewardship program was also discussed, as well as pointing toward obtaining a foreign student under the ICYE program.

Officers were elected, with the following results: President: Mike Petersen (Donna Jespersen retiring); Vice President: Glen Madsen, continuing; Secretary: Jane Noelck (Mike Petersen above); Treasurer: Laura Garred (Diane Hansen, retiring); Advisor: Pastor Harold Sorensen (Pastor Vagn Duus, retiring).

A noon potluck lunch was enjoyed at Black Hawk park, with a workshop following. Keith Davis, Activities Director, was in charge. The Fredsville LYF led in games at the park, with the banquet following in the evening. The speaker was Mr. Virgil Anderson of the Iowa Lutheran Welfare Society. Eilif Jespersen led folk dancing, with Pastor Richard Sorensen closing the evening with devotions.

Pastors Harold Sorensen and Vagn Duus led a Bible study hour on Sunday morning, followed by the worship service with holy communion, with Pastors Ronald Jespersen and Willard Garred officiating. A fruitful convention closed after the noon meal.

### Over the Typewriter

Apologies for missing the last issue. Your editor goofed, and missed someplace, but isn't sure where yet. Watch for the announcement of something BIG for Camp Wesley Woods this fall.

The fewer words the better prayer. — Luther.

## OPINION AND COMMENT



IT WAS QUITE by chance, while on a short trip the other day, that we came upon a friendly game of cards in which small stakes were involved. When we arrived frantic but futile efforts were made to scoop the money under the table cloth. We still get quite a chuckle out of wondering how that game was ever unscrambled after we left. We have often been amused at the efforts of people to hide something when a pastor comes. We recall vividly how some years ago we entered a home where beer was being enjoyed. Our nose informed us of the fact as soon as we neared the door. Nevertheless, desperate efforts were made to hide the beer and the result was that it was spilled all over the floor. We leave it to others to judge what sin is involved in such things as playing cards for small stakes or drinking a bottle of beer. Neither will we do more than point to the fact that what may be hidden from the pastor is surely not hidden from God (Can it be that men are more afraid of what the pastor will see than of what God knows?). That which interests us here is that this is an action typical of all of us in one way or another. Sometimes we frantically try to put forth a virtuous front and thereby more loudly proclaim our own guilt feelings. And, in the process, we but compound the misery; misery that is not as easily dealt with as unscrambling a hastily hidden card game or mopping up a bottle of beer. None of us is free from sin but none of us is beyond forgiveness. The greatest trouble arises when we would pretend virtue by hiding the sin.

—O—O—O—

A LEADING CHURCH BODY has called upon the National Council of Churches to make pronouncements only after these have been approved by the member bodies "except in instances of common concern when more prompt action is imperative." Leaving aside the fact that in many, if not most, cases prompt action is called for, this proposal strikes at the very heart of the NCC. If one conceives of the NCC as being simply a body that issues statements that have already been approved by all then this proposal is in order. However, if the NCC is to do more than issue such innocuous statements; if it is to try to point some direction in the moral, social and political jungle of our time it simply cannot speak with one eye on the latest popularity poll. Pronouncements issued by the NCC represent opinions arrived at by study groups of persons of com-

petence in the areas involved. These are then passed by the general board on which member churches have representation. No one has ever suggested that all member churches always agree or that they are bound by these pronouncements. One may, in fact, think of them as being issued to and not just for the member churches. But, however one thinks of them, they deserve earnest consideration. Those who would throttle the NCC would do well to recall that it is not always wise to seek to veto that with which one may disagree at the moment.

—O—O—O—

STRANGELY ENOUGH, churchmen are somewhat divided at the moment on the question of the Peace Corps. The problem has arisen because Corps Director Schriver would like to make use of existing religious channels to help the Corps but he will not permit the churches to evangelize through the Corps. Surely on both counts this is a reasonable position. The work of the Corps can be greatly expedited if, as far as possible, existing channels may be used. Likewise, if the members of the Corps are to evangelize and proselytize then the whole idea of the Corps loses much of its force. This is especially true when one considers the multiplicity of denominations and sects in our land. But those who are zealous for their own concept of missions are not happy. One mission executive has said that since the Corps does not permit evangelizing it is "essentially contrary to everything for which the church stands." "That's a pretty broad statement and, we believe, as incorrect as it is broad. Since when has it been contrary to everything for which the church stands to give your brother a cup of cold water unless you have a Bible under your arm when you do so? Since when has it been contrary to the nature of the church to stoop to lift another unless you first take advantage of the opportunity to preach to him? Finally, since when has it become wrong to "let your light shine before men" unless you deliberately flash it in their eyes? The Peace Corps will undoubtedly have many faults and failures. However, at its best, we are confident that it will, through its good work, prepare many to "give glory to (their) Father who is in heaven."

—O—O—O—

UNSUNG heroes are common in the church. There are so many who labor faithfully week after week without any fanfare to render a service to the church and its Lord. We think here particularly of the organist. Since most of our congregations are not large, he or, more likely she, is not paid. Yet the work which these people do is invaluable. Let the organist decide to stay in bed some Sunday morning and we'd soon find how important that work is. Nor is it only the hour on Sunday morning which is given. More often than not there is a special trip to practice sometime during the week. Then, too, there may be extra time to practice with the choir. It all adds up to a sizeable contribution in time which we are prone to take for granted. To take others and their work for granted is to do them a grave injustice. By the way, when is the last time you spoke a word of appreciation to the organist in your church?

# The Churches in International Affairs

by the Rev. Alan Booth, London, Secretary of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council. This is one of a series of articles issued in connection with the Third Assembly of the World Council of Churches, New Delhi, India, November 18-December 6.

Christ, the Light of a world bewildered and torn by its own international anarchy and inhumanity — what possible meaning can there be in the juxtaposition of such light and such frightening darkness? We can say at once that such light has the function of showing up much that tries to conceal itself, and of exposing falsities that can pass as truth in the darkness, as well as high-lighting what is truly true and humane.

For one thing, much of the danger of today's international bitterness arises from the habit of nations, cultures and ideologies of regarding themselves quite seriously as the light of mankind. Their cause is somehow identified as mankind's cause, their victory as the victory of righteousness, yet in nearly every nation is a colony of Christ, learning more or less faithfully to submit themselves and their nation to a Judge and Savior before whom no man living is justified. It is hard to do, amid the proud self-assurance of old Western societies, the heady eager patriotism of new nations, or the pervasive self-righteousness of Marxist countries. But the church begins to reflect the Light of the World into the world's darkness first of all when it acknowledges penitently the true source of that light, and the real distortions which it illuminates and discloses in our own affairs.

The ecumenical fellowship of the church today is of great value in this respect. Thus, for instance, at the time of the Suez crisis, the churches of Great Britain and France were able to call upon the officers of the Commission of the Churches on International Affairs (the agency of the World Council of Churches and International Missionary Council charged with responsibility in this field) to assist them to make a right judgment of their own nations' predicaments and duties.

For these officers could put at their disposal the views, developed over the years or expressed at the moment, of Christian groups all over the world. It is not so much that they were thus simply enabled to take account of world public opinion, but that world Christian opinion could help them to submit their judgments to Him who is mankind's light.

In the even graver dangers which nuclear weapons and the world's divisions bring upon mankind, a similar service is being rendered. For the churches of the world reflect the light of the world only when their over-riding concern becomes that of the welfare of all mankind. This does not mean that they can make light of the reality of deep and serious — and indeed often intractable — conflicts of nations and power groups, but that they are forbidden to despair of a reconciliation which does justice to the true nature and destiny of men.

In practice this means two things — a resolute refusal to permit the cold war, or the bitterness of race conflict, finally to divide the Christian churches (and the ecumenical fellowship itself testifies to

Christian determination here). The more a congregation or a national church senses its participation in the whole body of Christ in the world, the more its prayers and conduct will fulfill this function.

Even more concretely, through the machinery of CCIA, this determination can be brought to bear in such matters as disarmament negotiations. The officers of CCIA regularly attend sessions at United Nations headquarters in New York and are in touch with delegates to the Conference on Cessation of Nuclear Testing, representing the general consensus of Christian opinion, and offering whatever comment or assistance may be in their power towards the resolution of disagreement.

Such activity implies a good technical knowledge of the realities of the problem at issue, on a professional level beyond that possessed by the average church member. But its essential base and origin is found in the concern and intercession of thousands of Christian groups in every nation who are seeking to reflect the light of the world with wisdom and understanding upon the bewilderment of the nations.

Not that peace of itself is the whole goal of true men, for a sort of peace is conceivable in which men trade their manhood for an escape from physical danger. Such a peace cannot endure, and is but a temporary and deceptive anaesthesia. In Jesus Christ mankind can at last see what men are, in their dignity as well as their rebellion, and the supreme destiny for which they are made. This light too has to be reflected in the conflicts of the nations — to secure respect for races whom the strong and privileged have underestimated, to defend the minority and the non-conformist, to establish an equal justice before the courts and fair treatment of the oppressed, and within the part of all this, to strive for a freedom of religion in which men can see the Light and worship Him.

Every congregation of Christians has to be a microcosm of such truly human life, projected in Him on to the larger canvas of the world where the ecumenical agencies have been engaged and are constantly at work. Thus the CCIA has been working to secure, in the constitutions of new nations, provisions that will give legal security to these basic requirements of justice. It has been very active from the start in the formulation by the United Nations of the Declaration of Human Rights, and in the work of bringing the generalities of that Declaration down to the level of drafting internationally acceptable codes of behaviour, particularly as regards religious liberty.

And where religious liberty is in fact being curtailed, it has been possible for CCIA officers to take such actions as may encourage governments to amend offensive domestic policies. Closer perhaps to the immediate quarrels of our day, both the World Council of Churches and its Commission on International Affairs have been able to act in the name of the

(Continued on Page 15)

# Church News From Around the World

## NCC BACKED BY AUGUSTANA

Seattle, Wash.—The Augustana Lutheran Church ended business sessions of its 102nd annual synod here with a strong defense against charges of communistic infiltration of the National Council of the Churches of Christ in the U. S. A.

In a special resolution adopted by unanimous voice vote, delegates commended the FBI for a recent statement "indicating its confidence in the policy and personnel" of the NCCCUSA, the joint agency of 34 Protestant and Orthodox communions, including the Augustana Church.

It was also pointed out that both the American Heritage Foundation and the Freedoms Foundation have made special awards to the National Council "as evidence of appreciation of the NCC's contribution to our national life."

Members of the Church were called upon "to maintain their American privilege of freedom of speech in the face of extremist efforts from both the right and left to cast suspicion on those who exercise that fundamental right."

"To this end," the resolution said, "the Church urges both its pastors and laymen to keep intelligently informed and to develop well-founded factual conclusions before expressing opinions."

## RED CHINA ISSUE DISCUSSED

Seattle, Wash.—Without taking sides on the issue, the Augustana Lutheran Church June 16, approved a statement on the question of Red China's recognition by the United States and its admission to the United Nations.

The statement was endorsed by a vote of 283 to 37.

Spelling out several areas of Christian responsibility and concern, the report emphasized that the welfare of mankind must be given primary consideration in dealing with the highly controversial problem of Red China.

In neither favoring nor opposing diplomatic ties with the Chinese Communists, the commission asserted:

"There is no theological principle that can be used, in any legalistic manner, to determine whether or not Red China should, at this time, be recognized or admitted to the United Nations Organization."

There seemed to be no disposition on the part of the delegates to commit the Church to a stand on one side or the other of the issue as the hour's debate on the floor of the convention was confined to aspects of substitute motions that were unrelated to the central question itself.

## RESPONSIBLE DRIVING URGED

Seattle, Wash.—The Augustana Lutheran Church has charged its members to look upon safe automobile driving as an "opportunity to make practical application of religion in daily activity."

Members were urged to obey the Fifth Commandment in their driving in order to reduce the annual toll of highway deaths which has risen to 38,000 per-

sons with millions injured and maimed, many of them permanently.

(In Lutheran numbering, the Fifth Commandment is "Thou shalt not kill.")

The resolution, adopted by the 600 delegates to the Church's annual convention here, pointed to the "sacredness of life" and the "responsibility of the Christian to observe all laws and regulations established to insure the greatest good and freedom for the greatest number of citizens."

It further noted "the obligation of pastors and people alike by precept and example to emphasize thoughtful concern in the support of national, state and local traffic safety organizations."

## ALL 32 ULCA SYNODS RATIFY 4-WAY MERGER

New York—(NLC)—All 32 synods of the United Lutheran Church in America have now ratified a merger with three other bodies which will create the new Lutheran Church in America.

Synod balloting on ratification started April 10,, in South Carolina and ended June 14, when the Icelandic Synod, meeting in Winnipeg, Manitoba, Canada, unanimously approved the union.

Ratification of the merger, however, has been decided in the ULCA since May 23, when Texas-Louisiana became the 22nd of the 32 synods to approve the organic union, achieving the necessary two-thirds majority.

## SUOMI SYNOD VOTES BY 10-1 IN FAVOR OF 4-WAY MERGER

Fairport Harbor, Ohio—(NLC)—A merger agreement that will unite four Lutheran bodies into a new 3,250,000-member denomination was formally approved by a 10 to 1 margin at the 72nd annual convention of the Finnish Evangelical Lutheran Church of Suomi Synod.

Delegates to the meeting here voted 215 to 21 on June 26 in favor of final ratification of the agreement of consolidation.

The Suomi Synod will join the Augustana, American Evangelical and United Lutheran Churches in forming the new body, to be known as the Lutheran Church in America.

The convention action was Suomi's final step in approving the merger. Delegates last year cast a decisive 7 to 1 vote in favor of the proposal and merger subsequently was endorsed in a congregational referendum by a 77 per cent majority.

The Finnish body will merge into the LCA organically, rather than entering as a non-geographic synod which would have retained its name, present structure and membership in a separate unit. Instead, it will utilize the privilege of having a special interest conference to maintain fellowship among the synod's congregations.

There was no debate and little discussion prior to balloting at the convention. The vote was taken immediately after one questioner was assured that the consolidation agreement contains provisions for congregations to withdraw from synods of the new church.

## NATIONAL COUNCIL RECEIVES AWARD

Chicago, Ill.—The National Council of Churches today received the Outstanding Citizenship Award from The American Heritage Foundation for "its educational program encouraging informed voting and responsible participation."

Mr. J. Irwin Miller, of Columbus, Ind., president of the National Council, accepted the award from Mr. John L. McCaffrey, newly elected president of the Foundation. The presentation was made during a luncheon meeting of the Council's General Board, in session at the Pick-Congress Hotel.

Mr. Miller noted that the National Council had been carrying on citizenship education programs since its beginnings in 1950.

"We are particularly happy that recognition has been given to the statement on 'Christian Responsibility in the 1960 Elections' studied by thousands of church people before the latest national campaign," said Mr. Miller who, in addition to serving the National Council as its first layman president, is chairman of the board of the Cummins Engine Co.

"When Christians take seriously their responsibilities as citizens and make considerations of truth, justice and righteousness higher than their party loyalties, the foundations of American freedom are strengthened," Mr. Miller said. "More than that, the prospects for peace and justice throughout the world are enhanced."

The American Heritage Foundation was set up in 1947 "to develop greater awareness and a deeper appreciation of the ideals, sense of purpose, and advantages of our American heritage....to persuade all Americans that only by exercising the responsibilities of personal, participating citizenship, can we safeguard our freedoms."

## CHURCH URGED TO REGROUP FORCES TO AID INDIVIDUAL

Philadelphia — An executive of the National Council of Churches has urged a "massive regrouping of the forces of the whole church to help the individual in his battle for a new world."

The Rev. Dr. G. Paul Musselman, New York, executive director of the department of evangelism for the National Council of Churches, told more than 65 United Lutheran urban pastors meeting at Philadelphia Lutheran Theological Seminary here that there is a general misunderstanding in the church of evangelism.

"Evangelism in the churches today," he explained, "is usually understood as getting people into the churches. However, increasingly some of us believe that the more urgent need is to get the churches into the battle for a new world."

"To this end," Dr. Musselman said, "there must be a massive regrouping of the forces of the whole church. The relevant church must be organized not on the basis of its own maintenance as an institution but for the continuous active life of an individual and his varied confrontations in the outside world."

The churchman declared that the popu-

lar image reflected by the church today is synonymous to the image of the clergy. Unfortunately he told the ULCA pastors, "the popular conception of today's clergyman is that of a spiritual handyman who is expected to know the answers to all questions ranging from the cause of poverty to the cause of mental illness."

He asserted that urban society today views the clergy as (1) privileged persons, (2) basically insincere because they are motivated not by love for the souls they seek but by the need to increase the congregation and (3) not really any good. If they were, he contended, they would be either doctors or lawyers.

## ALC MAKES PLANS TO AIR ISSUE OF WORLD COUNCIL

Minneapolis, Minn.—(NLC)—The World Council of Churches will be the object of intensive scrutiny by the American Lutheran Church in 1962 when the new denomination formed by a three-way merger is scheduled to review its membership in the international church agency.

Plans for consideration of the issue were revealed in a report to the recent conventions of the ALC's 19 districts by Dr. Fredrik A. Schiotz, president of the 2,306,780-member church body, which began operations last January 1 as successor to the former Evangelical, American and United Evangelical Lutheran Churches.

Dr. Schiotz said the Church Council has made arrangements for church-wide study of membership in the World Council during the six months before the subject is reviewed by the ALC's first general convention in Milwaukee, October 18-25, 1962. The 46-member Council is responsible for the leadership and supervision of the Church in spiritual matters.

Opposition to membership in the World Council centers chiefly on charges of theological liberalism and that participation in the ecumenical movement is incompatible with Lutheran loyalty to the Scriptures and Confessions.

## LFC CONFERENCE APPROVES CONGREGATIONAL REFERENDUM ON UNION WITH THE ALC

Minneapolis — (NLC) — Delegates to the 65th annual conference of the Lutheran Free Church voted here to hold a congregational referendum which will decide whether the body will pursue union negotiations with the new American Lutheran Church.

A first referendum on merger in 1955 failed by 35 votes to gain a required three-fourths majority and a second, in 1957, when a two-thirds majority was needed, lost by 15 votes.

At this year's conference, discussion of the issue was completed in slightly less than two hours and the motion to place the question before congregations was passed by a vote of 406 to 163.

Passage of the motion placed the annual conference on record as being in favor of union negotiations with the ALC and authorized the LFC's Committee on Relations With Other Lutheran Bodies to proceed with the negotiations if union resolution is approved in the congregational referendum.

## Letter to the Editor

Dear Editor,

I read the report by our pastor in the last issue of LUTHERAN TIDINGS where he tells of the Friendship Calls that have been made and the results which they have had.

I am sure he forgot to tell of the negative ones.

As there are not many of our members that live in walking distance of our church, many of them travel as much as 20 miles to attend services and other doings. Some of them are not as steady as they used to be. We miss them and wonder where they are. Some have found a church nearer home, but from what I have heard, they have been disappointed and some have stayed home. What a joy there is, and what a blessing to smile or maybe have a good handshake from the old timers that have worshipped and gone to communion with you, receiving forgiveness for all our sins.

St. Stephen's needs you and you need St. Stephen's, so come and all enjoy our steadfast choir as we all sing, "My Church, My Dear Old Church."

Thanks.

Henry Thorvald Hansen,  
2200 East 75th Street  
Chicago 49, Illinois.

## BOOK REVIEW

### "Edge of the Edge"

by Theodore E. Matson, Friendship Press, 165 pp., \$2.95 cloth, \$1.50 paper.

This book is to be used as a major adult study book for Protestants of twenty-eight denominations during 1961-62 in connection with the home mission study theme, "Churches for New Times."

Dr. Matson, who is Executive Director of the Board of American Missions of the Augustana Lutheran Church, has written out of his own insights and experiences. Many of the problems which the church faces because of changing times and changing communities are recognized and defined. There is no attempt to give ready-made answers but examples of successful ways in which these problems have been met are cited.

We are reminded that one of the fundamental weaknesses of Protestantism is that people tend to belong to a church rather than to the church. Relating this to the problem of mobility, for example, Dr. Matson writes: "...people have not been taught to take the church with them wherever they go. Mobility demands a wider vision of the church. Instruction for church membership today calls for emphasis on the primary loyalty to the Church Universal, of which the congregation is the local representation."

We would not call this a profound book and we doubt that it is intended to be such. We would, however, say that it would be a most profitable little book for group study by those who are on what Dr. Matson calls, "The Church's Front Line" — the congregation — as they face the constantly changing scene in America of the sixties.

## New England Pastors' Conference

The Pastoral Conference of the New England Conference of the Augustana Lutheran Church will be held at Camp Calumet, West Ossipee, New Hampshire, August 27, 28, 29. We will begin Sunday evening with Registration at 5 p. m. (supper at 6:30) and conclude on Tuesday at about 1 o'clock. Total cost—Registration, room and meals, \$12.50 (payment on arrival.)

The pastors of ULCA, Suomi and AELC in New England are cordially invited to attend.

**Speaker:** Dr. T. A. Kantonen, Hamma Divinity School, Springfield, Ohio.

**Theme: "Life and Death"**

Four lectures (with discussions):

1. The Christian View of Life.
2. The Christian View of Death.
3. The Christian View of Life after Death.
4. The Christian View of Man's Final Destiny.

Morning Devotions on Monday and Tuesday will include brief meditations. One session will be devoted to a presentation and discussion on the merger. Monday afternoon will be used for recreation.

## A Leap of Faith

(Continued from Page 4)

of Bethesda ring with joy and laughter. Without doubt, the members of Roseville, as well as we from Bethesda, went to church on January 8, with mixed emotions. But the tensions and apprehensions seem to melt away in the beauty of the service, as we worshipped together, we knew the many things we still had to work out would be easier because we could work them out together.

During the service Mr. and Mrs. Headen, two of whose children were baptized that first Easter, became confirmed members of our church, and on Pastor Baron's last Sunday, their youngest little girl was baptized, along with ten other children and adults. This last group was both Negro and white, which is the way we hope our church will remain — integrated.

This account is written so that our friends in the AELC, who are wondering how we are faring, will know that although Bethesda is now hyphenated, she is still carrying on, and hope you will add your prayers to ours, that we may bear a strong Christian witness to the neighborhood in which we have been placed. We are glad that instead of saying "good-bye" to the AELC, where we have had our roots for so long, we can say "See you in a little while."

## The Challenge in Politics

(Continued from Page 6)

Party activity also provides you with a view of your candidate at close range. You talk to people who know him well, you get to know him yourself. Yours is the added responsibility of sizing up your fellows as potential leaders and candidates for political office. The odds are against your picking a man for local leadership who will sometime become a candidate for president of the United States

but you may develop confidence in our party system by knowing that somewhere people not too different from yourself may be doing so. Few national leaders start at the top, someone had to recruit them at a lower level size them up and approve them. This is an important process and helps to eliminate the fanatic, the demagogue, the power hungry.

Politics has been discussed as an opportunity for the individual citizen to take part in self-government. It presents a severe challenge to the responsibility and maturity of the individual. It provides glory for the few, the rest must derive another form of satisfaction, that which comes with the feeling of having some control over our government, its officials and policies.

Politics is a challenge because we must learn to respect the other person's views, but more than that, we must grapple with his desires and ideas in opposition to ours and then be willing to accept something of his — if not all. This is much more difficult than the easy tolerance which we find so easy to practice and preach: the willingness to live and let live. That is the separation of ways, politics involves the crossing of ways. The separation of ways does not result in "give and take," the crossing of ways must.

Politics has frequently been described as the art of the possible. This implies no limitation upon what is possible. It does mean that there is no place for the absolutist regardless how fine his ideals. We need his ideals but not his inflexibility. Also we need the Christian's spirit of humble service but not his willingness to accept things as they are, to suffer and let suffer.

Most of all we need the professional politician, the master of the art of politics, an art which requires many years of training and practice. His should be a most highly regarded profession. His is the work that keeps our system functioning: he oils the works, makes the repairs and cleans out those elements which would destroy the works. We need his work and he needs our active support. In that simple relationship is found the mainspring of a free society.

## The Churches in International Affairs

(Continued from Page 12)

worldwide Christian fellowship, to bring together into fruitful conversation those divided by a sense of bitter injustices. The critical conference of church leaders, African and European, from all the member churches of South Africa in December, 1960 to consider the race question could scarcely have happened without WCC initiative. A similar political consultation in Rhodesia in the same year created personal trust and understanding which was greatly valued.

But there lies across the face of the earth the sin that half mankind is starving while technology is bringing untold riches to the few. Church after church in the wealthy countries have been stirred at least into speech about this gross inequity, but the complexity of the international financial

## Danebod Leisure Time Workshop

A leisure time workshop will be held again this year at Danebod, in Tyler, Minnesota. This workshop, held since 1948 provides an opportunity for people of all ages to share together in a week of delightful and meaningful activity. Informal discussion, crafts of various kinds, recreation, special interest groups and plenty of leisure time are prominent features of the workshop. There are dormitory facilities for families as well as individuals.

The dates for the workshop this year are July 23-29. Registrations should be sent as early as possible to: **Danebod Leisure Time Workshop**, Tyler, Minnesota. If further information is desired write to the same address and ask for the brochure which outlines the workshop in further detail.

and administrative machinery daunts those who seek ways of practical action. They rightly look to their international agencies to give them guidance and define the obstacles to the provision of sound economic assistance to poorer nations.

This has involved CCIA in much research both in connection with existing UN machinery and agencies, and in terms of what voluntary bodies, like the Division of Inter-Church Aid of the World Council of Churches, can do. A number of useful analyses prepared by CCIA exist for the guidance of the churches, but much more still needs to be done to fill in the details for action.

The officers of CCIA are, of course, only the executive part of a complex process of consultation and debate throughout the world Christian family — through a body of Commissioners of CCIA in over twenty-five countries of the world, chiefly laymen of many denominations with experience in public life; through specialized church committees of an interdenominational nature in even more countries; and through a large body of consultants who put their information and advice in such matters at the disposal of the CCIA. Working together, their faith is that, whether in achievement or frustration, their service may in some way shed the light of the gospel upon the conflicts of peoples and show them the road of life.

## Frontiers for Church Women

(Continued from Page 9)

is already at work in Alaska, too, as a result of the dedicated prayers and offerings of women all over the world on the 75th anniversary of the World Day of Prayer.

The-Alaska of today and tomorrow calls for many new approaches to its special needs, chief among them a total Protestant strategy to serve all the people in the 49th state. This is the vision of the Division of Home Missions of the National Council of Churches and of United Church Women, as they work together toward making it a reality.

## We Held Vacation Church School at Night

At a Religious Education meeting last February, we did some preliminary planning for our Vacation Church School. When the meeting was nearly ended, we discovered that every place in the church, the fellowship hall and the parsonage (the space that could be used there) was filled and that there was no place left for the teenagers. We adjourned our meeting reasoning that the teenagers would probably not come anyway and that we could just as well eliminate that department from our school.

When our committee met in March, we reviewed our space situation and concluded again that we had no place for our teenagers. Because we are a mission church we have had a history in which we have had very few teenagers. But now the church was beginning to have a teenage group. Everyone on the committee had developed some guilt about tossing out the very group for which we had waited so long, and the decision we had made somehow began to gnaw at all of us. In the concluding moments of our meeting someone suggested that maybe we could hold the class at night and in addition add a class of adults.

The idea of night school was a new experience to all of us, but we found ourselves meeting for another hour that evening gradually developing the idea as we tossed it about. By the time the Religious Education Committee met in April our program had jelled. The teenagers and adults would meet together for a one hour lecture by the pastor on the "Four Heroes of the Faith," (Abraham, Moses,

## Synod Officers

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### Secretary:

Pastor Willard Garred  
Route No. 2  
Hampton, Iowa

### Treasurer:

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

David and Jeremiah). Following a refreshment break the teenagers would go to their own discussion class and the adults to another area of the church for discussion. The class would meet on Monday, Wednesday and Friday of the first week of Bible School and Monday and Wednesday of the second week. In addition to the lectures and the discussion there would be the writing of "Research" papers on our faith. On the fifth night each class would discuss the research papers and any other questions concerning the faith.

No adults enrolled. Many expressed interest in the class, but for various reasons none got far enough with their interest and curiosity to sign up and go to work. But twelve teenagers enrolled and got right down to "brass tacks" the first night. We had no discipline problems. We had only one drop out. We had several visitors to the class and one of them revealed in a question about our school the enthusiasm which we believe that all of our young people felt about the class. Her questions? "Do you have this class for all summer and could I continue to come?"

Twelve students, you say, when the class could have had 31 young people and a large number of adults? This is success? Yes, we have become very conscious of the fact that Christ, Himself, had only twelve disciples who listened to lectures, asked questions and did some research on their own. Those men set the world on fire with their faith.

But before this article comes to a close something ought to be said about the discussion leader. He is a layman about whom many ask why he never entered the ministry. His reason is simply that he felt he could serve his Lord outside of the ministry per se, for the pastor is often limited in his effectiveness by the popular image of "professionalism" about the pastor's work. This man has taken the concept of the "priesthood of all believers" seriously and has become an effective witness for Christ in his congregation and in his community.

### Correspondent.

St. Paul Lutheran Church  
Cedar Falls, Iowa.

## OUR CHURCH

**Grayling, Michigan:** Grayling Evangelical Lutheran Church here and Messiah Evangelical Lutheran Church of Roscommon, Michigan, enjoyed the first visit by the synod president in many years recently. Rev. A. E. Farstrup preached the sermon at both churches Sunday, June 4, and in the afternoon he spoke and presided at the re-dedication of the remodeled church at Roscommon. The Messiah church also observed its twenty-fifth anniversary at the same time. The anniversary celebration had been postponed from last October because of the building program.

John Ogren of the Messiah church has received an appointment to the Naval Academy at Annapolis and departed for admission June 27. John has been a leader in the Youth work of the church and has at various times assisted in conducting the worship services. Harald Knudsen is pastor of these two Michigan churches.

**Philadelphia, Pennsylvania:** Pastor Verner Hansen, who works with the Long Range Program of Parish Education, writes that his home address is: 3022 Old Arch Road, Norristown, Pennsylvania.

**Viborg, South Dakota:** The 50th anniversary of the dedication of the church building here was observed on Sunday, June 25. Pastor Farstrup, the synod president, preached in the morning and an informal gathering was held in the afternoon, following a fellowship dinner. A number of guests, including former Pastors Harald Ibsen and Harris Jespersen, were present for the occasion. Pastor Farstrup also preached at Trinity Lutheran at Gayville in the morning. Thorvald Hansen is pastor of the two congregations.

**Tyler, Minnesota:** The 75th anniversary of the founding of the congregation was celebrated here on July 1-2. Former Pastor Holger Strandskov preached at the service on Sunday morning. A number of out-of-town guests were present. The church has recently been painted in preparation for this event and for the forthcoming synod convention to be held here in August. Enok Mortensen is pastor of the Danebod congregation. Jerome Nillson, who will replace Enok Mortensen when the latter moves to Des Moines, has now arrived in Tyler and will work with Pastor Mortensen during July and August. An unusually large number of prominent speakers will appear at Danebod this summer in connection with the various meetings to be held there. Dr. Alex Sim, Myles Horton, Dr. Royce S. Pitkin, and Dr. and Mrs. Harry Overstreet will be at the Canadian-American Seminar on Residential Adult Education. Other nationally known figures will be present at the Recreation Institute and at family camp. Finally, Dr. Franklin Clark Fry, president of the United Lutheran Church, the Lutheran World Federation will speak at the AELC convention in August.

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