

# Lutheran Tidings

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## August Bang Honored By King Of Denmark

August Bang of Cedar Falls, Iowa, editor of "Dannevirke" through many years, poet and writer was recently honored by the King Frederik of Denmark with the Knighthood Cross of Dannebrog. On a recent visit in Denmark, August Bang had the added honor of an audience with the King. His account of this interview, which must have been most impressive, is given here in his own words, as he was interviewed by the Press:

"Whenever a person in countries outside of Denmark is receiving a decoration from the Danish State or King, it is the duty of such recipient personally to thank the king at the first given opportunity.

### Public Audience

"Every so often during the year His Majesty, King Frederik the Ninth, has a public audience—the first one this year was on the 12th of January—and among the 60 some persons who, that gray, damp morning, came to thank the king, was little I.

"The audience was given in Christiansborg castle. Two gardists saluted you as you entered the portal, a liveried servant led you up the wide marble stairs to the magnificent hall, where other servants took care of hat, coat and rubbers. It is a must to be in full dress at the king's audience.

"In the front hall, from which the door leads to the king's great chamber, two uniformed officers meet you, examine your credentials, and arrange the order in which the audience takes place.

"I am entered as number 46 or 47. Present are ministers in ornate, high ranking officers in gala attire, industrial leaders, scholars and old people, who have been honored with some kind of decoration or other for exceptional work or for long faithful service of some kind.

"Sometimes a deputation, four or five persons in a group enter the door, opened by an adjutant to meet the king. Most often it is one at a time.

### My Turn

"Now it is my turn! I throw a quick glance in a mirror at my borrowed full dress, my wild white hair, my white glove gloves—then a pass through the softly opened door—and there he stands, the king of Denmark!—greeting me with a warm smile and an outstretched hand, 'Welcome home to Denmark.'

"I am at ease, and as is required I state, that I am



August Bang

(Above photo courtesy Cedar Falls Daily Record)

here to thank His Majesty for the decorations bestowed upon me, the Knighthood Cross of Dannebrog and the Liberty medal.

"'Yes,' says the king, 'they are deserved. We in Denmark are proud of the Danes, who become good citizens in other lands—and yet do not forget the old country.'

"Casually I mention that we still cherish the visit of the king and the queen (then the crown prince and crown princess) in U. S. in 1939, especially the festivals in Minneapolis.

"'I recall this tour and visit distinctly,' says His Majesty, 'and it warms our heart to think of the faithfulness and interest in Denmark. May I not alone as the king but also on behalf of the queen, ask you to bring a greeting to all Danes, people of Danish roots or just friends of Denmark in your great country.'

"'The Danish people are proud of the friendship between the two countries. Greet them all—and may you enjoy your visit in Denmark.'

"A handshake, a real, manly, democratic, royal handshake made rich by the human smile—and the audience is over. Did it last four minutes, five minutes? Not much more but they are unforgettable."

Hearty congratulations!



## Life's Hope

Life is a mystery, death even more;  
We sail in a mist and see not the shore.

We often ask ourselves, "What is the purpose of life?"—especially when we take time to think of all the misery in the world. The terrible Korean War has already claimed 130,000 of our boys, many of whom have been hospitalized for life. Countless innocent children all over the world have been victimized and orphaned. Men and women in untold numbers are enslaved in totalitarian countries; thousands live in filth and squalor in the slums and scarcely have enough to eat. Innumerable shut-ins everywhere suffer day and night without hope of getting well.

I once said to a minister, "I cannot understand how God can endure to look at all the tragic things on earth." The minister replied, "No, I can't either." Of course, nobody can. We never will understand very many of life's problems.

Why are we here? We are born into this life without our own wish. We act on life's stage for a while,—some for only a short span of years; others, a very long one. But all of us must leave everything and go, when the "trumpet sounds." Then we disappear from the stage, and others take our place. What is the meaning of "the play?"

The only idea that clarifies that meaning to me is the belief that there is, at the center of the universe, a great, brooding spirit which we call God,—all-wise in His far-reaching, on-going plan for His universe, that **eventually** through His children will be realized. So our life's span (short or long, rough or smooth) is but a part of eternity,—**all that we make of it** is but part of immortality.

It has been a help and comfort to me to read the following paragraph by Henry Van Dyke on immortality:

"Let a man live now in the light of the knowledge that he is to live forever. How it will deepen and strengthen the meaning of his existence, lift him above petty cares and ambitions, and make the things that are worth while precious to his heart! Let him set his affections on the spiritual side of life, let him endure afflictions patiently because he knows they are but for a moment, let him think more of the soul than of the body, let him do good to his fellowmen in order to make them sharers of his immortal hope, let him purify his love and friendship that they may be fit for the heavenly life."

If eternal life were more real to us, many things might not seem so difficult, and not so hard for us to understand.

Mrs. C. C. Nielsen.

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## Faith Or Slander

Therefore I tell you, men will be forgiven for any sin or abusive speech but abusive speech about the Spirit cannot be forgiven. And whoever speaks against the Son of Man will be forgiven for it, but whoever speaks against the Holy Spirit will not be forgiven either in this world or the world to come.—Mt. 12,31-32.

The unpardonable sin is in our language called slander. It is always malicious and murderous. It emanates from people who deny that the breath of the creator is found in their victim. They deny that there is any visible goodness in the victim, and they have no faith—eyes which can see the hidden sprouts under the scorched surface.

The slanderer is always so honest and so just. When he spreads the germs of suspicion he is the good man who has nothing but the welfare of the people in mind. His opponent, the believer, is not honest like him. He is much more of an actor. He lives on the assumption, which cannot be rationally verified, that God, the creator, can see only his own image in man. God can see only his own breath, the Holy Spirit, in man, and it is by that divine innocence that man is set free. The believer partakes in this vision and becomes in his relationship with men a seer, a visionary. It is dramatic and it is not on par with four-square honesty.

The slanderer cannot stand up by the quality of his mind, for he has no quality. He is altogether negative. He must therefore organize and make the organization work for him. Through his organization he can make catch words, slogans, cliques and they are effective means of killing the believer. One feather can become five chickens in less time than an hour.

The slanderer tries to legalize a transgression of the first commandment. To the extent that he can make his religion, his tribe, his government, or his ideology the supreme sovereignty and put it in God's place, he can paraphrase his slander, legalize it, and even call it Christian.

The sectional religion or state cannot condone the fact that the breath of God, the Holy Spirit, is an atmosphere, which is present in each human being. It must establish the illusion that my people are basically good even though they have some faults, and those outside my realm are basically evil, even though they pretend to have good points. The slanderer has his heyday when he can in the name of rightness smash the evil ones or make soap of them in the human soap factory.

The main point in our text is that slander has no value whatsoever. Tough language abusive speech, and hostility toward the living Christ can be transmuted into goodness just like the sex impulse can be transformed into poetry. Not so with slander. There is no way of changing it into goodness, and there is no way of using it in God's redemptive work. There is only one thing to do with it—throw it out into the lake of consuming fire. There can be no contact between forgiveness and slander.

The name Devil means the slanderer, and there is only one thing to do with slander, leave it.

Aago Moller.



# Dr. E. Stanley Jones' Crusade For Federal Union Of Churches

By Nanna Goodhope, Viborg, S. D.

It was to me a great privilege to be present in Sioux Falls, S. D., recently when Dr. E. Stanley Jones presented his plan for Federal Union of Protestant Churches. The large auditorium in which he spoke was filled to its capacity. Many had come a long way to hear the world noted and highly revered missionary, lecturer and writer advance the plan about which most of us had already been more or less informed.

With him on the platform and taking part in the service were pastors of five local churches: Methodist, Lutheran, Baptist, Christian and Congregational.

Dr. Jones began his talk by saying that in these perilous times when totalitarian-atheistic forces are at work around the world, destroying human rights and democratic institutions, it seemed to him imperative that we as Christians take action for greater unity of our churches. For only through unity among ourselves can we hope to convince those who would destroy us, of the better way of life in which we believe.

He said that it is becoming increasingly evident that there is a strong desire for church union; that the will to unite is growing steadily. We are becoming more and more conscious of the unity we already have. "What we believe" is being superseded by "in whom do we trust". As we draw closer to Christ, we draw closer to one another.

The Federal Union plan, as worked out by a group of church leaders and proposed by Dr. Jones in his crusade for a United Church, as he has already presented it in 270 communities throughout the Nation, would open the way to forming a United Christian Church of America without demanding of any denomination that it give up any of its cherished beliefs, or make any change in its name, creed or form of church government. The Federal Union plan which he proposes is the same that was adopted by our Founding Fathers for banding together the thirteen original colonies and making of them a United Nation.

He reminded us that almost all the existing denominations grew out of some rediscovery of neglected truth or neglected emphasis, that those truths or emphases are now in the process of becoming the property of us all. He stressed the fact that no one group has the whole truth, for none has Christ, who is the Truth, fully. What we hold is truth about the Truth. We need to pool our truths in order to get a closer approach to God, who is Truth.

You may ask, then, how he proposes to bring about church union, as there are already several attempts being made at closer cooperation between denominations. Dr. Jones believes that most of these attempts are good so far as they go, but they do not

go far enough. There is for instance the merger or amalgamation plan which would, he said, solve the problem wherever there is sufficient affinity between denominations, so that the merger would not mean an eventual split. But he is convinced that merger cannot be a pattern for wide-scale church union, as only a few groups would unite thus. And church councils and federations are only a step in the right direction. Federation was the position of the American Colonies, when they had Articles of Federation between separate sovereign States. But our Founding Fathers soon discovered that they had to go beyond Federation to Federal Union. For a group of sovereign States with as many diverse interests, tariffs and boundaries would not long remain united.

But he believes that Federal Union will give both Union and Freedom. It will fulfill the desire of union with the whole and the instinct or desire for local self-expression, and local self-government. Each denomination would here be a branch of "The United Church of Christ in America"—The Lutheran Branch of the United Church of Christ in America, etc. The Branches will delegate sovereignty to the Union, while retaining freedom of local self-government under the Union.

Each Branch would be free to express itself under the Constitution of the U. C. of C. in America, and to plan its own procedure of government and service, but would not impose its form or practice on any other Branch or group. Members joining a Branch would declare a dual loyalty to the Branch and to the Union, just as in the United States we have a dual citizenship in the State and in the Nation. If any two or more Branches should desire to amalgamate, they would be free and even encouraged to do so.

Property and endowments could under F. U. be held by the Branches as now. Only the property created by the Union and for the Union would be held by it. There would thus be no property upset under F. U. But there would be a great deal of financial savings as we did away more and more with competition and duplication all down the line.

As to the doctrinal basis of Union, it should, in the opinion of Dr. Jones, be made as simple and as ultimate as Christ made it. When Peter made the great confession, "Thou art the Christ, the son of the Living God," the reply of Jesus was, "Upon this Rock I will build my church." The rock was the confession that Peter had just made. That confession is the thing that distinguishes a Christian church from any other kind of church. And Dr. Jones suggested that any denomination which can make that confession will be invited to join F. U.; for this confession contains within itself the germ of all that is fundamental in Christian faith. But he added that if, however, the



constituting convention should decide to adopt the historic creeds as the basis for the union, he saw no reason why it should not be so. As to the Catholic church, he doubted that it, or any other church which claims that it and it alone has the whole truth, would want to join. But the door would always be open to all churches on the condition here mentioned.

He said that in each country there could be a national expression of the "United Church of Christ"—the U. C. of C. in Britain, etc. The World Assembly of the United Church of Christ would be made up of representatives from each of the national assemblies. The World Council would be the World Assembly.

The speaker said he was convinced that the newly formed National Council of the Churches of Christ in America is a great step forward, but it is still only a Council to sovereign denominations. Under Federal Union the Council on the National level could function as the executive arm of the General Assembly and carry out its decisions and policies. The final authority rests always with the people, who choose to delegate authority to the General Assembly.

Someone had asked Dr. Jones if Federal Union is not Union at the top only, and of little significance on the lower levels. To this he replied: "Well, a pair of trousers is only union at the top, but the feet go places. If in the name of union at the top and bottom you jam both legs into one trouser leg, you will get union at the top and bottom but you won't get much action. There must be sufficient freedom along with corporate union in order to get the maximum result."

We can all agree, he said, that if Christians were more cooperative instead of competitive, more people would accept Christianity. Many are bewildered and held back by the fact of denominational differences. Most people today feel that it would be just common sense to unite—two hundred and fifty-six denominations serving the same Lord and not working together just doesn't make sense.

A Scandinavian Bishop expressed himself thus to the speaker recently: "I have always tried to play my instrument of Lutheranism skilfully and well, for I love its notes and its tones. But I would like to play my instrument in harmony with other and differing instruments, so that out of these differing instruments would come a symphony of God." And that, said Dr. Jones, is what we aim at through Federal Union—to create a symphony of God!

Dr. Jones spoke for more than an hour. In his usual quiet but convincing way, he presented the cause which had to him become of paramount importance at this crucial period. His inner grace and resourcefulness gave no evidence of advancing age. Now and then he even interspersed his talk with a bit of humor, as when he used a pair of trousers as a simile to illustrate his point about Federal Union.

At the close of the program some one in the audience requested that a vote be taken to determine people's stand for or against F. U. There were no dissenting votes. The people were unanimously for

it. Dr. Jones said at this time that the response all over the country had been truly remarkable; that when one pastor predicted that 90 percent of protestant church members would vote for F. U. now, he had been doubtful, but his doubt had been dispelled.

Those of us who had come from outlying districts and were interested in bringing the message to our own groups or home community, were invited to stay for a short conference with Dr. Jones following the meeting, so that he might answer any question on matters that had not been made clear to us, and otherwise give aid.

In this short article I have tried to give what seemed to me some of the highlights of Dr. Jones' talk. If the readers wish to get more information about the Federal Union of Churches plan, you may get same by writing to The Association for a United Church of America, Box 1506, Boston 4, Mass.

Nanna Goodhope,  
Viborg, S. D.

## How Valuable Is Man?

A few months ago in an open letter to the Allied supreme commander's wife, Tamaki Uyemura, member of the National Public Safety Commission, which supervises Japanese activities, asked that American service men be barred from Japanese brothels and that the "immoral U. S. troops" be isolated.

"Madam," the letter began, "do you know of the great number of American soldiers patronizing Japanese prostitutes? Step into Tachikawa U. S. air base. See the thousands of women lining the streets. American soldiers pick up one each from these lines.

"Such prostitutes now total between 70,000 and 80,000 in Japan and earn 200 million dollars. This is big business.—These girls have reportedly mothered 200,000 illegitimate children and deserted many of them.—There must be many respectable young men in the American Army and there must be many mothers, sisters, and fiancées who are praying for these American soldiers in Japan.

"Please cooperate with us Japanese and protect your young Americans. Keep them away from the prostitutes. Isolate immoral soldiers and help Japanese police to arrest violators."

We cannot laugh that one off very easily. Any person that is concerned about man's worth and destiny as well as its country's future will naturally be concerned. Think of what it means to 200,000 children growing up in a country ravished by war and left to fare as best they can or as society can provide for them. What will it mean some day when this army becomes men and women and realizes that their fathers live in that country which is busy liberating the small nations of the world?

I know very well that this problem is not corrected merely by publishing facts or by moral preaching. We are living in an era of war and destruction where human life isn't worth the ink on a birth cer-



tificate. If we are unable to give hope and vision for a tomorrow that holds more promise than today, we are sunk. There is no hope in constant war; there is no hope in mounting debts; there is no hope in the same old world patterns so why care about what becomes of 200,000 illegitimate children on foreign soil? Spend the cursed dough we get for killing human beings and let us have a night in a make-believe world of ecstasy. What other kind of argument can there be if life already has lost all meaning?

However, let us not get the idea that this picture is just something common to the army. The sex and liquor scandals amongst teen agers are by no means confined to the places that happen to be exposed in our daily papers. All night parties amongst teen agers are common all over the country. High school students do not carry contraceptives for class room study.

Some will argue that things were bad already a generation ago. That is true but it met more of a protest from the public. It was not approved by parents and by responsible citizens. Now we tend to close our eyes and hope that our child isn't involved. And in numerous cases that have come to the attention of authorities, liquor and sleeping quarters are actually furnished by parents.

The psalmist (Psalm 8) says of man:

"Thou has made him little less than God,  
and dost crown him with glory and honor.  
Thou hast given him domination over the works of  
thy hands;  
thou has put all things under his feet,  
all sheep and oxen, and also the beasts of the field,  
the birds of the air, and the fish of the sea,  
whatever passes along the paths of the sea."

Can we, with this high destiny for man in mind, laugh off the present disregard for all that the ages have regarded as basic principles for life? Do we think that we can avert future wars by upholding the beast instinct? What kind of a society can we expect from millions of unwanted children? What will they inherit of the love which we refer to as the cement of mankind? What will they think of being thrust into a world of hate and war debts? What will they be able to grasp of the high destiny for mankind?

Courtney Ryley Cooper, one of the greatest reporters on crime about a decade ago, committed suicide because through his studies he saw no hope for the future of the human race. So far Cooper's predictions are correct. Man has become something cheap. Life is cheap.

Man is created for more than propagation, eating, and drinking alcohol. He is created to be a creator. Man has advanced from the stage of the cave man to where he dreams of traveling far into space, not by constantly resorting to that which is base but by responding to the powers which God has put into his hands. Man's survival has not depended nearly as much on his strength as upon his willingness to respond to such moral and spiritual principles as were necessary for him to live in greatest harmony with his fellow men. It has been the constant visions of

a greater life over and above us that have carried mankind forward. The man who has visions today is building the world for tomorrow.

Life's goal is ahead, not back. The future of mankind does not lie in the old dimensions of nationalism, imperialism, and paying of war debts. Nor does it lie in what has become "the common man's myth." The world does not progress by everyone trying to be like everyone else—on a lower level as far as life standards are concerned—but where there are people who dare venture out beyond the common level. Great American leaders may have defended the rights of the common man but in doing so they pointed to ideals and principles that were above the common level.

They who worked for the rights of the common man did not visualize that mankind should consent to live in the gutter. If man is created for greatness, he must also respond to principles of greatness. The old moral principles are too deeply rooted in the experiences of mankind to be junked.

Harold Petersen.

From "Askov Church Messenger."

## A Call to Christian Stewardship

### Know The Value Of A Soul

Christ came on earth to redeem men, to save their souls. And He has "Committed unto us this Word of Reconciliation." How ungrateful we are for our salvation and for the good news of salvation committed to us if we fail to spread that committed word! How unresponsive to God's Will we are when all about us souls are going to hell because we haven't told them about heaven! The soul of each individual is so precious that Christ died for him. It is your God-given responsibility to acquaint that soul with Christ.

Be a soul winner. It doesn't take a minister's special training to be a soul winner. Sometimes a layman can accomplish as much as a pastor. Certainly a layman can lead another individual to the pastor. You do not have to debate theology, for theological arguments seldom win souls. Christ's technique was "Come and See." If you will invite, invite again, and again, you will find the Holy Spirit has won the soul; you will have accomplished your purpose by leading that soul to the Holy Spirit.

Encourage others to be soul winners. The Church is a mighty army. To reach its objective requires the work of all. As you encourage others to bring men to the Church you will be helping the Kingdom on its way to the fulfillment of the Will of God.



# Minor Notes On A Major Task

By Enok Mortensen

Pastor of Danebod Lutheran Church, Tyler, Minn.

## IV.

There is a well-known story of a minister who was asked by a kind old lady how long it had taken him to write "that wonderful sermon." The minister smiled and said, "Twenty years!" I had had ample time to prepare the lectures I intended to give. The actual writing of my talks took only a few months. Actually and of course unconsciously I had prepared myself for this task through thirty-three years. Ever since I came to America as a young immigrant I had faced the question of what this new land meant to me and to others. It took years before I began to feel at home. In spite of having all my closest relatives in America I was often sick with nostalgia for Denmark. Only sixteen years old, I had deep roots in the language and culture of my people and I was determined to return and live there. But the years went by and one day, like millions of others, I discovered that without knowing it or willing it, I had become an American.

In a most inadequate novel *Jeg Vælger et Land* I tried some years ago to describe the process. In a thousand idle moments and in scores of talks I had wrestled with the problem of how one becomes an American, and why. My lectures in Denmark were the fruits of those endless deliberations and the attempt not so much to inform others as to articulate and define for my own searching self the magic and the mystery of America.

My first lectures were too apologetic. I was bound by the inferiority complex of a returned immigrant and too anxious to give a good impression. I knew from experience that native sons in return often brag raucously; and so I bleated meekly. Fortunately there were at one of the earliest meetings comments and attitudes so prejudiced and brazenly unfair that my caution blew to bits. I straightened my back and lifted my head. From that moment on, and for the first time in my life, I felt like a crusader.

I had prepared eight different lectures, three of them I never delivered; two of them I gave only a few times; the remaining three talks were given again and again, sometimes with varying titles and nearly always from a fresh point of view or with new slants applicable to the occasion. I may have wearied my audiences but I never tired of giving essentially the same talks. To a speaker there's nothing like having at least one good listener in the audience!

One of my talks was entitled "The Hidden America." Occasionally this title somehow was changed to "The Real America" or "America Today," but it can be told now: it was really the same lecture! In it I dealt with three different aspects of American life:

1. Political and economic questions.
2. American idealism vs. our alleged materialism.
3. The common charge that America has no culture.

The first phase of my lecture concerned itself with the current problem of Korea, NATO, and the

building of a wall against Communism. Secondly, I plunged into my favorite theme that America in spite of its capitalism and its undisputed emphasis on material things nevertheless has had a history filled with rich and youthful idealism. And finally I sought to show how America, the young nation, necessarily must live its own life and develop its own native culture. I would often close by reciting Vachel Lindsay's lovely poem, the first stanza of which reads as follows:

"Record it for your grandson of your son:  
A city is not builded in a day.  
Our little town cannot complete her soul  
Till countless generations pass away----"

Another lecture attempted to describe and interpret the forces and conditions which have been influential in creating the American people and its mentality—the newness of the land and its symbol of hope to down-trodden people; the sheer size of it and its psychological effect; the immigrant people and their motives and ideals (particularly the Puritan influence); the shifting frontier line and its by-products, such as optimism, helpfulness, restlessness, and lawlessness. I also discussed the question of our race relations, especially the Negro problem.

My formal lecture usually lasted at least an hour. Then in most places coffee would be served. There was of course a lot of singing. People were in no hurry to go home. Many of them had relatives or friends in America, and usually there were questions which often led to long and interesting discussions. I hope my listeners learned something about us; I know that I received a liberal education in problems of other people.

Nearly everywhere, following the coffee session, I would show colored slides, accompanied by a talk which I called "Daily Life in a Prairie Town." This was a down-to-earth description of how people in a small American town live and work and worship. There were slides of schools, churches, farms, fairgrounds, the 4-H movement, the high school band, and the Saturday evening concert in the town park. It was my impression that people appreciated these pictures and the running commentary much more than some of the fancy documentary films which were also shown occasionally.

On the whole I tried in my lectures to portray the real America. I did not glorify or glamorize America. I admitted our failures and made no attempt to hide known facts. But it will take a lot of talking to counter-act the influence of Hollywood. The Communists have succeeded to a remarkable degree in distorting the picture of America in the minds of untold millions. But in the opinion of many thoughtful people in Denmark that propaganda is only half as bad as the impression left by our own infantile and unreal movies, the vicious, hard-boiled novels, and the shallow, transparent optimism of "Reader's Digest."



# Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

## The Challenge For Christian Women

We, the women of our church, our state, our nation, and of the world have been given the most honorable and important of all tasks: namely, that of bearing and nurturing "God's Little Child." What a privilege! What a frightening responsibility! For "the hand that rocks the cradle is the hand that rules the world." The scope of our responsibility is gigantic. The very destiny of the world is in our hands. We are co-workers with God. As God chose Mary to Mother Jesus, who is the light and salvation of the world, so He continues to use Christian Women to further his Kingdom. In the present world situation, our responsibility is all the more urgent. World Peace, yes the very survival of civilization depends upon Christian leadership. Is your son ready to shoulder his responsibility? Your daughter? Have you taught him the source of his strength? Can he turn to God in his hour of need? May God help us, if we fail!

"God could not be everywhere so he made mothers." But He did not say we must perform this task alone and without His help. Our heavenly Father, the resurrected and risen Lord Jesus, and the Holy Spirit make an everpresent source of help to those who seek. Help comes when we go in secret into the inner closet of our souls and lay our hopes, our desires, and our troubles before the indwelling God of our being, and He answers us also in secret. It is there that we must get courage, strength, and guidance for the task before us. God cannot help us unless we turn to Him in prayer and thus open the channel for communion with Him. There is no value in mere repetition of prayers many times. In fact Jesus said we shall not be heard for our "much speaking." "We must think about and meditate upon the deep meaning of the prayers we utter. We must feel this meaning deep within our hearts. Each prayer must be a doorway leading into the presence of God."

"Prayer is being with God." It should not be difficult to be with God if we realize that "God is the life, or spirit within everyone, and without God there could be no life at all." "God is a very present help in time of trouble." He is always there, where you are, right within your heart, waiting to help you when you need Him.

The challenge before us is indeed great. The spirit of Christian love must prevail in our hearts and in our homes if we would endow our children with those Christian characteristics which can win the peace of our world. Are we equal to the task?

In our day of radio and television we are rarely alone with our thoughts. The constant bombardment from the air as we go about our daily tasks does little to stimulate and improve our mind and our spirit. We must learn to be selective and learn to evaluate the worth of the programs. We MUST have time for thought and meditation. We must learn to be quiet

that we might be with God daily. May we learn to allot our time. A friendly game of cards, a silly radio program are in themselves not evil, but only in so far as they keep you apart from God, whence your help comes.

"Show us Thy way, O Lord, and let us walk in Thy paths. Lead us in Thy truth and teach us."

Gerda Duus.

## Greetings From Solvang

Yesterday afternoon I decided to take a walk up to the "Home" to see how it is progressing. Although I can see the building from my kitchen window and follow the progress somewhat from here, I decided it would be fun to take a look inside again.

The painters were busy outside and in—and well they might be, for the time left before the first residents move in is becoming short. The first two buildings, which are only a small part of the Home Project, are nearing completion. All the rooms are painted in cheerful colors, the closets have the shelves built in and the floors finished. The rest of the floors are to be covered with cork—a much used covering out here—warm, nice looking and easy to take care of.

Each room has a private entrance from the sheltered walk and also has semi-private bath. There is an inter-communication system which will enable the manager to talk from his office to any of the residents and vice-versa. Talking about the Business Manager, Mr. B. P. Christensen (or B. P. as he is popularly called) has already been on the job since February 1st and he is kept busy to say the least. He is trying to keep things moving along so that everything will be ready by April 1st. He is contacting people who are interested in the home and he has a constant flow of tourists, many of whom are "our" people from various parts of the country, stopping by to see the new home.

The exterior of the home is cream colored, set off with red, and the roofs are low and covered with crushed tile. It already makes a beautiful sight as we stand by the church and look up toward the college. The grounds are terraced and will be beautiful when the landscaping is finished. All the rooms are bright and cheerful and most of them have an excellent view across the village to the mountains south and west of us.

Over in the main building—Atterdag College—the kitchen and the dining hall, which are to be used by the home temporarily, are also being cleaned and polished. Painters and plumbers bustle everywhere. I am so happy to see that the old proverbs on the wall, painted there back in Marius Krog's days by Mrs. Thyra Schmidt Gjelsteen, are being retained. A new electric range will go into the kitchen and a new rubber tile floor is being laid down.

Very soon now the rooms will be ready for the

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# Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Thorvald Hansen, Rt. 1, Atlantic, Iowa

## Danish Young Peoples Home Minneapolis, Minnesota

**"It takes a heap o' living in a house  
to make it home." Edgar Guest.**

In the thirty-five years since the Danish Young Peoples Home was originated, there has been a heap o' living in it. It was founded as a place where the young people from outlying congregations of our synod could live when they came to Minneapolis to work or go to school. Then, as now, jobs and advanced schools were centrally located and many young people had no place to go when they came to a strange city. Since the majority of the people that have lived and worked in the Young Peoples Home have been of the same background, they have had common interests and made lasting ties that extended through the years so that even their children are now living there.

The Home is located at 3620 East 42nd Street, and is close to a streetcar line and a shopping center. The house is a big two-story gray wooden structure and is surrounded by a large yard. There is garage space for four cars.

The Young Peoples Home has accommodations for about 18 young men and women. Mrs. Jorgine Rasmussen has been in charge of managing the Home for the last ten years. She is a mother away from home for the many young people she has known in these years. The home-like atmosphere is further established by the spacious rooms, comfortable furnishings, home-style cooking, washing machine, sewing machine, piano, phonograph, sports equipment, and other facilities available to all the residents.

The Young Peoples Home should not be compared to an average boarding- or rooming-house. It is a non-profit organization which results in very reasonable rates. There is a general feeling of fellowship and interest in one another. It is impossible for any one person to feel left out. Since it is located quite close to St. Peder's Danish Evangelical Lutheran Church, many of the young people participate in choir and other church activities. They often go out as a group, taking in various civic functions, sports activities, picnics, and other recreation. However, with so many young people living in one house, they can often enjoy themselves just as much in simple pastimes at home. The house takes on a bright, festive air during the holiday seasons and there is usually a small celebration for each person's birthday.

Living in the Young Peoples Home does much toward broadening the interests of the residents in their Danish heritage. Since almost all of them are of Danish ancestry, or were born in Denmark themselves,

the Home can almost be considered bilingual. The few who do not speak Danish soon learn to say "Tak for mad" at the end of each meal.

Living at the Young Peoples Home is a rich experience. Those who leave it always consider it as having been their home and seldom completely lose touch with it.

### Two of the Residents.

Ed. Note: Many of our readers will know that there is a similar Home at 1100 Boyd (across from GVC) in Des Moines. These homes have served and continue to serve a very vital purpose in an area of Young People's work that is often forgotten.

### Beyond D.A.Y.P.L.

In the past few years an attempt has been made to have representatives of the youth departments of all the Lutheran Churches meet in a yearly meeting. Our own D.A.Y.P.L. had not taken much part until we began using the program material that we now receive in our societies.

When we have attended we have sometimes been overawed by the fact that all but a couple of the Lutheran bodies have not one but have two or three full time youth directors who do nothing else but work with the youth of their own group and have special offices set up for this work. Moreover, they speak of camps and conferences by so many hundred and campers by so many thousands. However, upon closer examination it is found that they do not achieve far beyond us. If there are twenty thousand youth to draw upon then they should be able to have twenty times as many at their camps as we can with our thousand to draw upon. Then, also, they can afford to have full time youth directors.

This year seven Lutheran Bodies had representatives at the meeting held January 6 and 7 at Blair, Nebraska. The Suomi Synod Luther League and the Walther League of the Missouri Synod indicated they were not able to be present, although they had apparently planned to be. We were the only group with only one representative, although we had planned to be two present.

Two general impressions accompanied this writer as he returned home from the meeting. One was the thought that we would probably have some benefits by affiliating with a larger group. We are often widely separated geographically, and even our closer societies are seldom in the next city or town. The other church bodies in camp and conventions may not do any better, comparatively, but there is nevertheless a gain in being enough so that we know we can sponsor a camp. Not that a camp of two hundred or a thousand is necessary, or even ideal, but a dozen is hardly enough. Certainly, we could be more than a dozen, and often should be. However, the fact remains that we are a limited number. Important in this consideration is also the danger of becoming too much of an in-group. There is no shame in being small, but we can not allow ourselves to become hermit-like.

The second impression goes somewhat counter to the first. We will not fit into the pattern of most of

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# IN THE WIDE, WIDE WORLD

By Dean Alfred C. Nielsen, Grand View College

## Will the Germans Fool Us Again?

When the Germans signed the Treaty of Versailles, under protest, they did sign a harsh treaty, but there have been more severe treaties in history. When once a nation has been compelled to sign a Roman treaty, the thing to do is to enforce its provisions. It was here that the allies failed after World War I. They were soon quarreling among themselves. The reparations that the Germans were to pay were impossibly high. The system proved unworkable, and in the end Britain, and especially the U. S. A., made loans to Germany; and what she paid in reparations did not exceed what she received in loans. These loans were never repaid. The allies held the empty sack.

By the time that Hitler came to power, the allies had lost their nerve. This madman broke provision after provision of the Treaty. The allies protested—and did nothing. He planned World War II long before it came. What it cost the world in lives, money and in a general set-back for our civilization will never be fully told.

The western world is now obsessed with the Russian problem, and in its obsession it may forget the German problem. In my last article I pointed out that Russia has upset the European balance of power. But if the Russians and the Germans should join hands, it would be really upset.

The immediate reaction of the reader is naturally that such a thing is not possible. West Germany is now democratic and peaceful. We were told the same thing about the German Weimar Republic after World War I.

How truly democratic in spirit are the West Germans? It is not easy to answer this question, but in a poll taken in the U. S. zone less than half believed that the Germans today can govern themselves democratically. Furthermore, from the reports in the press and elsewhere neo-Nazi parties are increasing in strength and activity.

According to William L. Shirer, and he certainly knows Germany, several of the leaders under Hitler are again coming back with a demand for German armed might.

Some time ago British authorities in Germany arrested the leaders of the so-called Naumann Circle who they said were planning to overthrow the democratic regime in West Germany. More recently the Interior Ministry in that same area outlawed another pro-Nazi organization and arrested several of its leaders. The Bonn government has revealed that these Nazi organizations are banding together to be ready for the day.

In our fear of Russia we are busy helping the Germans form a new army. True, we want it integrated with other countries under the E. D. C. In that way it may be controlled. Perhaps. But we had better keep a sharp eye on this German army if it is ever created.

The decision to arm West Germany was a military one, but it is doubtful that the long-range political consequences were thoroughly considered.\*

It seems that there is some lack of enthusiasm in France for the re-arming of Germany. That is not so difficult to understand. However, Mr. Dulles, our Secretary of State is hopeful that the French will see the light. Part of the tragedy of modern France is that she is a house divided. This division was made very clear when in 1940 large sections of French society, the most reactionary elements, welcomed Hitler, and stood ready to betray Britain and the cause of freedom. The truth seems to be that many upper class Frenchmen are more afraid of their own people than they are of German militarists. Perhaps German generals will help privileged Frenchmen keep their good life. So why not let the Germans re-arm?

Germany today is of course divided. There are about 20 million Germans in the Russian zone. Naturally, to Germans this is an intolerable situation. It is probably safe to say that every living German wants German unity again.

If the western nations are to help the Germans gain Eastern Germany, it will mean that the Russians will have to evacuate the lands east of the Elbe River. But will Russia do that peacefully? That is doubtful. If she will not get out peacefully, the only alternative is war. Germany would then be the battleground again. It would mean further destruction, and probably complete ruin this time. That would be too much, even for hardened German militarists.

However, there is another possible plan. This one would involve great risk too, but the Germans are in the habit of taking big gambles, and that is an understanding with Russia—for a price. Russia could evacuate East Germany and permit German unification for an alliance with Russia. Poland would not favor such a move, but Poland could be divided between Russia and Germany. This has been done before, and the Poles are not strong enough to do much about it.

Again the reaction of the reader is probably that this is impossible. Anything that has happened once in history can happen again.

It will be recalled that the late Adolf Hitler claimed that he hated Russia and its Bolshevism more than anything else in this world. But when the time was ripe he made an agreement with Stalin, and the poor Poles were the victims. That was in 1939. Poor Chamberlain had been fooled, but the more realistic Churchill saw what was coming.

The fact is that the Nazi-German brand of totalitarianism is not so different from the Russo-Communist kind. Students of both have been impressed with their similarity. And it must be kept in mind that there are precedents for agreements between Germany and Russia. Bismarck, in his day, prided himself upon his good relations with Russia. The Weimar

\*See *Isolation and Alliances* by Walter Lippmann.



Republic of Germany had an understanding with Russia, and as said above, Hitler and Stalin made a deal in 1939.

Should Russia and Germany reach such an agreement, we and our allies would be in a most serious predicament. The Germans are a capable people, and perhaps the best warriors in modern times. Russia, with her land mass from the Vistula River to the Pacific Ocean some seven thousand miles east, is a formidable enemy. This she surely proved in World War II. Added to these two powers is the new China with her millions. All of this is a prospect that should make the most optimistic American do some thinking.

We should assume that the new Russian leader, Malenkov, is clever, capable and crafty. It is my hope that Washington will see that an alliance between the Russians and the Germans is not out of the question. In diplomacy it is not sentiment but selfish interest which is the usual rule. In the meantime, let us keep an eagle eye on Germany.

### Beyond D.A.Y.P.L.

(Continued from Page 8)

the other Luther Leagues. Personally I don't want us to either. Whereas we may be called too social and recreational minded, there is surely another extreme that may be too scripturally and heaven minded—if I may say so! It is not possible for this writer to conceive of youth being natural by spending the great majority of their league time in Bible study, good as that may be as part of the program, or in being greatly concerned in converting others which is unnatural in so many instances. If for example camping is to be, by and large, a huge conversion experience for most of the youth who attend then the natural Christian life of camping suffers. Piety can so quickly become insincere, no less so in youth.

This is not to say that all groups would go or do go to this extreme. We would not, to single out one group, find ourselves too far removed from the theology and practice of the ULCA Luther League. Of course we would find differences and changes, but their youth directors would not be strange as officers of our national DAYPL board. The greatest difference here is that they are officers (directors) of 33 synods instead of one, and the average size of their synods is larger than our synod.

In spite of these two observations let it be added here that there were many good things that could be shared with any one of the groups. There were some excellent discussions on the needs and problems of youth everywhere. Papers were read which dealt with caste in America, with specialized training for youth leaders, and the educational program within the congregation. All of these had much that was worthwhile. A panel was held which considered the social, moral, intellectual and spiritual issues facing youth. In addition there were other reports that gave a picture of youth work in many areas. One saw that there were many ideas that could be shared

more widely, or that problems were the same (as well as different) elsewhere, and that youth had some common problems that had nothing to do with church affiliation. Decisions by the meeting were also made that were of value, such as the authorization to delete the word Lutheran from the recording accompanying the filmstrip "And With This Ring" so that other Protestant groups could use it. Another of our tasks was to make some suggestions for the program material to be written and issued in the coming year.

It will be wise for the youth of D. E. L. C. (most of whom should be in DAYPL) to watch developments in All Lutheran Youth work. We are moving toward some kind of closer affiliation with other Lutheran churches, whatever form it may take after 1955. (The convention at Omaha moved last August not to take any specific action until that time.) In the meantime today's youth of D.E.L.C. will be getting close to the time when they will be vitally concerned about the decision. The observations made of the youth work will help you to make a better decision.

Ronald Jespersen.

### Dues And Don'ts

Ellen Thomsen, the DAYPL treasurer, writes that the **National Dues** are coming in very slowly. All societies should make an effort to get their dues in as soon as possible. Send them to Ellen Thomsen, 4455 41st Ave. So., Minneapolis 6, Minnesota. Do it now! Don't forget.

Ellen, who also has charge of mailing the **filmstrips**, states also that when you write for filmstrips you should try to ask for them at least a couple of weeks in advance. Don't wait till the last minute.

There seems to have been some difficulty about Ruth Jacobsen's address. The correct address is 7006 So. Park Ave., Chicago 37, Illinois. She and Solveig Egede, whose address is 206 East 12th St., Davenport, Iowa, constitute the **Operations India** committee. Don't forget or neglect this important service project of your DAYPL.

### Greetings From Solvang

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furnishings. I want to mention this, because I know many of our ladies organizations are helping, or will help, with this part and I know you are interested in what is being done. I don't know how many groups have helped but I do know that here is a very worthwhile and heartwarming cause.

We in Solvang are looking forward to having the home "come alive." We hope the residents will be happy here and that we may be able to help them feel at home in the community. There will be problems and difficulties before the Home is fully complete, but give us a few more years and much will be different. Above all let us keep foremost in our mind that this is a **home** not an institution.

Ragnhild Farstrup.



## Greetings and Comments From Our Readers

### Just A Footnote

There have been several "out in the synod" who have been quite concerned over the seeming pomp and circumstance of the inauguration held February 22 at Grand View College. It seemed to be a radical departure from tradition. I, for one, was rather skeptical when I answered my questionnaire when I accepted the invitation to be present.

It would have been better to have called it an installation service. That is what it was. We are not used to this sort of thing. In the past we have, by and large, just elected a president of the college and gone about our business without as much as a cup of coffee to mark the event. Consequently, we were quite unprepared for this bit of formality. In fact we had many dark and foreboding notions. We held many ideas about the motives of the event.

To try to list the things that the occasion was not would be quite futile in this little postscript. It was, as stated, an installation service. As such it was simpler, actually, than our ordinary order of service. It was much simpler than an ordination service and also, certainly, simpler than the new order of service being tried in many congregations.

The highlight of the whole program was most surely the address by Dr. Bergendoff. One forgot completely whether one was drinking from a silver chalice or an earthenware cup. One was only aware of the refreshment being dispensed. It was good and it was nourishing. Those of us who were fortunate enough to have heard him in the morning felt all the more rewarded. The word certainly took precedence over the procedure.

And the rest of the program. Well, your correspondent is not known as one who is highly churchly, and he states here that the rest of the program contained only the essentials; simply presented. Those who spoke added no frills, but spoke sincerely and well. Those of you who are enthusiastic about the folk school lecture method, and emphasize the living word, would have been pleased. The only thing you might have wanted to close your eyes to would have been the gowns and hoods and perhaps the procession.

Which leads to a final point. We have a tendency to hold everything foreign as being suspect, even academic processions which have a long tradition both in this country and in Europe. But the future will teach us this: If we are to cease being an in-group, self-contained and self-satisfied and hermit-like, we are going to have to "melt" into some of these other processes. That does not mean that we need to become frilly, or pompous, or pietistic.

Be all that as it may, the fact remains: on the afternoon of February 22, 1953 at the "inauguration" of the president of Grand View College, the word held precedence. For that we should be glad.

Ronald Jespersen,  
Newell, Iowa.

This article reached us after all material was mailed for the March 5th issue and due to lack of space it had to be held over.—Editor.

### Why I Fear The Inquisitor

When Hitler in 1933 said, "The great strength of a totalitarian nation is that it will force those who fear it to imitate it." Here the Fuhrer unwittingly, I am sure, stumbled upon a great historical truth.

In 1943 Harry Emerson Fosdick, whose historic and human insight I appreciate more than his theology, said, and I quote "All history teaches at least one lesson about war—its inevitable tendency to lead the victor to take on the character of the vanquished. A paradox it may be but its exhibitions darken history's pages, that in fighting our enemies we copy them, and in our victories over them assume our-

selves the very attributes and qualities we have fought against."

In second Chronicles, Chapter 25, we read of how Amaziah, king of Judah, came from the slaughter of the Edomites, and brought the gods of the men of Seir, and set them up as his gods, and worshipped them, making offerings to them—

What happened to men and nations in yesteryears can happen to us today.

In our cold war with Russia we are up against a multiplicity of problems. Our nation has had to assume world leadership before it was ready for it. In short, we are faced with grave fear and subtle danger, and in such moments men often turn panicky, if not frantic. Our action would at least indicate some such state of mind when we take off economic controls and slap on thought-control; we cry insults at our neighbors and friends for trading with Russia and erect, if not iron curtains, then tariff walls. Our inconsistency would make humorous reading if the present situation was not so serious.

Now we are informed that schools, teachers, music, art, departments of government, etc., all have to be investigated. Who and what will be next, no one seems to know. Where and when will it stop? And who, in the last analysis will investigate the investigator? One thing is however certain that if we succeed in spreading distrust and suspicion among ourselves Stalin has won an easy victory. It is, therefore, of the utmost importance that the Administration and Congress go about this task with the greatest wisdom and not irresponsible shoutings from the halls of congress.

The investigator, the inquisitor, is an old character in history of man, and the pages he has written are often both dark and bloody. In the Middle Ages it was religious opinion that had to be investigated for heresy. There was undoubtedly some grounds for the "Inquisition" but I am sure most historians will admit it got out of hand. If you disagree read part of the record:

"One year after the Spanish Inquisition had been established (1481), 293 heretics had been burned in Seville alone; and the Roman Catholic historian Mariana assures us that during the same year at least 2,000 were burned in the two archbishoprics of Seville and Cadiz. When Napoleon put an end to the horrible thing, in 1809, the figures had run up to 31,912 for Spain alone. How many poor victims had perished in other lands we do not know, but we know that they were very numerous."

Lest we Protestants should become self righteous let us remind ourselves that we are also involved. This little matter of witch hunting that ravished all Europe both before and after the Reformation is something to hang our collective heads in shame about. Literally thousands of women were burned, not to mention children of a tender age.

In our own New England in 1692 ten young girls accused a West Indian slave of the Rev. Samuel Parris, and two old women of bewitching them, the hysteria spread rapidly, and within four months hundreds were arrested and tried, 19 hanged, and one pressed to death for refusing to plead. The reaction came quickly, and in May 1693 Governor Phelps ordered the release of all prisoners held in the charge of witchcraft. (Thank God for Governor Phelps).

In the above mentioned historical date there was undoubtedly some grounds for inquiry and prosecution, but the sad part is that the investigation got out of hand and ended in bloody Gestapo fashion.

If it had not been for Hitler's concentration camps, Stalin's slave camps and our city gansterisms one could find comfort in the thought that inquisitions and witch hunting happened only in the dim past.

In concluding may I again state my position in regards to the inquisition—1. It is basically a foreign *ism* and not an integral part of our American heritage; 2. I still trust that we the people of the United States have a strong, natural resistance to the Communistic virus and we need not have our servants at Washington or Des Moines as great white fathers to censure our thoughts; 3. Let the F.B.I. keep track of communism and disloyalty, and if it cannot do the job there must be ways to improve the organization; 4. The American people should not be fooled by those who use the issue of Communism as a means of publicity and covering up their



own weaknesses; 5. Let us meet the challenge of Communism in a positive manner of a free people, and not drop down to the methods of a slave people.

Holger O. Nielsen,  
Cedar Falls, Iowa.

## Something About Going To Church, Devotions, Etc.

It is impossible for us as mere human beings to perceive spirit, if it doesn't manifest itself in something earthly—in words of our language or in things and persons that we can see. After all, what is pure spirit just by itself?

Sometimes we listen to an old familiar tune. It reminds us of the time we heard it, the persons we met at that time and so forth. If we want to tell somebody about our feelings about that time, we will realize that all we can do is to describe further details of the things and circumstances associated with that tune; but we cannot describe the spirit of these things. The spirit just happens to be there.

We notice that about the Christmas carols and hymns, how they will bring to us the same feelings year after year.

And it is the same way when dealing with our relationship to God. In my home, for instance, we had family devotions. Every morning when possible and convenient we sang a couple of hymns and my father said The Lord's Prayer. At a certain age we children became opposed to that kind of regular business. But of course we let him do it and attended without complaint. We felt it didn't harm us, so what!

But now, I know, it has come to mean something to us. Not that our father or we were so good and pious! But through all these regular devotions it became manifest to us as part of an everyday experience, so to speak, that our family life, our home, yes, that life itself is greater and far exceeds the everyday affairs of our home. This manifestation is due to the fact, that the regular devotion hours were tied up with the regular daily life.

From a purely practical point of view this means something to a person's life: you are never staggering around just on your own. The one who is sick, in peril of death, can't be quite so despairing; he knows from through all his days that life is more than what we can grasp of it within our limitations of time and space. The one who has lost a dear friend, does not have just a memory of something which has entirely passed away,—but tied up with his memory is also the memory of the hours when you with that person devoted yourself to Him, who surpasses all understanding—something which never passes away.

Of course, I am not going to tell you what to do. Nobody is in a position to do that. And maybe you already have your regular hours of "embodying" in yourself the truth, that there is something greater than your own private concerns. But whether it be through morning—or evening prayer, through grace at the table, through going to Church, or through just a silent moment, because we can't find words for it,—let us do it for our own sake, according to the faith God has assigned us, so that it can be made clear to us where we are placed and belong: here—and at the same time in a world eternally embraced by God.

Only by expressing our faith in one way or another will our years here be meaningful. A faith or a meaning which doesn't express itself in our everyday world will of course not enter into it. That faith is just some sort of abstract and vague feeling, leaving us alone when we eventually would like to take real hold of it.

If you think: "Yes, but after all, these spiritual matters can never be real for us," then it is well to remember, that in Jesus Christ they are expressed pretty well down to earth. He lived here some few years and died here, and here, he said, is the Kingdom of God—in our midst and within us as an integral part of this bodily life of ours. Since then Christian people might not understand much of what they were saying, but still they confessed: yes, we believe in life everlasting, in the resurrection of the body—the only form in which we can conceive of life and spirit—because the life, which Jesus lived, is still revealing itself within us and in our midst, clearly made known to us in His Word whenever we listen to it.

Let us, just as regularly as we go about our daily work, tear down the barriers to life by means of His Word. Let us confess the Name of God and see life wide open as the sky above us.

We are placed there, but "through Jesus Christ we have obtained access to this grace in which we stand."

J. H. Jorgensen.

From "Kirkeklokken" Our Saviour's Danish Lutheran Church, Brooklyn, N. Y.

## "Tante Anna"

"Tante Anna," Mrs. H. J. Grau, Newell, Iowa, has passed away, but she will never be forgotten. She was such a faithful woman and always helping others. How she could be proud of the Ladies' Aid of the church when it gave its helping hand here and there. She and others would work hard to accomplish their goals.

Although she had a family of eight children, she was always helping others. If anyone needed help she would be there—with coffee, cake, bread, cookies, etc. And these words were often heard from her lips: "Always be good to old people, they need it so much more than we do."

I lost my mother when I was only eleven years old, but Aunt Anna helped along in every way. On my confirmation day she presented me with a light blue hat with a feather in it and a coat made out of an old one. But it was beautiful to me, and how her eyes shone when she gave it to me.

Time and time again she would invite us, father, my brother and myself, over for a meal. And at Christmas she would prepare the delicious "Æbleskiver" for us as a special treat. I would help her and we would bring them to some lonely old people as a greeting to them. This characterized her all through life, always trying to do good to someone.

Now that she is gone, we can only say a sincere "Thank You" for all her kindness. She will never be forgotten.

Marie Grau Nedegaard,  
Askov, Minnesota.

## Books

**A Declaration of Faith.** By Herbert Agar. Houghton Mifflin Co., \$3.00.

A Assyria was destroyed by war. The Greek cities committed suicide, the glory of Rome was swallowed up by war, and we are in danger of going the same way. Since 1914 our world has known neither stability nor peace, and millions have been slaughtered or burned to death.

The study of the rise and decline of human fanaticism is an interesting, if a gruesome one. During the wars of religion of the 16th and 17th centuries, men fought like beasts. Then came the recoil and for about one hundred and fifty years men fought as gentlemen should fight. With the French Revolution came a new fury and men have fought furiously ever since, and it is not getting any better.

God loves a humble heart, but the modern patriot in all lands is not humble. He knows that his country is always right and that his enemies are always wrong. So modern militant nationalism is neither God-like nor Christ-like; and the venal politician of our day would rather wreck the world than lose the next election. How like ancient Greece and Rome this all seems!

Mr. Agar's book is a religious book. All great problems finally end in religion. He is deeply disturbed by some of the modern trends; and like a prophet in the wilderness he cries to those whom he loves, but in their folly too often refuse to heed him.

What is our western heritage? With great skill he follows our greatest ideas back to their sources: Palestine, Greece, Rome and the Christian Church. There is the eternal problem of Caesar or Christ. Whom shall we obey? The best since the days of the prophets and Socrates have refused to obey the state when it was wrong.

It is my hope that many readers of Lutheran Tidings will find, yes take, the time to read this thoughtful book. All of it is timely. Some of it belongs to eternity.

Alfred C. Nielsen.



## OUR CHURCH

**Junction City, Oregon**—Pastor Harold E. Olsen was installed as the new pastor of the Junction City Lutheran Church Sunday, March 1st. The Rev. Holger M. Andersen of Wilbur, Wash., District President, officiated. Approximately 200 people attended the services. A potluck dinner and fellowship hour followed the service. An evening meeting was held where Rev. Andersen lectured on the topic, "In What Can I Feel Secure."

**Ringsted, Iowa**—A "Nursery room" is in the making in the church. A loud-speaker is being installed so mothers who may have to take their babies to the nursery room can still hear the service in the church.

**Racine, Wis.**—A new altar cloth, a copy of an historic altar cloth in Denmark, has been donated to the Bethania Church by two ladies in Copenhagen, nieces of the Engelbreths in Racine.

**District VIII** will meet for the annual meeting during the month of May in the Watsonville, Calif., church. Definite dates and program will soon be announced.

**District IX** will have a Work Shop in the St. John's Lutheran Church in Seattle on Sunday, April 19th, to which the church councils from the various congregations of the district are invited. Rev. Howard Christensen, Director of Religious Education at Grand View College will be the guest speaker and the leader of the program.

**Danewang, Texas**—Rev. Thorvald Hansen of Oak Hill, Iowa, was the guest speaker in the Danewang church on Sunday, February 15th.

**Tacoma, Wash.**—Rev. Aage Moller of Solvang, Calif., was guest speaker in the Tacoma church on Tuesday evening, February 15th.

**Minneapolis, Minn.**—The annual Fish Dinner was served in the St. Peder's Lutheran Church dining room Friday evening, March 13th. Mr. Jacob Stefferud, manager of the Norwegian American SS Line, showed films from the Scandinavian countries.

**Rev. Viggo M. Hansen**, Our Savior's Lutheran Church, Bridgeport, Conn., was the guest speaker on the regular Morning Devotion period of the WNAB Radio Station, Bridgeport, during the three days, March 17-18-19.

**Chaplain Verner Hansen** is, according to reports we have, back in the U. S. A. again. We welcome him back. Undoubtedly he is in need of a well deserved rest.

**Des Moines, Iowa**—Increased activity by the members of the Luther Memorial Church due to the forthcoming synodical convention, is evident from various reports in the monthly "Messenger." Chairmen of the various com-

mittees have been appointed, and these members will form the main committee and will in turn appoint their fellow-workers. A remodeling job in the church kitchen is also underway. The men of the church are doing the work.

**The First Lutheran Church of Montcalm County, Greenville, Mich.**, has for some time been working on a reorganization plan. The following plan has now been adopted: 1) Greenville (Trinity Parish) and South Sidney (Dannebrog Parish) have voted to go together and call a minister. (Under this decision, each parish will remain separate and independent, and therefore each parish will pay its pro-rated share of the Pastor's salary from its independent treasury.) 2) North Sidney (St. John's Parish) and Big Settlement (Little Denmark Parish) have voted to form a single congregation consisting of these two parishes. 3) Trufant (Betnany Parish) has voted to organize and maintain itself as an independent congregation. Rev. Peter Thomsen is the pastor and is at present serving all five parishes.

**Granly, Miss.**—Pastor V. S. Jensen is now serving the Granly congregation for a period of three months preparing a confirmation class of six boys and girls. He conducts worship services every Sunday morning.

During the past two years a group of young men from Denmark have been in training in the field of Radar at the Keesler Army Field near Biloxi, Miss. Quite a number of these young Danish men have been coming out to the Granly homes and for the various church services and other gatherings held at Granly. Recently a group had been graduated and were ready to return to Denmark. On Sunday evening, March 1st a farewell party was held for them in the Granly Parish Hall. Our correspondent writes: "The place was profusely decorated with azaleas and camellias. The table decorations were red candles and red and white camellias. After a sandwich supper there was a program of talks and music. Axel Petersen was the toastmaster and Rev. V. S. Jensen and Andrew Christensen spoke. Cpl. S. E. Engdorf spoke on behalf of the young Danish men and presented the Granly people with a lovely sterling silver vase for the altar. Cpl. J. Christmas-Møller sang a solo and a group of the Danish guests sang two Danish songs. Then the tables were moved and Mrs. Ellen Christensen led in a period of recreation, the grand march, folk and square dancing. About 75 people were present and it was a nice party."

**Rev. A. P. Nielsen**, a former Congregational Pastor, of Escatawapa, Miss., died January 23rd and funeral services were held at the Granly church on Saturday, January 24th with burial in the Granly cemetery. Rev. Warring of Escatawapa conducted the service.

Pastor Nielsen was born in Sjælland, Denmark January 12, 1868. He came

to U. S. A. about 1885 and was married to Miss Kristine Larsen of Clinton, Iowa. He prepared himself for the ministry and began his work in Michigan and served several rural churches of Congregational Church. He retired and moved to Mississippi about 1935 and built a small home in Escatawapa, a small town not far from the Granly colony, and he soon found fellowship with the Danish people here and he and his wife became members of the Granly congregation. His wife died in 1939 and is buried in the Granly cemetery. Pastor Nielsen was nearly always present when visiting pastors came to serve the congregation. And upon the wishes of the congregation, he frequently conducted a service. His hobby was photography and during his latter years, he became more and more interested in the life philosophy of N. F. S. Grundtvig, and made a study of same. He had no relatives in this country. Blessed be his memory.

**Correction**—In the February 20th issue of L. T. on page 5 the line found right under the "Luther Memorial Church" picture should be at the very top of the column. This line has accidentally dropped out of place.

In the March 5 issue front page, the mistake has crept in to give Dr. Ernest D. Nielsen another name, Dr. Erling—. And on page 2 the second paragraph is a repetition of the paragraph just concluded. Our print-shop apologizes for these errors made in a last minute attempt to make use of another picture on the front than the first one planned.

—Editor.

## Remember Pastors Institute

All the main features of Pastors Institute have now been set. We cannot announce the details of the program, as there are a few minor arrangements yet to be made, but we can give you the important information.

The dates are: April 14, 2 p. m., to April 16, midafternoon.

The main speakers are: Calvin Schnucker of Duquesne University and Martin Heineken of the Lutheran Seminary at Philadelphia. Dr. Schnucker will speak about the practical problems of building a congregation. His titles will be announced later. Dr. Heineken will speak about the following:

"Do We Need a New Confession."

"The Relation Between Philosophy and Theology."

"The Relation Between Word and Sacrament."

Dr. Schnucker will be with us Tuesday and Wednesday and Dr. Heineken's time is Wednesday evening and Thursday.

Rev. Verner Hansen, recently returned from Korea, has also promised to speak, as has Rev. Alfred Jensen.

The Seminary faculty will, as usual, also participate in the program.

Be sure to send in your reservation, if you want a place to stay.

J. Knudsen.





"Dr. Luther, will you or will you not recant?" asks the Chamberlain at the Diet of Worms. A set in AFIFA studios.

### Martin Luther Movie

MARTIN LUTHER, the feature length movie of the life of the great reformer, will be shown in commercial theatres, it was decided at a recent meeting in New York. There will be test runs in Cleveland, O., Chapel Hill, N. C., and Portland, Me., sometime in March. After that there will be a premiere showing in New York City. Planned for more than two years the picture was filmed in Germany last summer taking 56 days of actual shooting of the film.

Lutheran groups associated in the project that cost \$400,000 are the National Lutheran Council, United

Lutheran Church, Lutheran Church—Missouri Synod, Evangelical Lutheran Church, American Lutheran Church and the Augustana Lutheran Church. It is a factual and a dramatic film that "pulls no punches." Great care was taken to have it historically accurate.

Lutherans who wish to see MARTIN LUTHER in their communities can help by going to theatre owners and managers and asking for it. This sort of demand will bring it to your commercial theatre in the opinion of Louis DeFochemont, producer.

### Junction City, Oregon

Oregon weather was at its best on Thursday, February 26, the morning on which Rev. and Mrs. Harold Olsen and little son, Carl arrived in Junction City to take over their new pastorate. This was quite a pleasant change from the snow and cold they had left in Marinette-Menominee. There was still a faint odor of paint in the parsonage, for we had had several rooms painted. The cupboards and refrigerator were well stocked, for we had already had a pantry shower for them.

Following the installation service on Sunday, March 1, at which Rev. Holger Anderson, Wilbur, Washington, officiated, a potluck dinner was served in the Parish Hall by the Ladies' Aid. There were so many people present that the tables had to be set twice. For those who could remain, the afternoon was spent in visiting with the new Pastor and his family and with Rev. Andersen.

We met again in the evening for a lecture by Rev. Andersen, President of the 9th District. He brought us greetings at this time from the Seattle, Tacoma, and Wilbur congregations on this momentous occasion. We concluded the day's activities with coffee and singing from the World of Song.

Rev. and Mrs. Hasle, who have served us for the past seven years, are now retired from the ministry and have re-

cently completed a new home in Junction City. On February 11 they were honored with a housewarming and "pound party" by members of the congregation.

Mrs. Neil T. Gribbskov.

### The Annual Meeting Of The Santal Mission

The Nineteenth Annual Meeting of the Santal Mission Association will be held, God willing, May 15-17 in Danebod Lutheran Church, Tyler, Minnesota, the Reverend Enok Mortensen, Pastor. The opening service will be held Friday evening at 8:00 o'clock.

At the business session on Saturday, we shall take care of the regular business that may come before the house. Election of Board members will take place to fill the vacancies created by the expiration of the term of the following members: Dr. Silas C. Andersen, Rev. O. Gornitzka, Rev. E. E. Hansen, Rev. Nils Klungtvedt and Dr. John Stensvaag.

Pray for the Annual Meeting. Plan to attend. All who desire lodging should notify the local pastor, Enok Mortensen, Tyler, Minnesota, well in advance. A hearty welcome to all!

O. Gornitzka, President  
Marius C. Dixen, Secretary.

### Greetings From "Valborgsminde"

Des Moines, Iowa, February 1953

Valborgsminde has practically been filled throughout the year. Most of the time, all rooms, except one tiny room on second floor, and the two attic rooms, have been occupied. The attic rooms, which were undesirable because of the many steps and the unbearable heat in the summer, will be easily accessible with the completion of the elevator. The elevator should be in use by the end of March this year. The attic will also be insulated and one additional room and bathrooms are now under construction. Our sincere thanks to all who have contributed to the elevator project.

The laundry is now well equipped with washer, spin dryer and dryer.

Mr. B. P. Christensen helped us to purchase a loudspeaker at cost for the Home. Thanks to Mr. Christensen and to those who sent gifts for that purpose. This addition is appreciated by the residents who are unable to go to Luther Memorial Church for their Sunday services because now they can stay in the living room of the Home and still be part of the congregation gathering in the church.

The living room features a television set thanks to the heirs of Mr. Jens A. Jensen. He passed away during the year. Mr. Jensen also made the Home his beneficiary to a \$500.00 insurance policy. This amount has been added to our Endowment Fund.

We have received many gifts of money and goods, during the year. The following have not been acknowledged before in Lutheran Tidings. Our sincere thanks to all our friends.

#### For the Elevator Fund:

Miss Anna Marie Nielsen, Cedar Falls, bequest	\$12,936.52
Mrs. Marie Knudsen, Des Moines, Iowa	200.00
Women's Mission Society	10.02
Dr. and Mrs. J. W. Maucker, Cedar Falls, Iowa	4.00
Miss R. J. Andersen	3.00
Mrs. Mary Shope, Des Moines, Iowa	10.00
Mr. Hermann Brown, Des Moines, Iowa	250.00
Mr. and Mrs. Ed Mortensen, in memory of Mrs. A. Nielsen	2.00
Mr. and Mrs. Fred Johnsen, Mr. and Mrs. Stucke, Ashley, Minn. and Mr. and Mrs. Helsebeck, Minneapolis, Minn.	6.00
Mr. and Mrs. Richard Schmidt and Mr. and Mrs. Lester Johnsen, in memory of Trine Pond	5.00
In memory of Mrs. H. C. Strandskov from friends	33.10
In memory of Mr. Chris Hansen, Gayville, S. D. from	



Mr. and Mrs. Ed. Mortensen	2.00
	\$13,461.64
<b>Gifts for the Operating Fund, and for Christmas:</b>	
Miss Ida Christensen, Cedar Falls, Iowa	\$ 5.00
Mr. and Mrs. Pors and Mr. and Mrs. Schultz, Salinas, Calif.	25.00
From Congregations and Friends through Synod Treasurer	80.00
Danish L. A., Askov, Minn.	10.00
Bethlehem Lutheran Church Women, Cedar Falls, Iowa	10.00
Nain Ladies' Aid, Newell, Iowa	10.00
Fredsville, Lutheran Guild	10.00
St. John's English Ladies' Aid, Ringsted, Iowa	15.00
Danish Ladies' Aid, Tyler, Minn.	10.00
Marquette Danish Ladies' Aid, Marquette, Nebr.	10.00
D. B. S. No. 15, Des Moines, Iowa	5.00
H. P. Nelsen, Soldiers Home, Wadsworth, Kansas	50.00
T. G. Jensen, Kimballton, Iowa	25.00
Bethany Ladies' Aid, Ringsted, Iowa	10.00
S. A. L.	50.00
Friendship Circle Ladies' Aid, Kimballton, Iowa	5.00
In memory of Mrs. Martha Andersen, Mr. Hans Johnsen, Dike, Iowa	9.00
	\$339.00

**For the Loudspeaker:**

In memory of Mr. Christensen from Mrs. M. Christensen, Des Moines, Iowa	\$ 30.00
Oak Hill Ladies' Aid	5.00
Ida Christensen, Cedar Falls, Iowa	10.00
St. John's Ladies' Aid, Exira, Iowa	10.00
Miss Anna Rasmussen, Des Moines, Iowa	1.00
	\$ 56.00

**Additional Donations:**

Mrs. Skow—silver, 7 forks, 9 knives, 19 teaspoons, 3 odd forks, 1 butterknife, 4 tablespoons, 1 gravy ladle, 2 berry-spoons, 2 quilts, 2 wool blankets, 2 cut glass vases.	
Mrs. Karen Sorensen, Cedar Falls, Iowa—41 quarts fruit.	
Ernest Jepsen, Cedar Falls—Fresh fruit and vegetables.	
Dagmar Nielsen, Kimballton—3½ quarts canned fruit.	
Mrs. Aug. Sorensen, Ringsted—3 chickens, 2 pounds butter.	
Mrs. Kaadt, Wyandotte, Mich.—Birth-day cake.	
Ida Christensen, Agnes Holst—\$5 for ice cream.	
Junction City, Oregon Ladies' Aid—One quilt.	
Muskegon, Mich. Ladies' Aid—Two quilts.	
Cedar Falls Ladies' Aid—Two quilts, four pair pillow cases, six doilies, Christmas favors for all residents at home.	
Waterloo, Iowa Ladies' Aid—Many	

dozen Christmas cookies, candy, fruit cake, and fresh fruit.  
 Mrs. Kaadt—Christmas cake.  
 Mrs. H. V. Smith, Des Moines—Gifts for all residents at Christmas.  
 Mrs. Lindahl, Des Moines—Christmas cookies.  
 Union Park Christian Church, Des Moines—36 glasses jelly.  
 Mrs. S. Stage, Dike—One box canned fruit.  
 H. P. Jorgensen, Des Moines, Iowa—10 flats plants, vegetables and fruit.  
 Ida Christensen, Agnes Holst, Julia Martinusen—Poinsettia plant.  
 Luther Memorial Ladies' Aid, Des Moines—Floor lamp.  
 Mrs. Hans Mouritsen, Ringsted—Vegetables.  
 Theodore Christiansen, Ringsted—Vegetables.  
 Marian Swanson, G. V. C.—Christmas favors for all.  
 Highland Park Garden Club—Christmas wreath.  
 Askov Garden Club—Christmas wreath.  
 Cedar Falls Ladies' Aid—One box jelly.  
 Henry Berg, Chicago—Three hams.

Sincere thanks and greetings from  
 "Valborgsminde."

Theo. J. Ellgaard, Pres.

## Acknowledgement Of Receipts From The Synod Treasurer

**FOR THE MONTH OF FEBRUARY 1953****Toward the Budget:**

Congregations:	
Detroit, Mich.	\$ 30.00
Withee, Wis.	150.00
Brooklyn, N. Y. (1952)	308.75
St. Stephen's, Chicago, Ill.	150.00
Trinity, Chicago, Ill.	200.00
Omaha, Nebr.	200.00
Muskegon, Mich.	200.00
Perth Amboy, N. J.	600.00
Manistee, Mich.	35.00
Flaxton, N. D.	70.00

**Home Mission:**

In memory of Rev. C. C. Rasmussen, friends in Viborg, S. D.	10.00
Willing Workers, Dwight, Ill.	43.75

**Annual Reports** 10.00**Lutheran Tidings:**

Laura Sondergaard, Dwight, Ill.	2.00
Peter Beier, Dwight, Ill.	2.00

**Pension Fund:**

Congregations:	
Byram, Conn.	31.00
Grayling, Mich.	13.00
Mrs. F. Stottrup, Chicago, Ill.	10.00
Mrs. L. E. Showalter, St. Stephen's, Chicago, Ill.	10.00

Mrs. Bertha Christopher, Beverly Hills, Calif.	100.00
Ladies' Aid, Volmer, Mont.	15.00

**Pastors' Dues:**

Rev. Robert C. Schmidt	25.00
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**Grand View College:**

Mrs. Sophie Nyholm, St. Stephen's, Chicago	2.00
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**Chicago Children's Home:**

Nathanael Sunday School, Reserve, Mont.	15.00
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**President's Travel:**

Congregation:	
Trinity, Chicago, Ill.	15.00
Previously acknowledged	1,987.26

Total to date	\$4,234.76
Cedarloo Home Mission should have been entered under Budget on last report	45.00

Total to budget	\$4,279.76
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**Lutheran World Action and Relief:**

Mrs. Caroline Holst, Newell, Iowa	\$ 5.00
A Friend in South Dakota	800.00
In memory of Rev. C. C. Rasmussen, friends in Viborg, S. D.	10.00
Congregations:	
Brooklyn, N. Y.	13.00
St. Stephen's, Chicago	1.00
Flaxton, N. D.	20.00
Previously acknowledged	34.00
	\$883.00

**Church Extension:**

Mrs. Katrine Jensen, Brookings, S. D.	\$ 25.00
Nathanael Sunday School, Reserve, Mont.	20.00
Respectfully submitted, The Danish Evangelical Lutheran Church of America, Charles Lauritzen, Treas.	

**Santal Mission****Contributions for February, 1953.****For General Budget:**

Christine Larsen, Solvang, Calif.	\$ 2.00
Christian Madsen, Solvang, Calif.	5.00
Juhl Ladies' Aid, Marlette, Mich.	25.00
St. John's L. Aid, Mission Meeting, Hampton, Iowa	8.40
West Denmark Ladies' Aid, Luck, Wis.	7.08
Charles V. Mammen, Youngstown, Ohio	7.00
A Friend in South Dakota	600.00
Kronborg S. S., Marquette, Nebr.	18.24
Mrs. Laura Sondergaard, Dwight, Ill.	5.00
Nathanael S. S., Dagmar, Mont.	20.00
In memory of Laurberg Petersen, Easton, Calif., by Trine Olsen	4.00
In memory of Mrs. Anna Andersen, Clearwater, Fla., Mrs. Kirstine Petersen	10.00
In memory of Mrs. Axel Thomsen, Marinette, Wis., Margrethe Thomsen	10.00
In memory of Mrs. Jens G. Jen-	



sen, Hampton, Iowa, Relatives and friends -----	22.00
In memory of Baby Shaw, Moorhead, Iowa, Ingemann's Lutheran L. Aid -----	5.00
In memory of Karen Knudsen, Denmark, Nanna and Ragnhild Strandskov -----	2.00
In memory of Erling Miller, Hampton, Iowa, Thora, Nanna and Ragnhild Strandskov, Chicago, Ill. -----	3.00
Friends, Latimer, Iowa -----	3.00
Friends, Coulter, Iowa -----	27.50
Friends, Hampton, Iowa -----	15.00
Friends, Fredsville, Iowa -----	5.00
Friends, Cedar Falls, Iowa -----	4.00
Friends, Liberty, Mo. -----	3.00
Friends, Newell, Iowa -----	2.00
Cousins -----	10.00
Aunt, Uncle, and cousins, Sioux Falls, S. D. -----	12.00
Relatives, Spencer, Iowa -----	2.00
Relatives, Withee, Wis. -----	10.00
St. John's Y. P. Society, Hampton, Iowa -----	5.00
Franklin County Rural Youth, Hampton, Iowa -----	10.00
Rev. Alfred Jensen, Des Moines, Iowa -----	5.00
Solveig and Halvor Egede, Hampton, Iowa -----	5.00
In memory of Mrs. Jens G. Jensen, Hampton, Iowa, by Rev. Hans Juhls -----	1.00
<b>For Children:</b>	
St. Peter's Dan. L. Aid, Dwight, Ill. -----	25.00
D. Evangeline Mac Rae, Saginaw, Mich. -----	5.00
<b>For Muriel Nielsen's Work:</b>	
Mrs. Ellen Olesen, Hartford, Conn. -----	2.00
Total for February -----	905.22

Total since January 1st --\$1,966.30  
Acknowledged with sincere thanks,

Dagmar Miller,  
1517 Guthrie Ave.,  
Des Moines, Iowa.

As the Harold Riber and Ole Bjerkestrand families are sailing toward us and their homes, may we uphold them through prayer for journeying mercies. God strengthen them to be a very real blessing among us.

D. M.

Have we all read the splendid new book, "All Hearts" by Mrs. Ludvigsen?

## NEWS BRIEFS

### SECOND LUTHERAN SERVICE CENTER OPENED AT ANCHORAGE, ALASKA

Washington, D. C.—(NLC)—The second Lutheran Service Center for military personnel in and around Anchorage, Alaska, was opened on November 15, in the parlors of Anchorage Central Lutheran Church, one of the Evangelical Lutheran Church's eight congregations in Alaska.

The dedication of the new center, scheduled to be open afternoons and evenings except Mondays and Thursdays, was announced here by the Lutheran Service Commission, cooperative agency of the National Lutheran Council and the Lutheran Church-Missouri Synod.

### LUTHERAN WORLD RELIEF SETS SPRING APPEAL FOR APRIL 19-26

New York—(NLC)—Lutheran World Relief's annual nation-wide Spring Clothing Appeal will be held April 19 to 26, it was announced here by Bernard A. Confer, administrative secretary of the agency.

In a letter sent to pastors of the 10,000 congregations affiliated with the eight church bodies cooperating in the National Lutheran Council, he urged every congregation to conduct its clothing drive in the spring and to join in the nation-wide drive.

"Let us go forward together clothing the naked, bringing hope to the despairing, and demonstrating anew our love for the compassionate Christ," he said.

Mr. Confer pointed out that the Lutherans of America gathered two million pounds of clothing last Thanksgiving, bringing the total receipts at LWR warehouses in 1952 to more than 3,300,000 pounds, or enough to reach an estimated 1.5 million needy people in Europe and Asia.

But, he added, there is constant need for clothing in Arab refugee camps, among the new refugees coming into West Berlin, and in war-wrecked Korea.

Mr. Confer also quoted a statement by Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, who emphasized that "the needs in the Middle East, in Korea, and along

## SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,  
1232 Pennsylvania Ave.,  
Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen,  
222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl,  
30 W. Minnehaha Parkway  
Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,  
1104 Boyd Street  
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,  
Ringsted, Iowa.

TRUSTEE: Viggo Nielsen,  
190 Jewett Ave., Bridgeport 6, Conn.

the Iron Curtain in Europe are compelling to the Christian."

"The large shipments of clothing from LWR are reaching people intensely in need and are ameliorating suffering body and spirit," said Dr. Lund-Quist, who recently returned from the Middle East where he saw "many of the Arab refugees living in wretched poverty in their caves and patched tents."

## The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter.

Lutheran Tidings,  
Kimballton, Iowa.

FOR SALE—Farmers supply store, offering most items a farmer needs: machinery, feeds, seeds, custom work grinding and cleaning, equipment, etc. Age and health compels sale. Good farming community. Good soil. Five Lutheran synods represented in and around Centuria, on Fed. Highway 65 miles N. E. from Twin Cities. Stock cash, balance financed. Immediate possession. F. Clarey Nielsen, Centuria, Wis.

WANTED — Shoemaker. Former had more work than he could care for. Shop can be rented, also some machinery. Large territory to draw from. Contact F. Clarey Nielsen, Centuria, Wis.

## Wanted

Wanted a cook for "Valborgsminde," the Danish Old People's Home in Des Moines, Iowa. If interested, please write to

REV. SVEND KJAER,  
1101 Grand View Ave.,  
Des Moines, Iowa.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Astor, Minn.

March 20, 1953

I am a member of the congregation at -----

Name -----

City -----

State -----

New Address -----

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2.