

Lutheran Tidings

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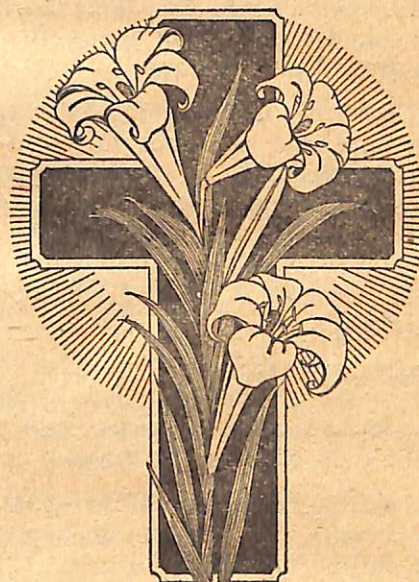
No. 17



Sing, soul of mine, this day of days.
The Lord is risen.
Toward the sunrising set thy face.
The Lord is risen.
Behold he giveth strength and grace;
For darkness light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O Soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

—Author Unknown.



The Easter Miracle

When we read the beautiful Easter story of old, we are reminded of lovingkindness. I am first referring to the faithful women, as they went their way in early morning with sweet spices to anoint the body of their beloved Lord in the sepulchre.

But lovingkindness is found in all its fullness only in the risen Lord himself, the "unsearchable riches of Christ." And therefore we must look to him in order to find it.

The keynote in the wonderful Easter story may be expressed in few words: "He is arisen! He lives!" Was there ever before such a message on earth? We notice how tenderly he cared for them all. Behold, how he turns to Mary Magdalene in her grief: "Woman, why weepest thou? Whom seekest thou?" Turning to Peter he said: "Simon, son of Jonas, lovest thou me? Then feed my lambs." To Thomas, lost in his scepticism, Jesus said: "Reach hither thy finger and behold my hand."

The anxiety and disappointment of the disciples was turned into assurance and boldness to such a degree, that they rose up to bear witness of the resurrection of Jesus. This they continued to do, and thus the gospel has continued to be sounded ever since.

How I love to read that "sweet story of old" in all its details—about the angel's marvelous message: "Why seek ye the living among the dead? He is not there but risen, remember how he spake unto

you when he was yet in Galilee;"—how they were commissioned to bring a hearty greeting to the sorrowful Peter. And who would not wish to bring such a greeting. We read, how Peter and John ran to the sepulchre and the influence it had upon them, what they saw there, one wondered, the other believed—and then the evening with Christ and his greeting: "Peace be unto you!" No wonder that the disciples were glad when they saw Jesus.

And then at the same time I read this story, there is a whispering voice within me that tells me: This is not all; there is something more, and that of great importance to us. Not only did Jesus at that time come to his friends and helped them in every way with their trials and tribulations, but we also have a living Savior to whom we may bring everything in prayer, and be assured of that he is able to help us.

Therefore we urge people to come to him. He did not only call Mary Magdalene and Peter by name and thereby turn their anguish into joy; but he has called us by name at the Baptismal font and he does that again and again through our life.

"My soul why shouldst thou grieve and pine!
The peace and joy of heaven are thine.
The Lord arose with might supernal,
And thou art heir to life eternal.
O blessed Easter morning, shower
On us thy power!"

P. Rasmussen.

"Let Thy Love Overflow!"

By James A. Ryberg

NLC News Bureau Staff Writer

West Berlin today is flooded by fear-driven, freedom-seeking East Germans—a tragic stream of humanity now exceeding 385,000 refugees and rising rapidly at a rate of up to 5,000 per day early in March.

At least one out of every five West Berliners is a recent refugee, and four out of every five refugees are Lutherans from East Germany.

Already staggering under overwhelming refugee problems, the Lutheran churches in West Germany have accepted responsibility to aid this growing group of desperate fugitives from Communism. Since eighty per cent of all East Germans belong to the Lutheran Church, provision of physical and spiritual aid in the Berlin situation becomes a task of enormous magnitude and significance.

The strategic importance of aid from U. S. Lutherans to refugees in Berlin, today partially sheltered in 86 inadequate refugee camps, cannot be overestimated in the light of facts like these:

Lutherans among refugees in West Berlin are equivalent to seventy per cent of the baptized membership of the entire Augustana Lutheran Church!

Comparisons like these are startling but true. And this is no temporary emergency that may disappear overnight. West Berlin officials have figured out that, even if the refugee flow stopped tomorrow, it would take the city a full year to straighten out the situation.

This refugee problem points up a challenge which confronts not only U. S. Lutherans, but the world Lutheran fellowship as well. The need is there—a need that calls for a special outpouring of compassionate love and prayers, translated into action by an increased tempo of sharing, through gifts of both cash and goods.

The first place the refugees turn for aid is the Church, and rightly so. They should, and do, expect that Christians, striving to remain faithful to their Master's instruction, will provide refugees with clothing, food, medicines, aid in finding housing and jobs, emigration advice, and spiritual counsel.

Most popular among church-operated aid stations for refugees in West Berlin are the Bahnhofsmmissionen, barrack centers which the Church has set up at railroad stations to provide emergency overnight sleep-

ing facilities, meals, clothing, child care, and a whole gamut of personal services rendered in the name of Jesus Christ.

On the night of last February 2nd, the Franklin Street Bahnhofsmmission, with a normal sleeping capacity of 50, sheltered 342 refugees—seven times the usual number! The Zoo station mission slept 85 refugees in space for 13, and the Wannsee mission, normally offering beds for 75 persons, reported that 180 refugees had spent the night there.

Staffed by consecrated Lutheran deaconesses and church women, the Bahnhofsmmissionen, nine throughout West Berlin are the front-line Christian witness to the refugees. They offer such needed essentials as a hot shower, someone to look after small children while parents stand in line to seek recognition and other refugee rights, personal counselling, a lounge and materials for letter-writing and reading, Bible-study groups, and devotional services. Twelve full-time counselors are on the job, ready to be of assistance to refugees who need assurance.

Sister Edith, director of the Wannsee mission, a jolly greying woman with a perpetual smile, never asks a refugee which church he comes from, but simply smiles and asks, "How can we help you?"

In one instance, a refugee woman who left East Germany in such haste that she brought only three changes for her small baby received an important morale boost when Sister was able to give her a Lutheran World Relief layette kit.

Another time, the local police precinct sergeant telephoned the Wannsee mission to ask, "Can you help us clothe a naked man?" When Sister Edith heard that the man was a refugee who had swum the Havel River to reach safety, she quickly replied, "Bring him right over!" An LWR suit was found to reclothe the shivering refugee.

The bubbling little deaconess is confident that her little storeroom will never have bare shelves. The room filled with gifts from Christians in the United States, Sweden, Switzerland and other countries, listing such items as clothing, baby food, soups, and emergency medical supplies, Sister Edith proudly points to the little room and says, "The love of the Christian world assembles in our little pantry!"

Early in February, leaders of the World Council of Churches and the Lutheran World Federation prepared an urgent appeal to Christian churches around the globe to redouble their efforts on behalf of the critical refugee problem existing in West Germany (at least 5,000,000 needy, uprooted homeless), and most particularly for the new fugitives entering West Berlin. German churches have issued an emergency request to the National Lutheran Council for refugee needs in Berlin.

Lutherans in this country are urged to support

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Mrs. Christine Marckmann

Mrs. Christine Marckmann, the wife of Pastor Svend Marckmann, Pasadena, California died suddenly on Tuesday, March 10th, from a heart attack. She had reached the age of 71 years. Funeral services were held on Monday, March 16th in the St. Ansgar's Church in Pasadena, where Pastor and Mrs. Marckmann have served through many years. Pastor Marckmann conducted the service, and our correspondent writes: "Pastor Marckmann was in charge of the service; it was simple but dignified. He spoke well."

Mrs. Marckmann had been active to the very last in her home and as a pastor's wife. She had taught in the Sunday school to the very last. And on the day of her passing, she was taking care of her grandchildren.

She leaves to mourn her husband, Pastor Svend Marckmann, three children, Otto, Elizabeth and Margrethe; a son, Carl, was killed during World War II.

Mrs. Marckmann was born October 29, 1881 in Indianapolis, Indiana. She was married to Pastor Svend Marckmann June 28, 1910. They moved to California in 1919. Pastor Marckmann lives at 112 So. Grand Oaks, Pasadena, California.

A correspondent in "Bien" writes: Mrs. Marckmann is no longer with us; her smile and hearty handshake will no longer spread the joy we always met in her presence. And although we are bowed in sorrow because of her passing, we shall always cherish the memories of one who shared richly with everyone. She was a kind and loving personality."

this plea, and to respond by contributing even more generously to Lutheran World Action and Lutheran World Relief. Merely reaching this year's goal of \$2,600,000 will not be enough, because needs included are already allocated. The refugee influx in Berlin demands a response far in excess of 1953 minimum LWA goals.

To meet immediate emergencies in West Berlin, vast quantities of clothing, bedding, shoes, medicine and food rations must be provided. U. S. Lutherans can respond to this challenge by supporting the Spring Clothing Appeal of Lutheran World Relief, slated for April 19-26. Refugees entering West Berlin wear only the clothing on their backs, carrying no luggage, to avoid suspicion by East German guards.

LWR clothing, pouring into West Germany, as a result of last Fall's tremendous response to appeals made to U. S. Lutherans, is proving decisive in relieving immediate needs during the present Berlin crisis.

Once they have been flown from Berlin to West Germany, refugees need help in new life adjustment, referrals to housing projects and revolving loan funds



Mrs. Lee Lund

The Nain Lutheran Congregation at Newell, Iowa, is mourning the sudden passing of Mrs. Lee Lund on Feb. 18, 1953.

The quiet goodness, the inexhaustible patience and the loving kindness of this Christian woman was, as had been remarked at her golden wedding, Feb. 26, 1952 and as Rev. R. Jespersen said at her funeral, an inspiration to all who knew her. She did indeed follow the exhortation of Christ when he said to his disciples: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

A close neighbor and a good friend of Mrs. Lund's for more than 40 years interpreted her outstanding quality of goodness in this way:

"I love to think her like a blessed candle,
Burning through life's long night.
Quietly useful, simple, gentle, tender
And always giving light.
Not ever dazzling yet a light reflecting
Sweetly in softened faces,
A restful radiance like the lights that are
In Holy places."

Her faithful presence at the various church activities will be sorely missed.

May Aroe lived her earliest years at Alton, Iowa where she was born on April 15, 1880. After living at Alameda, California, with her parents for a year she moved to Newell, Iowa where she grew to womanhood. After teaching in rural schools of the community for several years she was married to Lee Lund on Feb. 26, 1902. She died in the farm home in which she had lived even previous to her marriage.

She is survived by her husband, Lee, daughter Mildred, (Mrs. Viggo Christensen, Brush, Colorado), Annetta of Newell and son Wilbert of Chicago, five grandchildren and a brother, Chris Aroe of Chicago.

A Friend.

to start life over again. Lutheran World Action is the channel through which we give such aid.

Similarly, LWA supports emigration aid through the Lutheran World Federation's Service to Refugees, offering registration and aid in the screening process. LWF-SR hopes to resettle at least 20,000 refugees overseas during 1953.

And last, but certainly not least, an adequate spiritual ministry is needed to counsel persons who are waning in hope and desperate in prayer for aid. In this also Lutheran World Action will provide both materials and support for front-line church workers, so that the witness of the Gospel may be strengthened and the Cross held high before the hearts and eyes of the world.

Chaim Weizmann — The Grand Old Man Of Israel

By Nanna Goodhope

In Israel we are realists, that is why we believe in miracles.—Chaim Weizmann.

Dr. Chaim Weizmann, the first president of the Israeli republic, died at his home in Rehovoth, near Tel Aviv, on November 9th, 1952, after a long and fruitful life. It is said of him that he more than any other person was responsible for the establishment of the State of Israel. Since his early youth, the return of the Jews to their homeland after an exile of almost two thousand years, had been his dream and the consuming passion of his life. Even when the road was rugged and the goal seemed impossible to the wisest of men, he retained his vision and unfaltering faith in the promise given his ancestors in the Book of Genesis: "Unto thy seed will I give this land."

How his dream was to be fulfilled he did not know; for he did not want his people to conquer the land by force of violence. "We must be prepared to defend ourselves," he said, "but we must not use violence as an instrument of national policy. If we acquire even a square inch of soil by violence, we would be violating the central precept of our faith. And of what use will it be to establish the Land of Palestine, if by doing so we lose our own souls." To him Zionism was not merely a striving for individual freedom and opportunity. It was an ideal based on the religious conviction of a people, reaching beyond the individual to the group, and into eternity.

Chaim, like other Jews of his time, was faced with the problem of homelessness from the moment of his birth. He was born in the village of Motele, near Pinsk, in Russia, on November 27th, 1874. This was one of a number of villages located in a poor, marshy part of Russia, to which the Jews had been exiled by the Tsars. Here they lived a life isolated from the Russian peasants. And they were not allowed to leave the restricted area without a pass. There were very few schools or other opportunities for development of themselves and their culture. And persecution of one type or another was a constant threat to their life and property.

Chaim was the third in a family of fifteen children. His father was a timber merchant of modest means. Yet he somehow managed to send nine of his fifteen children, not only through preparatory school, but also through the university. Chaim prepared himself for a career in science at Darmstadt and Berlin. He received his doctorate in science in 1900, and immediately thereafter became an instructor in chemistry at the University of Geneva. After serving there four years, he moved on to the University of Manchester, England, where he had a distinguished career as research worker and teacher. He married here and became, outwardly at least, a good Englishman.

He contributed much to the field of chemistry, first of all in the discovery of ingredients which were used to make synthetic rubber in World War I, and

in various chemicals extracted from potatoes and corn, in the making of gunpowder in World War II. Thus his help to the Allied cause in both wars was of inestimable value.

But aside from this he was constantly preoccupied with the cause of Zionism, which had, as stated before, possessed him since early childhood. It had become an innate obsession with him, inherited through his devout parents' faith in the teachings of the ancient Hebrew scriptures. He remembered the earnestness and zeal with which they read the words of the 137th Psalm: "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." And he thought of how each year, as they together with their friends observed the Passover, would greet each other with the question, "Next year in Palestine?" as they looked intently into each other's tear-filled eyes.

With this in mind, as he witnessed the persecution of his people and the threat of greater excesses, he felt that their endurance was approaching its climax. For, if by a miracle some were spared annihilation by death, there was danger of assimilation with other cultures, in which case the Jewish culture and tradition would be lost for all time. The ancient Hebrew language was already being replaced by Yiddish—a mixture of Hebrew and German. He was certain that the time had come for action.

Although Zionism had been the dream of the Jewish people for hundreds of years, a dream that some day they would return from exile to the land of their ancestors, it had been a dream of little significance until 1896, when it leaped into flame with the publication of Theodore Hertzl's pamphlet, "The Jewish State," following which came the first Zionist convention. At the second assembly, Weizmann joined the movement and gave it his full support.

When one reads of the tremendous struggles and difficulties that followed, it is almost unbelievable that a small, unorganized and in many ways diverse people, working together at a project of so little initial promise, were able to come through to victory; for the problems they encountered were almost beyond belief. But they dared to dream and keep working. And thus they prepared the way for thousands upon thousands of refugees, whom they saved from death or a life worse than death.

Today the Jews in Palestine number more than 600,000 souls, most of whom live in modern cities or on reclaimed lands, 95,000 acres of which has been made productive by the toil of their own hands. All who are able to must work. In the new State of Israel there is no leisure class or absentee landlordism. Thus the rugged, long neglected land is fast being transformed into productive fields, rolling forests, orange and olive groves. And through a united effort the people have built there many modern industries,

schools, hospitals, and a great university. Their achievement over a period of forty years is truly miraculous.

It was generally believed that the promise of the Balfour Declaration was Britain's reward to Dr. Weizmann for his service to England and the Allied cause. But in his autobiography, "Trial and Error," he denies it. He said that he wished it had been as simple as that, he might then have been spared the struggle, the many heartaches and uncertainties which preceded the Declaration. But it is quite certain that he was responsible for it. He contacted Balfour as early as 1906, and won his favor and the support of Lloyd George and other British statesmen for the cause of Zionism and a national home for the Jews in their ancient homeland.

Then, after Allenby's conquest of Palestine and England's mandate of the country, it was believed that the way was now clear, that the great hope of the Jews had been achieved. But we know it was not so. Bitter disappointment followed. England had many political axes to grind. The Jews were betrayed. Dr. Weizmann, who was in various ways allied with England's politics, encountered many difficulties and endured much anguish. In his own words, he for many years found himself occupying the place between the anvil of the British Empire and the hammer of the Zionist movement, striving constantly to maintain harmony, understanding and progress.

He obtained paper promises from Britain and from many other countries. He got the paper promise of the Balfour Declaration and the League of Nations' mandate. But in the end it was not the paper promises that brought the dream to fulfillment, for they were all repealed or annulled. The dream grew on the faith, the unimaginable courage and determination of men and women, who over a period of years without any guarantee at all went ahead in a small, persistent way adding acre to acre, laying stone upon stone, to build up the Jewish homeland.

To those who demurred because of hardships and the slowness of progress, who wanted an easier road—a road paved with the promises of others—Dr. Weizmann said: "There is no easy road, no ready-made solution, except the persistent movement in the direction of solution. If there is any other way to build up a nation than by adding acre to acre, laying stone upon stone I do not know about it. The walls of Jericho fell to the sound of shouts and trumpets, but I never heard of a wall being raised by that means."

And thus he proceeded, often through the bitterness and disunion of his own people, to build up the country from wasteland and desert to a productive modern state. All his own scientific knowledge, creative skill and ingenuity went into the process. Near his home in Renoboth he built large modern institutes for the training of young people in scientific research in engineering, agriculture, architecture and industry. And his was a guiding hand in the building and maintenance of the Hebrew University at Jerusalem.

There were, besides other obstacles to the pioneer settlers who strove to build the country up from

within, the menace of terrorist groups from without, against whom they had to protect themselves. For although the Arabs when left alone were friendly toward the Jews, they were constantly being spurred on to do mischief by outsiders who were determined to keep the refugees out.

Finally, in 1948, in the midst of rising terror and all-out war on the part of the Arabs, the British decided to pull out of Palestine and leave the struggling immigrants to their own fate. On the day they left the Jewish State was declared to have come into being. A day later the United States recognized the new Israeli government and the State of Israel. One year later Israel was accepted into the United Nations. And on May 16th, 1948, two days after the recognition of the State of Israel by the United States, Dr. Chaim Weizmann was elected its first President.

There were other great leaders in the Zionist movement, besides Dr. Weizmann, without whose initiative and untiring service and devotion the story of Zionism could not be told, but there is no space here to enlarge upon their accomplishments. Foremost among them were Theodore Hertzl and David Ben Gurion, Israeli's present prime minister, who is now (Feb. 1953) the only one left of the trio.

On the fourth anniversary of the founding of the Israeli republic, the beloved President spoke to his people in these words: "To all citizens of Israel and all members of the House of Israel, on this solemn day I would say to all my brethren. The future of Israel rests on three foundations: brotherly love, constructive effort, and peace near and far."

Six months later, at the age of 78, feeble from age and overwork and almost blind, the grand old man of Israel was dead. He had been given the great privilege of seeing his life-dream come true. Future historians may well use his life as a symbol of the supreme triumph of religious faith.

Son of Man, bearing the cross upon his exhausted and bruised shoulders, climbing the hill of Calvary, I myself have seen him!

Weighted down by the burden, in the road he falls.

Then Simon the father of Rufus,

Hurrying up to the spectacle to gaze upon it

Is pressed into service by the soldiers.

He, the astonished countryman grumbles not a little

As he shoulders and carries forward the unwelcome burden.

Thus desires our Lord Jesus of us, that we, too,

Take our turn in bearing his cross.

For Jesus, after three years of unrelenting struggle,

After uncounted nights of prayer, and in particular,

After the last night of agony in Passion week,

Jesus, the sturdy manual laborer that he is,
has no more strength in him

To carry the cross alone.

Toyohiko Kagawa.

Minor Notes On A Major Task

By Pastor Enok Mortensen,
Danebod Lutheran Church, Tyler, Minn.

V

The question period following many of my lectures was the most interesting part of my assignment. It exposed hidden sources of animosity and laid open minor irritations in the early stages of festering. The questions asked revealed how much humans everywhere need to know and understand one another better, and they guided me in shaping my talks so that my message could achieve its purpose. I began gradually to comprehend the magnitude of my task. Like most Americans I had assumed that people abroad in this enlightened day know everything about us. They don't. And I began to wonder how much we really know about other people.

The most popular question, asked at nearly all sessions, was about the American Negro. It puzzled me at first that people in Denmark where there are practically no Negroes should be concerned about the race question. But that in itself is part of the answer. There, too, of course, half of the folk school teachers have told and retold the story of Booker T. Washington and everyone has read "Uncle Tom's Cabin." Beyond that they know very little about the Negro and the magnitude and intricacy of the whole race problem; and the Communist press has used every opportunity to exaggerate the smallest conflicts and thus to question our democratic way of life.

I readily admitted our shortcomings. We have sinned grievously against the Negro. The problem is not as yet solved but we have faced it and begun to wrestle with it. It is true that since 1926 some 2500 Negroes have been lynched; it is equally true that not one single Negro was lynched in 1952. Segregation is still a part of the American scene but it is on the way out. The brilliant Negro reporter Carl T. Rowan in his recent book "South of Freedom" has some terribly important things to say about discrimination and prejudice, but the dominant note in his book is the quiet, firm conviction that there is "a new South" and that America is well on the way toward realization of its inherent democratic ideals.

Another question frequently asked dealt with the situation in Korea and our whole foreign policy. The Danes find it strange that we hesitate to recognize Communist China while we are on speaking terms with Russia. To most people—and I suppose that is the general attitude in the rest of Europe—the war in Korea is our war, not theirs. I tried to remind them of the existence of an organization called United Nations and the obligations as members of that group. I assured them that most of us Americans would welcome an end to the unfortunate conflict in Korea but admitted that I was aware of no immediate solution.

A problem of even greater magnitude was their own European situation. I could sympathize with their plight. I understand their reluctance to have

a comparatively large army and their fears of having Germany become a strong nation again. Yet, their leaders acknowledge the necessity of building a wall against Communist aggression and they are grateful for the assistance given them through NATO and the United States. But many people wonder anxiously what the eventual outcome of the cold war will be. Denmark, they feel, is a small nation caught between "the devil and the deep blue sea." They fear the East but they are not too fond of being pushed around by the West.

Many people were grateful for the Marshall aid which certainly saved parts of Europe from becoming Communist and which raised economic levels elsewhere; but the gratitude was mixed with the fear that they have sold themselves and the uneasiness that comes from being in debt. There were even those who claimed that they preferred Communist oppression to American dominance; and when I shook my head in bewilderment they hastened to assure me that a "Danish, or a French, brand of Communism would of course be much more civilized than the Russian." This was about the time when the Prague trials were in progress, and I sadly wondered how intelligent and level-headed Danes could have forgotten that the Czechoslovakian people at one time were as cultured and as humane as any people in Europe.

At a luncheon I complimented my host on the excellence of the Danish cheese.

"Do you really like it?" he asked.

"Yes," I said, "It is so much better than ours."

"Then why don't you Americans buy some of it," he said smilingly but with a touch of irritation in the tone of his voice.

The complaint is more than justified. Time and again I had to explain that some of us—even in Minnesota—are ashamed of the infamous Andreason-Thye amendment which makes it virtually impossible for Danish farmers to sell cheese in the United States. Denmark, a small, thrifty nation with few natural resources, imports seven times as much from us as they export to us. We pour millions of dollars into Europe in loans and aid but we make it difficult for them to trade with us, so that they can get along without our aid. There is simply no sense in it; and the sooner we remedy this the better our chances for improving mutual understanding. The Danish people are not paupers. They would rather pay their own way.

I was in Denmark before and during the election and I was amazed at their interest in, and their knowledge of, our affairs. America has gradually come to be the leading nation in the world. What we do has repercussions around the globe. All eyes are upon us. We have the wealth and the power to assume international leadership. May we also grow in understanding and insight and develop the necessary spiritual resources.

Our Women's Work

Editor

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

Easter Thoughts

It is again a troubled world that will celebrate Easter. There is much sorrow, many unanswered questions, and there is insecurity and fear in many homes to-day. Will there be a glad tomorrow?

The little band of Jesus' followers had similar problems over 1900 years ago. They had great need of something to raise their spirits and give them more faith. It was a dark time for the disciples that Friday and Saturday when He in whom they had placed their trust was lost.

Then came Easter morning and Christ arose from the grave. Their Master was back. It took time, much time for some of them to realize the fullness of this day. With the help of the Spirit their faith became strong, for Jesus, their Lord, lived.

Today as we meet in our homes and churches we shall have a part in the Easter experience of that Great Day which gave to the world new hope through the Resurrection and the promise of Life Eternal.

May we during this Easter season feel the joy that comes from being children of God, our Father in heaven, who sent His son to give to His own this soul warming message: "Peace I leave with you, my Peace I give you. Not as the world gives, do I give," and, "Let not your hearts be troubled, neither let them be afraid."

Ida Egede.

Easter Greetings

Dear Friends,

This verse was sent to me many years ago when life seemed very dark. It was in a little gold frame and I was requested to read it every morning. I did so, until the words stood out clearly without having to look at the printed verse. I am sending it to the Page hoping it may be a comfort to someone else.

JUST FOR TODAY

Lord for tomorrow and its needs I do not pray;
Keep me my God from stain of sin just for today
Let me no wrong or idle word unthinking say;
Set thou a seal upon my lips, just for today,
Let me both diligently work and duly pray,
Let me be kind in word and deed just for today,
Let me in season Lord be grave, in season gay,
So for tomorrow and its needs, I do not pray,
But keep me, guide me, love me Lord just for today.

The following paragraph is taken from our church bulletin, March 22, and I would like to send it as my Easter greeting to the readers of the Page.

"The Christian avoids a cluttered life. The Christian learns to simplify his actual needs and desires. To be sure, the possession of things may add to our happiness. If, however, our happiness depends on things alone, it is resting on weak foundations. Some of the most wretched people—are those whose lives are crowded with the goods of life.—It's surprising

the things we can get along without. The necessities of the good life are few. True satisfaction comes not in the accumulation of things but in our detachment from things. Simple values are best to live by. These include love and friendship, a clear conscience, and a peaceful soul. A gentle, kindly spirit is a bigger asset than a big bank account."

Mary Seeley Knudstrup.

Look Forward

The other day I got a note from the editor of our "Women's Page" asking me to write a short article for the next issue, as she was planning a Past-Presidents' Page. I threw her letter on the table with the remark: "Oh no, no, Ellen, not that, not the past. Didn't Nanna Mortensen's article 'Lot's Wife' strike home with you; it certainly did here."

We have been looking backward too much, dwelling too much on past history. We have been so busy keeping up what the pioneers in our church started, so that we have not had much time for pioneering and starting out on new fields ourselves. My husband finally calmed me down by saying that I did not have to write about the past. Ellen Knudsen did not ask for that.

"No," I said, "she did not." But why doesn't she get some of these fine young women in our church instead, who have more forward-looking thoughts, plans and ideas, to fill a page for her? That would be much more profitable for us all.

I know, for I have seen the glint in their eyes and heard the enthusiasm in their voices when there is talk about going out, for ex., to start a new church, even if we do not have the men or the money with which to do it. Younger people are much more idealistic, daring—trusting that if we but do the best we can today with what we have, tomorrow we shall be able to do even better. Younger people are not so interested in our history as they are in our future. They want to see their church grow and fill the place that God has given us in this country.

I have heard it said over and over again at committee meetings for the Cedarloo church that we must realize our responsibility. If we see in our neighborhood the need for a church, we must begin one. If we keep waiting till we get the pastor and the money for it, we shall never do it. When our young see that we are really in earnest about our home mission work, not satisfied just to keep our old churches going, they will come to our Seminary to prepare themselves to help with this important work. And the money, if we but do our very best, we do not need to worry about that either.

Last fall when the Iowa District got the vision of one or two new churches in this area, they voted to give just as many thousands of dollars for District

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Paging Youth

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

Editor: Thorvald Hansen, 927 North Fifth Street,
Estherville, Iowa

Servas

The Work - Study - Travel Plan

The Open Door movement for young people who are interested in promoting friendship through travel, is already known to many L. T. readers, some of whom have offered Open Door hospitality to foreign youth. Travel letters from Bob Luitweiler, the young American-born lad of Swiss lineage who has promoted the idea, have appeared in our paper from time to time. Bob has recently returned to his home in Connecticut after a world-tour of nearly four years—hitch-hiking a good share of the way.

The object of his travel was to learn first-hand the principal causes of the present world tension, and what might be done at grass-root level to ease it. And he came back convinced that people of all nations are basically friendly and want peace in the world more than anything else. This was true in India, Pakistan, Turkey, Israel, Morocco, as well as in south and western Europe.

Bob had long been interested in Gandhi's Experiments with Truth, and his Basic Education system, where the training of hand, heart and head is equally stressed. And, as he had been told that the Gandhian schools have much in common with the Danish Folk Schools, he decided to make Denmark the first stop on his itinerary. But instead of making it a short stop as he had planned, he stayed there nearly two years, and returned later for shorter visits. The friendliness of the people, the Folk Schools, the cooperatives and the advanced agricultural achievements all fascinated him. He studied the Danish language, attended Askov Folk School, visited co-ops and farms. And later he visited other European countries where the Folk School idea had taken root.

After that he spent much time in the war-torn countries, giving his time and service in interracial work camps, sponsored by the Friend's Service Committee or other peace groups, helping to build up what two wars had destroyed. Here he met other young people of both sexes from many lands, who, like himself, were eager to promote world friendship and good will. Wherever he went he found friendly people, ready to offer hospitality and share with him their hopes, fears and sorrows. It occurred to him then that if more people of different races and nationalities could meet in that same friendly, cooperative spirit, a better world understanding would naturally ensue.

He talked to the people he met about it and, as a result, the Open Door idea developed. The idea was to create a system of free hospitalities in private homes in every country in the world, so that young people with limited resources are enabled to travel in foreign

Hear Ye! Hear Ye!

Ye editor is moving! He would like, however, to continue receiving mail, especially those nice fat letters with articles and other information for Paging Youth.

By the time you read this all mail should be sent to Ye Editor at his new address, 927 North Fifth Street, Estherville, Iowa.

Keep those articles and other contributions coming! Ye editor would also like to urge all pastors to keep sending their bulletins. They are one good source of information about activities in DAYPLand.

lands, staying not more than two days in each home, unless urgently invited to stay longer, and share in the life and activities of the people. Each traveler, in order to get a pass-card, must measure up to certain qualifications in regard to character and interests.

The Open Door plan was finally adopted and formulated by a group of interested people who met with Bob in Birmingham, England, and a working committee was established—to contact would-be travelers and to establish Open Doors. Later, working committees were established in many other lands with the result that there are now many Open Doors in England, Denmark, Sweden, Germany, Holland, Switzerland, Italy, Greece, Turkey, Israel, North Africa, India, Pakistan, Canada and U. S. A. In India there are contact members in both North and South India—in Calcutta, Benares, New Delhi—and 75 Open Doors.

And Bob, who spent nearly a year in India, wrote from there that six Gandhian Ashrams have offered to take Servas travelers into their fellowship long enough to teach them Gandhi's Basic Method in practice. And arrangements have been made through Servas for four young Indian lads to spend a year in Denmark, with Open Door advantages enroute. Their time in Denmark will be divided between working on farms and in cooperatives, and studying at Folk schools.

While in India Bob also had the privilege of accompanying Vinoba Bhave, a disciple of Gandhi, on one of his missions afoot, to ask the landlords to give voluntarily some of their land to the poor. For Vinoba believes that peace will come when the land belongs to the men who cultivate it. He is a disbeliever in communism. But he knows that unless a land reform is achieved by non-violent means, a bloody revolution is inevitable. In a little more than a year Bhave has been given over four hundred thousand acres of land for redistribution among the landless poor who till the soil.

In Pakistan Bob volunteered to give one week of service in a work camp, but because he liked the people with whom he came in contact and the fellowship of the group with which he worked, he stayed three weeks. There were young men from Switzerland, Norway, France, England and two girls from U. S. A., and one from Burma.

In Israel he met much friendliness, and many Open Doors were established. In fact, he said that every kibutzim (collective village) offers Open Doors to friendly visitors, despite the fact that the Jewish people face the great difficulties in taking care of all

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Cedarloo-North Cedar Home Missions

During the past year our synod was granted permission by the Iowa Regional Home Mission Committee of the Lutheran church to carry on Home Mission work in two areas near Cedar Falls, Iowa. One of these is known as North Cedar, where we were granted permission to start a Sunday School. The other area is Cedarloo, located between Cedar Falls and Waterloo, where we were permitted to have both Sunday School and Worship services. At the District IV annual convention, held in Des Moines last September, the convention voted to help support these two projects. A District IV Home Mission Committee was elected, consisting of the following members: Rev. C. A. Stub, Fredsville; Rev. Richard Sorensen, Waterloo; Rev. Holger O. Nielsen, Cedar Falls; Hartvig Jensen, Des Moines; Carl Bonnicksen, Ringsted; Willie Jacobsen, Kimballton; Richard Sears, Cedar Falls.

The first worship services for the Cedarloo area were held in the Cedar Heights Public School on last September seventh. These services were conducted by Rev. H. O. Nielsen. Three Sunday School classes were also started. Later, two senior students from Grand View Seminary, Calvin Rossman and Robert Fallgatter, conducted the worship services and made calls on people in the area. Their course in the Seminary required that they have other practical training in addition to that in their work here. As a result it was necessary for them to discontinue serving in Cedarloo the latter part of January. Rev. H. O. Nielsen and Rev. Richard Sorensen have served since then.

The Cedarloo area is developing rapidly and there is considerable interest in having a Lutheran Church established in the community. Many new homes have been and are being constructed, and the area is becoming populated. In addition, the adjacent community of Cedar Heights, which is a part of Cedar Falls, is already established. It has a population of approximately 3000. The entire Cedarloo area which has been assigned to us covers nearly seven square miles. It is a promising field and if properly developed should eventually result in a sizable congregation. As a member of our Synod they, as well as we, will gain strength in God's Kingdom. At present, both the attendance in church and Sunday School is not large, but it most certainly is encouraging, and indications point in the direction of steady growth.

The territory known as North Cedar is located north of Cedar Falls. It is a rapidly growing area. The population has increased from approximately 200 to over 1000 in less than ten years. It is populated by moderate income families, and there are many children. Four classes in Sunday School were started the middle of last October in the North Cedar Public School. The attendance that first Sunday was 32, and it has since risen to an enrollment of 44, with an average attendance of 25.

In order to really develop these two fields more satisfactorily it is necessary to have a full time pastor working in the territories. Realizing the neces-

sity of a full time pastor, the Home Mission Committee of District IV requested that the Home Mission Council of our Synod issue a Call to a qualified pastor for this work. A Call was sent to Rev. Alfred E. Sorensen. He accepted the Call and expects to begin his Home Mission duties sometime during the summer.

Interest in this work, from sources both outside and in District IV, has been evidenced by numerous gifts. We have received new "Hymnals for Church and Home" from WMS, "Junior Hymnals" from the Sunday Schools in both Kimballton and Ringsted, and free subscriptions for "Child's Friend." We have also received numerous gifts of money and wish to acknowledge receipt of the following gifts at this time:

WMS	\$236.23
Lutheran Guild, Fredsville	20.00
Kimballton Sunday School	25.00
St. John's Sunday School, Ringsted	25.50
St. John's Sunday School Teachers and "Guiding Circle"	10.00
District III Convention	57.80
Bethania Ladies' Aid, Ringsted	24.50
Luther Memorial Ladies' Aid, Des Moines	16.75
Immanuel Ladies' Aid, Kimballton	60.00
Bethlehem Sunday School, Cedar Falls	40.00
Bethlehem Church, Cedar Falls	24.00

We are very grateful for this interest in the work. With God's blessing and YOUR help we can make these Home Mission projects a success. If there are others who wish to help with this worthwhile work, the gifts may be sent to Mr. Hans Farstrup, District Treasurer at Exira, Iowa, or to Mr. Richard Sears, 1905 Iowa Street, Cedar Falls, Iowa.

Respectfully submitted,

Richard Sears,

Treasurer, Dist. IV, Home Mission Committee.

The Pulpit And The Pew

I have been asked to write an article for the Trinity Messenger. It is the kind of invitation which one gladly accepts. In my case, it is equivalent, indeed, to write to friends, yes, to people who know me thoroughly. However, the very pertinent question is, of course, what shall I write? Perhaps the greatest contrast between my work yesterday and today is that I do not occupy a particular pulpit Sunday after Sunday. Nevertheless, I am constrained by study and interest to continue to give thought to the place of the pulpit in the life of the Christian Church. By singling out the word "pulpit" I do not intend to construe it narrowly and thus separate it from the rest of the service. But historic Protestantism has always flourished in those periods in which the ministry of the Word has been given a central place in the concept of the ministry. This is especially true, I think, whenever one thinks of preaching in the Grundtvigian tradition.

Exactly a century ago Grundtvig preached a sermon which has given me considerable food for thought because preaching always has been central in my ministry. He did not ask the questions which I am proposing for your consideration. Yet, these three related questions, which I presently shall ask, flashed before my mind as I was ready to retire for the night

following an evening of study and research in a new study of Grundtvig upon which I have begun recently. Grundtvig understood the reciprocal relationship between the pulpit and the pew better than most of his contemporaries. He knew that the relationship might become creative depending upon one's understanding and grasp of that which always must be central in the divine preaching service of the congregation.

Why do you come to church? What reasons would you give if somebody were to ask you why you attend church services? What kind of an answer would you give? Would it be an answer which would indicate that you would consider yourself the loser if you did not attend? Would your answer be motivated by practical reasons or rooted in the deep awareness that the ultimate problem of religion is the question of God and man?

In the sermon of Grundtvig to which reference already has been made, Grundtvig says, "Here, . . . we are gathered for the one purpose only: to hear the Word about the invisible God . . ." The worshiper and the preacher must both keep this aim of the preaching service in mind as both in their separate ways prepare for and participate in congregational worship. The worshiper who comes to church for something less than this needs to have his vision of preaching lifted to a much higher level; and the preacher who fails to contribute to this high purpose of preaching cannot escape some responsibility for people's misconceptions of the true function of the pulpit in the service of the congregation. It does not require much imagination to know what worshipers might hear if the pulpit does not minister to the exposition of the revelation of God. Men might conceivably hear a discourse, but it won't be a sermon.

In a true sense we come to hear and learn. The question is inevitable: What do you expect to hear and learn? Anything? Or something more precisely definable? Not only did Grundtvig have something to say by way of an answer to such a question, but his own long and fruitful preaching ministry was one continuous and, at times, masterful articulation of his own answer. "It is through the very Word of God that the Kingdom of God comes to us; through our proclamation it is propagated on earth, from generation to generation." If it be true that learning and living are concomitant then I think that it can be said truly, that preaching far from being either detached or irrelevant cannot but issue in work on behalf of propagating the faith. It is the center and the content of the message to which Grundtvig points in his sermon that give meaning to hearing, learning, living and service in their relation to preaching.

The above two questions lead us one step further. In the light of what Grundtvig has to say upon the question of the worshipers and preaching. What, then, becomes the imperative? First is the need for recapturing the evangelical character of the service. Regardless of what the world may think what a sermon ought to be, the fact remains that he who stands in the pulpit cannot fulfill his ministry for which he is ordained, or set apart, except as he articulates the gospel. It is not enough to ride on an echo; the world today needs the winged word. Second is the need

for regular voluntary participation which is expressive of deep, religious loyalty to the church. We are inclined to forget that society cannot exist without its institutions. Christianity is always creative of community when it is most faithful to its own distinctive genius. It is up to you and me to discover for ourselves, that we cannot expect the church to build on any other foundation than its own. Few preachers have been better guides in this matter than Grundtvig. Indeed, he shows the way in a day of much uncertainty. We cannot expect the man of God, to use the biblical equivalent for preacher, to do less than that for which he is set apart by his calling, ordination, and ministry. Who will deny the need for a godly preaching ministry in the pulpit? The surest way to help to develop or contribute toward such ministry is to accept the challenge of the questions which we have raised. It is not the pulpit only but also the pew which needs to be reminded of the truthfulness of the lines by Santayana in which he says,

"O world, thou chooseth not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart."

Preaching in the best Grundtvigian tradition has never failed to point out that the mystery of preaching, which has always scandalized the world because it runs counter to the human ego, grows out of the very genius of the church. As Grundtvig says,

"Most wondrous is of all on earth the kingdom
Jesus founded.

Its glory, peace and precious worth no tongue has
fully sounded."

But its redemptive power in the life of man and society is experienced in every generation where people have ears to hear!

Ernest D. Nielsen,
Grand View College,
Des Moines, Iowa.

From Trinity Church Messenger, Chicago, Ill.

Look Forward

(Continued from page 7)

work as they used to give hundreds. It works that way.

I have been privileged, during the last 7 to 8 years, to watch a small group start on "bare ground," form a congregation, start a Sunday School, a Ladies' Aid, a mission group. Last summer they built a small church, and this summer they are building a parsonage. They are the happiest group of people I have ever met. This was at Greenville, Mich. And see what has happened at Hay Springs, Nebr., during those same years, at Nysted, Nebr., and other places. If we are faithful to the real work of our church, I am sure similar things will happen in other places also.

The W. M. S. will be behind the work, I know for this is its real field. To be of help in the building of new churches is just what our pioneer women started this mission group for. May we be reminded at this Easter season of what great power has been generated in this world by love and sacrifice and unselfish living; and may we, both in our hearts and in our groups, decide to do still better than we have ever done before.

Sincerely,

Anna J. Stub.

Eulogy At Organ Dedication

Alden, Minnesota

When Rev. Duus called me asking if I would contribute a little toward the program for the organ dedication this afternoon, I was not so sure that I could give anything proper or appropriate for the occasion. Upon being told the program was to be informal in style, and since both the minister and lay people have a great interest in this new Hammond Organ, I said I would try to say a few words. I thus represent our lay people in behalf of those of our congregation who are with us at our worship services week after week and I also wish to pay tribute to those who have gone on before, leaving us with "just memories."

"To dedicate"—means to set apart for sacred uses, to consecrate or to devote sacredly.

Since the organ fund was comprised of memorial gifts and donations in memory of loved ones, I feel it is only right and proper to pay tribute to the memories of those who have "crossed the bar." They are no longer in our midst in the flesh so let us feel that this organ is symbolic of them. Let us use this symbol to the fullest extent in our worshipping. If we dedicate ourselves in God's House in such a way that we urgently feel the need of spiritual help and guidance, both in prayer and song, then I'm sure it can be an even greater joy to us to come here when we know, we have such a fine asset to work with. Let us do our part in being deserving of it. 'Tis true, we have had an organ all these years, but as it is with everything else, a "change" is bound to have to be made sooner or later.

In a wide awake community or congregation as ours is, there are always people who are able to see far enough ahead into the future to visualize what some day will be of necessity to keep a congregation prosperous and growing, both in spiritual wealth and worldly needs.

We have just that kind of folks among us and it is through them that a few years ago an "organ fund" was begun. And as the years have passed, one by one, in time, so also a number of our members passed on to another and better home, and many of the gifts left behind in their memories were designated or earmarked as Organ Fund. There are also a number of our living members who helped to swell that fund by generous donations. All in all, our hopes and dreams of a new organ were beginning to really take form and the financial status was such, that it now could be a possibility. So soon a committee was appointed to take over the task of bringing in various organs from which we could choose. And how well we remember those weeks, just recently, when we had quite a time to make a final decision as to which organ was to be ours. This organ is truly a fine asset. One we can be proud of. Let us use it in the right way and benefit by its wealth of music. Just like we now dedicate this organ to our church, let us also dedicate ourselves as "a part" in worship and devotion here.

An organist can give with some very fine music, whether the occasion be joyful or sad. But what can

be more joyous in this world than a congregation of voices, young and old alike, singing their favorite hymns.

With all this in mind, I wish to say again, it is for those, too, who have gone before us whose memories we cherish, that we pay tribute today in the dedication of this our new Hammond Organ.

Let us ever remember to be near Him for in due time it becomes our turn, too, to answer that great call. And so I hope, that with this dedication today, we not only have provided our congregation with this fine organ, but possibly have gone out a little farther and a little deeper into our own souls, and obtained a little spiritual nourishment as well as enjoyment in doing so.

Rose Sorensen.

YOUTH AND TRUTH

I saw a youth go forth one day
Who met the Truth along the way;
Said Truth to youth, "Come go with me,
I'll make you noble as can be;
I'll lead you far from ev'ry wrong
And build you up and make you strong
For God and His eternal cause,
And keep you true to nature's laws."

Said youth to Truth, "I'll go with you
And trust your strength to take me through
This world of sin, with ev'ry test,
Because I want to do my best
To live for God and all that's right,
And be a burning, shining light,
So when my race on earth is run
I'll hear my Master say, 'Well done.'"

I saw the youth begin to climb
And rise in life to things sublime;
His aims were high, his purpose good;
He used his time as each one should;
He formed no habits bad nor vile,
Though others said, "He's out of style;"
He proved himself a noble youth
As on and on he followed Truth.

He lived a life upright and clean,
And shunned the low and vile and mean;
He didn't steal, he didn't lie,
Nor serve the devil on the sly;
His face was bright, his eyes were clear,
As on he journeyed year by year
Along the road that leads to God
Which blessed, saintly men have trod.

In after years I saw this youth,
Whose strength and leader still was Truth,
Come up to grand and hoary age,
Like some blest patriarch or sage;
And looking back across the past
He said, "I'm nearing home at last;"
Then soon he went to meet his Lord
And to receive his rich reward.

Although he didn't reach a throne
And cause a monument of stone
To be erected to his name
To long perpetuate his fame,
His sons and daughters call him great
And strive his good to emulate,
While hundreds live for God today
Because he led them in this way.

Walter E. Isenhour.

Taylorsville, N. C.

A Call to Christian Stewardship

Practice Stewardship In Death!

Taxes don't end at death, why should stewardship? The obligation to the state doesn't stop at the grave, why should gratitude to God? If God supplies us with money in this life so that in gratitude we can support His Church to do His will, why should we not regard the money and property we have accumulated at death as a gift from Him and return a portion to Him through the Church as an expression of gratitude for life itself? That will not happen unless we specifically direct it.

Make a Christian will. When a man dies intestate (without a will), the state applies its law to govern the disposition of his wealth. That law does not consider special needs, desires, or even God. But the state permits each individual to write his personal law (his will) which takes precedence over the state law. As a Christian, we have recognized a responsibility to use our property wisely and with Christian purposefulness while we live; that property which is left over at death should be used just as wisely and as purposefully. God, who received the regular expressions of thanks during our life, should also be thanked through our will.

Encourage others to make Christian wills. A will is a legal document. It should be drawn up carefully by an attorney who is trained in such things. Do not simply encourage others to "make a will" or even to "make a Christian will" but encourage them to have it properly drawn up by an attorney so that it accomplishes the purpose intended.

Briefs On Our Santal Mission A NEW BOOK

1. **Has everyone read the new book "All Heart,"** published on and for the Santal Mission? It is written by Mrs. Helene Gebuhr Ludvigsen, costs \$1.50 only, and is secured from Santal Mission Office, 63 South 4th Street, Minneapolis, Minn., and from Dan. Luth. Publs. House, Blair, Nebr.

As has previously been stated by Reviewers, it is a most fascinating story of the Santal Mission, abundantly blessed by God through its 85 years' service. Each one who loves and supports this work will indeed, profit by and enjoy reading this new book.

Santal Meeting

2. **Danebod Congregation, Tyler, Minn., invites** the American Santal Mission to have the Annual Meeting there May 15-17. If at all possible, make it a point to attend this meeting. We anticipate again this year, the three days be a time of true Christian fellowship. Let us pray God, the Holy Spirit prompt speakers and listeners, that we be abundantly blessed.

Stewardship

3. **Where do we stand regarding our stewardship to-**

ward the Mission in 1953? On behalf of those at the front, I sincerely thank every giver to this worthy cause, the Mission we love and support, now known as: The Ebenezer Evangelical Lutheran Church of India.

Finally, we look forward to meeting the Harold Ribers and O. S. Bjerkestrands at the Santal Meeting at Tyler, Minnesota.

Greetings sincere,

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

Scholarship Offered

Chicago—(NLC)—The first Lutheran Student Association of America scholarship in journalism for a qualified student interested in religious journalism was announced here by the LSAA.

The scholarship offers a \$500 stipend and an opportunity for practical editorial experience for the period of June 1953 to May 1954, the announcement said.

The recipient of the scholarship will be expected to "carry not more than half an academic load" in a recognized graduate school in the Midwest, and to assume "major editorial responsibility" for the publication of "Campus Lutheran," the magazine LSAA issues seven times a year in cooperation with the National Lutheran Council's Division of Student Service.

Applications for the first LSSA scholarship in journalism must be sent to the LSAA headquarters here before March 1, 1953.

Servas

(Continued from Page 8)

their refugees. While he was in Jerusalem, Bob wrote about accompanying a Peace Builder team — Arabs, Jews and Druids — to a nearby Arab village where there was a school with 150 children but no hygienic facilities, to build latrines.

Before returning to the United States, Bob met with a group of Servas volunteer-workers at a conference in Hamburg, to make reports of his trip to the Far East and to make further plans for the movement. The next meeting will be held at the Askov Folk School in Denmark, in April.

In the U. S. A., there are now 1400 Open Doors, in practically every state of the Union. Only eighteen persons have thus far taken advantage of the hospitality thus offered, among them were some Rhodes scholars and a Danish school teacher, Nanna Funder. Miss Funder was so happy about her experiences here, in her travels to the west coast and back to New York, that she is now secretary to the Danish Contact Committee. Her address is, Hovedgade 133, Buddinge, Søborg, Denmark.

Any one who would like to offer Open Doors to accredited foreign travelers, or those wishing to take advantage of the hospitality offered through Open Doors overseas may write for further information to Working Committee, 1109 Sterling Avenue, Berkeley 8, California.

Nanna Goodhope.

Grand View College And Our Youth

Dr. Huntley Dupre Here

Having just experienced a four-day period rich in some of the finest presentations about current world problems, I wish to start off this column with this most recent event at Grand View. First of all, let me begin by saying that we of the college family, both student and faculty, are greatly indebted to the Alumni Association for its generous gift of \$150, which made it possible to bring to the campus for a four-day visit, Dr. Huntley Dupre, Dean of Macalester College in St. Paul. Dr. Dupre presented a series of lectures and a listing of the titles will give some idea of the wealth of information contained in them. They are as follows:

Monday: The Christian and His Vocation.

Tuesday: Christianity and Democracy.

Tuesday evening: Lessons from Europe. (open meeting).

Wednesday: Christianity and Communism.

Thursday: The World Community.

Not only were the students privileged to hear these well prepared lectures, but opportunity was given us to meet in conference with Dr. Dupre and question him in regard to his experiences with Marshall Tito, Lady Astor, Mr. James Mallon and many other colorful personalities which it has been his good fortune to meet. Somehow we felt that Dr. Dupre had a genuine interest in us and in our college, and we are grateful to the executives of the college who brought him to G. V. C.

During these same days (March 23-26), we also entertained Mr. Svend Larsen, Headmaster of the Stenhus School for Boys, in Holbæk, Denmark. Mr. Larsen spent much of his time visiting our classes, talking to groups of students, and visiting some of the public schools of Des Moines. Mr. Larsen came to the United States through the invitation of the State Department, to visit schools and colleges throughout the country. He is a most interesting person, and felt at home amongst us at once.

We do not intend to leave out our own Rev. and Mrs. Harold Riber, who also are spending some time in Des Moines. They have just returned from India, and so in a way they brought us a bit of "atmosphere" from the land of the Santals. It was good to have them at G. V. C. and we do look forward to hearing from one or both of them. Needless to say, we have heard about the Ribers from Don (Olsen), and hope it might be our good fortune in the near future to become better acquainted with them.

The foregoing has contained much of the serious aspect of our college life, but levity is also a part of our life at Grand View. And in addition to that, there are also occasional vacations! One such is rapidly descending upon us and almost before we know it, we will be on our way home to spend Easter vacation with family and friends. The next two months are crammed full of events of the highest order, and include Pastors' Institute, Studentfest, and the choir tour. (Our choir is receiving some exceedingly fine compliments on the beautiful singing of the hymns and anthems over the nationwide hook-up over CBS on March 15. And incidentally, there are at least three people in Des Moines who have recordings of the entire Church of the Air program of that date).

Just about this same time every year, Spring puts in an appearance on our campus. There are several ways in which this remarkable phenomenon makes itself felt. Mr. Eriksen brings out his gardening tools (the faculty-row dwellers likewise), the robins begin to appear, and the trees bud. If these were the only signs of spring that manifested themselves, a lot of folks around these parts would say that times have changed since they were young. Well, you guessed it. Times have not changed so very much at that, and there are still youthful couples that go about oblivious of no one but themselves, and whisper delectable "nothings" into each other's ears. Ah, yes!! Another Spring, another love. It keeps us young!! Seriously, though, there is nothing quite as beautiful as our campus in the Spring. Why not prove it to yourself by coming to Studentfest? We'd love to have you.

See you soon again.

P. W.

Program For Pastors' Institute

April 14-16, 1953

Tuesday, April 14:

2 p. m. Opening Devotions. Dr. Calvin Schnucker, The Theological Seminary, Dubuque University: "Trends in Rural Life Affecting the Church Today."

4 p. m. Dean J. Knudsen: "Lessons From Lund."

8 p. m. Communion Service. Dr. Ernest Nielsen officiating.

Wednesday, April 15:

8:45 a. m. Morning Devotions, Rev. Harold Riber. (?)

10:30 a. m. Dr. Schnucker: "New Techniques for Rural Work."

2 p. m. Dr. Alfred Jensen: "The Character of Our Church."

4 p. m. Professor A. C. Kildegaard: "The Doctrine of Atonement and Worship."

8 p. m. Dr. Martin Heineken, The Lutheran Seminary at Philadelphia: "Do We Need a New Confession?"

Thursday, April 16:

8:45 a. m. Morning Devotions. Dr. Heineken: "The Relation Between Philosophy and Theology."

10:30 a. m. Dr. Heineken: "The Relation Between Word and Sacrament."

2 p. m. Rev. Verner Hansen.

Kindly send your reservation in as soon as possible so we can make arrangements for lodging.

The program should be fixed as it is given above. Harold Riber slipped out of town again before I could ask him to speak, so I have placed a question mark behind his name, but I hope that he will be willing to talk to us.

J. Knudsen.

OUR CHURCH

Brush, Colo.—Rev. S. Mogensen, formerly pastor of the Denmark, Kans., church, has accepted a call from the Bethlehem Lutheran Church, Brush, Colorado. He has been serving the Bethlehem church since December 15th.

Cedar Falls, Iowa—A severe hail storm struck the Cedar Falls community on Saturday, March 21st. Hail were reported to be of golf ball size, inflicting an approximately half-million dollar damage to homes and business places in the city. The Bethlehem Lutheran Church suffered considerable damage: "the hail did some damage to our church property. The stained glass windows have many sections cracked and broken, and the roof is damaged. Many storm windows were broken in the parsonage and parish hall."

Ruth-ton, Minn.—Rev. Enok Mortensen, Tyler, Minn., was the guest speaker in the Hope Lutheran Church in Ruth-ton on Sunday afternoon, March 29th, reporting on his recent speaking tour in Denmark.

Seattle, Wash.—Mr. Ludvig Krabbe, Danish diplomat and historian, lectured in the St. John's Lutheran Church on Thursday evening, March 19th. The theme for the lecture was: "Scandinavia and Scandinavian Cooperation." The meeting was sponsored by the literary society, "Maagen."

Rev. Holger P. Jorgensen, Des Moines, Iowa, chairman of our synodical "Welfare Board" attended a two day meeting of the "Division of Welfare" of the National Lutheran Council, held in Chicago March 23 and 24.

Rev. and Mrs. Harold Riber and children returned this past week from Santalistan, India, for a well-deserved rest and vacation. They landed in San Francisco Thursday, March 19th. Harold's father, Chris Riber of Dwight, Illinois, had driven to San Francisco to meet them and to bring them to his home. They arrived in Des Moines Monday evening, March 23rd, to make their first stop with Mrs. Riber's parents, Mr. and Mrs. Carl Olsen. They

planned then to go on to Dwight for the Easter holidays. Harold and Mary Riber went to the Santal Mission field in 1947 and have the past five years been in charge of the Kaerabani Boy's School. They have three children, the youngest, Karl Olsen Riber, was born last October 29th. We welcome the Ribers home, and after they have had the rest needed, many churches will undoubtedly be anxious to hear a message from the Santal Mission.

Junction City, Ore.—A new Hammond Electric organ, purchased by Mrs. Mabel Bodtker in memory of her husband, Ove Bodtker, was dedicated at a special service on Sunday, March 22. Rev. C. S. Hasle, former pastor of the church, delivered the dedicatory address, and the Rev. Harold E. Olsen conducted the liturgy. Special music was played by Mr. Wally Bullard, the Hammond representative from Eugene, Oregon. Approximately 200 people attended the service.

A Danish Radio Service will be given on Easter Sunday on the WCAL, St. Olaf College, Radio station. Reverend Alfred E. Sorensen, pastor of St. Stephen's Church, Chicago, will be in charge and will preach the sermon. He will be assisted by the choir of his church.

Dr. Alfred Jensen, synodical president, attended a National Lutheran Council Executive meeting in Chicago Wednesday through Friday, March 25-27.

"Martin Luther" World Premiere—*"Martin Luther,"* a full length dramatic film, will have its world premiere in Minneapolis on May 4, as announced by Louis De Rochemont Associates, producers of the half-million dollar picture for Lutheran Church Productions, Inc. The 1800-seat Lyceum Theatre has been engaged for a two-week run of the film, with an option on a third week. A matinee and two evening performances are scheduled daily.

Dr. Johannes Knudsen, Dean of the Grand View Seminary, was the guest speaker in the Bethlehem Lutheran Church in Cedar Falls, Iowa, on Sunday evening, March 29.

Chaplain Verner Hansen, who recently returned from active service in Korea, is now located with his family at 155th & Paxton, South Holland, Ill., (suburb of Chicago.)

Mrs. P. Rasmussen, Dalum, Canada, has been at the hospital again for some time. Special Easter greetings to Mrs. Rasmussen and others who are sick.

Corrections: We have been asked to make the following correction in the acknowledgments from "Valborgsminde" in the March 20 issue of L. T.: The first item under "For the Loudspeaker" should read: In memory of Mr. and Mrs. J. P. Christensen, Cedar Falls, and Mr. Harry Christensen, from the widow of Mr. Harry Christensen (Mrs. Mae Ch.), Des Moines. In the article, "Just

A Footnote," paragraph five, second line, the two words, "highly churchly" should read "high churchly." In the March 5 issue, page 12, the last sentence in the third paragraph, second column, should be corrected to read: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

Alden, Minnesota

At their annual meeting in Alden, Minnesota, the Congregation changed its name from Carlston-Alden Danish Evangelical Lutheran Church to the First Lutheran Church of Alden. The word Danish was dropped for the church can no longer be regarded as a Danish church.

On March 8, a new memorial organ was dedicated at which time the junior choir, the young people's choir, and the senior choir all contributed to the program. A Eulogy honoring the memory of those in whose memory the organ was given, was presented by Rose Sorensen. An organ solo was played by Mrs. Bernice Hemmingsen, organist, and the dedication service was performed by Rev. Duus. After the service a fellowship hour over a cup of coffee was enjoyed in the church parlors.

Nysted Folk Meeting

The day we were to leave for the Nysted Folk meeting brought with it a quite formidable looking snow storm. In spite of this quite a number did arrive for the first meeting. As the weather became more agreeable, more drifted in until we were quite a nice sized group. It was worth the risk. The old heating system which C. P. Højbjerg installed many years ago can still warm our bodies as the speakers warmed our hearts. It was a fine experience in a living fellowship which needs to be made to grow. This is the kind of an experience which is hard to put into words, it must be lived by each individual. We sing, listen and have fun together, (Prof. Ammentorp called the fun, lubrication), there is story telling, charades and discussion.

As we listen to A. C. Nielsen's lectures we marvel at his knowledge of history, both ancient and modern. Even though he tells many tragic happenings we seem to get a peaceful feeling in our souls, perhaps because we feel that this is the truth. We hope and pray that when A. C. goes to Europe this summer (this is his plan) he may be given the strength and help he needs to convey the truth about our people to the people over there.

On Wednesday morning we listened to an excellent lecture by Pastor Charles Terrell. His subject was love in all its forms. A very good and heart warming discussion followed his talk.

Each day we had the privilege of hearing Christence Jespersen read

poetry, plays and religious stories. And does she read well!

The pastors Mikkelsen, Jespersen and Ammentorp also gave us worthy contributions. We are grateful to each one.

Our evening devotions after coffee will always be remembered as a fitting close to each day.

We send a special thank you note to each of our excellent cooks.

"It is only by thinking about great and good things, that we come to love them, and it is only by loving them, that we come to long for them, and it is only by longing for them that we are impelled to seek them, and it is only by seeking after them, that they become ours and we enter into vital experience of their beauty and blessedness."—Van Dyke.

A Participant.

Dalum, Canada

The annual winter meeting at Dalum began Sunday forenoon, February 8, when the people from the community filled the church.

Although Pastor Moersch from Olds, our guest speaker, was unable to be with us on account of "flu", we managed by the Grace of God to have all our scheduled meetings, with the exception of two meetings that had been planned, one for the Old People's Home in Wayne, and one in the church.

I tried to get Pastor Tange for Sunday evening, but he had another service that evening, but he came and spoke to us Tuesday evening. Rev. Zurbrich from Drumheller was with us twice and I had the privilege, but also the responsibility of speaking four times and conducting Holy Communion.

Our ladies served a fine dinner Sunday noon, lunch every noon the following days and coffee Tuesday evening after the closing meeting. The weather was fine; in fact we have had a very fine winter. We have been able to have services every Sunday with the exception of two Sundays, when I was away to conduct services at Edmonton and Holden.

During Lent we meet on Thursday afternoon at private homes in the community and conduct Lenten meetings (Fastemøder). We sing our hymns, unite in the confession of our Christian faith, and meditate on the Passion story, closing with the Lord's Prayer and the benediction. Then we share in a cup of coffee before we part. I know very well that the ideal would be to have services in the church. We tried that one year, but it did not seem to succeed. So we have used this other way of gathering through many years. Probably a new minister can do better.

Personally, I am at present very much absorbed in the Passion story.

Behold, we go up to Jerusalem!

P. Rasmussen.

Just A Little Preview

Luther Memorial congregation has swung into action on planning for the synod convention for August 11-16. Committees are at work.

While it is too early to have made detailed plans, we can give you a little preview now.

The opening service Tuesday evening will be in Luther Memorial church. The registration office, committee rooms, breakfast, dormitory housing, etc., will be at Grand View College. Beginning Wednesday morning the services and business meetings, dinner and supper will be at Grand View Lutheran church two short blocks north of the college. Since this church is somewhat larger than ours, it should serve our need better and with less crowding.

Of course more detailed information will be announced in due time. Look for it.

Film Library

The response to our last article was quite favorable. There are now nine Sunday schools which have contributed the membership fee of ten dollars which entitles them to free usage of all the filmstrips in our library. Others have made use of our unit-rental plan. This is gratifying, and it is hoped that others will make use of our library. We are happy to report that our supply of filmstrips is increasing steadily. The following new filmstrips are now available:

David, The Shepherd Boy, Series. (four film strips)

1. The Boy David, 18 frames, script.
2. David and Goliath, 15 frames, script.
3. David and Jonathan, 16 frames, script.
4. David the Outlaw, 15 frames, script.

Filmstrips based on motion picture, David, the Shepherd Boy (illustrated with charcoal drawings.) Story of these four experiences in David's life as recorded in I and II Samuel, without quoting the Scriptures. Recommended primarily for juniors.

* * * * *

Zacchaeus. Color, 40 frames (20 pictures, every other frame is explanatory script.)

Story of Zacchaeus from standpoint of children, stressing fact that prior to coming of Jesus, Zacchaeus had no friends and that through friendship with Jesus he found a way to be friend to all. Target audience is junior age level, but can be used for both younger and older groups as a children's story of basis for discussion.

* * * * *

The Resurrection Story. Color, 25 frames captions and script.

Two verses from the hymn, "Jesus Christ is Risen Today, Alleluia," introduces art drawings depicting the Bible story of the resurrection of Christ.

The guide outlines suggestions for a worship program based on Matthew 28:1-20 and gives additional materials, Scripture readings, prayer, etc. Recommended for usage at age levels from junior to adults.

* * * * *

The First Disciples. Color, 27 frames, captions.

Art drawings interpret portions of New Testament (A. S. V.) concerning the first disciples. Begins with ministry of John the Baptist; Andrew and John's first day with the Master; Andrew showing the good news with his brother; Peter called Cephas; Nathaniel's talk with Jesus. Recommended for age group from junior to adults.

* * * * *

Patty And Her Kitten. 25 frames, guide.

Patty enjoys playing with her neighbor, Anne, but is unwilling to let Anne, who is ill, take her kitten home. Her mother is concerned about her inability to share, but does not force issue. The mother demonstrates true sharing and Patty is impressed, takes her kitten over to Anne. Filmstrip is taken from film "Family Next Door." Story is over simplification of a not so simple problem, however useful as a teaching help for a unit of study where chief purpose is concern for others. Also could be used by parents in discussion on how to develop concern for others in their children.

* * * * *

Holy Land From Jericho To Jerusalem. Color, 45 frames, captions.

Actual photographs of sites associated with Easter events and the life of Christ—maps and some biblical scenes. Usable in a study of Palestinian customs as background information. For juniors to adults.

* * * * *

The Caterpillar's Journey. Color, 26 frames, captions.

Adapted from the story written by Charlotte Brown for the Christian



*The Bible went Westward
With the Pioneers*

According to the American Bible Society, there has been an unprecedented demand for its new film strip **THE GOOD BOOK**. In production over a year, the picture illustrates the influence of the Bible on America. The large demand grows out of the fact that early users were impressed with the quality of both pictures and sound. The film, produced by The Jam Handy Organization, is in color, and the art work has attracted particular attention as an example of the high standards which the Church has a right to expect.

The sound includes some top radio voices. Specially prepared music was played by the NBC Symphony Orchestra. This unusual sound track came into being as a network broadcast of the National Broadcasting Company. As a service to the American Bible Society, permission was granted for its use in this film strip.

There are 89 pictures; 24 minutes of sound is available on either one 33½ RPM or two 78 RPM records. For information concerning rentals or purchase, address inquiries to the American Bible Society, 450 Park Avenue, New York 22, N.Y.

Board of Education. Story of a caterpillar who crosses the road to find a place to spin his cocoon. When he reaches the other side, he finds his friends, the plants "dead." From a cocoon he goes through changes and

Buy a copy of:

A History of the Danes in Iowa

By T. P. Christensen. Published by Dansk Folkesamfund. Contains a chapter on Denmark in the 19th Century and three chapters on Danes in U. S. The rest deals in a comprehensive way with the Danes in Iowa from 1837 to 1924.

Ca. 300 pp. Cloth. Illustrated. Price \$3.50.

Order From:

**AMERICAN PUBLISHING COMPANY
ASKOV, MINNESOTA**

emerges as a butterfly. He finds his friends alive again. "Impressionistic" art drawings rather than scientifically accurate. With some primaries, may be used to encourage an understanding of the resurrection, e.g., in a worship setting. For primary and kindergarten.

* * * * *

Feeding Of The Five Thousand. Color, 26 frames, captions.

Art drawings interpret the Scriptural account of the Feeding of the Five Thousand. Some discrepancy due to composite use of all Scriptural references. Some gaps. Helpful as a review of this Bible story of life of Christ. For juniors to adults.

* * * * *

Jesus Entry Into Jerusalem. Color, 31 frames, captions.

Events in the life of Jesus during Holy Week are portrayed; the triumphal entry, the crowds and the praise of the populace, the plotting of the priests, etc. Weakness of this filmstrip should be noted in using it: Choppy sequences, tendency to garish color, and some figures are not in proportion. Also, this interpretation needs enrichment to bring out the more significant aspects of the Scripture story.

* * * * *

Jesus Friend Of Little Children. Color 62 frames, text on filmstrip.

Story is based on Bible Books for Small People Series published by Thomas Nelson and Sons. Gives an imaginative background for the story of "Jesus and the Children." On one of Jesus' journeys, He visits a village where He makes friends with the children. They share with Him the things which mean so much to them. While He talks with the men of the village,

LUTHERAN TIDINGS

April 5, 1953

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.

vidual Christians. He added that "signs of such understanding" are now becoming evident in Europe, too.

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.

FARM FOR SALE—Eighty acres on good county road, good buildings, land and well; 2½ miles north of Askov, Minnesota. Danish Lutheran Church in the village; also a good 12 grade school. Price, \$4,000.—Clemmen Christensen, Askov, Minnesota.

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.

Friends Who Help Us. 28 frames, guide.

Pictures of various persons in the community who are friends of the children; those who help feed us—farmer, grocer, baker, dairy workers; those who clothe us and help keep us warm—store clerks, shoe repair men, carpenters; those who help transport us—bus drivers and mechanics; those who keep us safe and well. This filmstrip recommended for primary age group.

* * * * *

The Story Of The Exodus. Color, 37 frames, script.

Story beginning with Joseph in Egypt, then birth and life of Moses—pictures in beautiful color, some very impressive scenes. Recommended to illustrate the Old Testament stories. Recommended for general usage, especially good above junior level.

Write to:

FILM LIBRARY
Grand View College
Des Moines 16, Iowa

NEWS BRIEFS

LWS SECRETARY HOPES TO SEE STEWARDSHIP GROW IN EUROPE

Copenhagen, Denmark—(NLC)—The Norwegian Church is hoping its participation in the newly organized Lutheran World Service will result in a growing understanding of the necessity of stewardship and lay participation in church work, it was stated here by the Rev. Henrik Hauge, foreign secretary of the Church of Norway.

Mr. Hauge, who is also director of the Inter-Church Institute of Oslo, and was recently elected secretary of the new Lutheran World Federation commission for Lutheran World Service, was interviewed here by the Danish daily "Kristeligt Dagblad."

According to the newspaper, he stressed that "there certainly never was an international church conference leaving such marked trails in Norway as the Lutheran World Federation Assembly at Hannover in 1952."

The decision of the Norwegian Church to take active part in the new Lutheran World Service, as discussed at the recent LWS conference in Loccum, Germany, was stimulated by the wish to strengthen European participation in relief work and also by the hope that it will raise interest in stewardship, Mr. Hauge added.

He pointed out that the "readiness to help" demonstrated by Americans, most definitely grew out of understanding of the responsibility vested in indi-

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

April 5, 1953

I am a member of the congregation at

Name

City

State

New Address

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,