

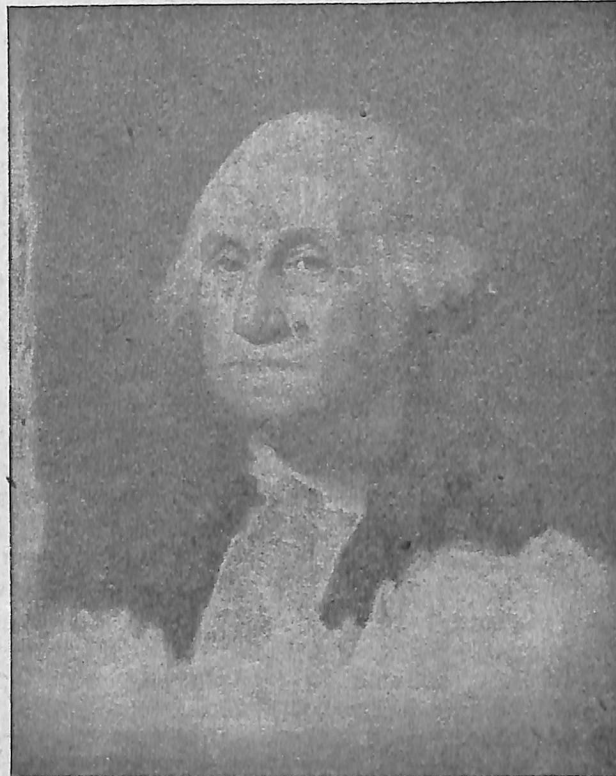
Lutheran Tidings

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A Tribute

As we again, in these times of political intrigue, and attempted negotiations and compromises, celebrate the birthday of George Washington, the father of our country, it is fitting that we be reminded of his unswerving steadfastness to high principles, even when compromise or defeat seemed inevitable.

At one of the most crucial periods in our nation's history, when the Federal Convention was convened in Philadelphia, in 1787, to draw up our American Constitution and no agreement seemed possible; when disappointment had given way again and again to

discouragement, if not despair, George Washington resolutely rose to his full stature and in solemn tones spoke these immortal words:

"It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God."

—N. G.

A PRAYER FOR OUR COUNTRY

O Almighty God, Judge of the nations, in honest self-searching we know our ways have not been thy ways. On the roll of the centuries, we have oft cloaked national gain in the garb of honor; confused greatness with political power; ignored injustice and poverty within our own gates. Yet in thy mercy — forgive. Let us stand, O God, for the Right, and help us to restore. Where the sacredness of the sealed word has been broken; where wanton cruelty has held sway; where liberty and the free choice denied, and the sanctity of thy Spirit scorned, help us to stand and having done all, to stand. Strengthen us to make no compromise with oppression or to our seeming advantage come to terms with the evil. Give us an abiding hatred of wrong which we oppose and a generous forgiveness to the doer, lest our own trespasses be unforgiven in thy sight.

Selected.

A Sermon From The Campus At Cambridge Advises America
To Seek First His Kingdom And

His Righteousness

Matt. 6:24-34

Kaj Baagø-Hansen

Max Horkheimer, the German-American philosopher, tells in his book "Eclipse of Reason" about a small boy who, when his father one evening showed him the magnificent full moon over the roofs and the neon lights of the town, asked in his childish innocence, "Daddy, what is the moon supposed to advertise?" This story is not only amusing, it is typical; typical for a time like ours which is ruled by modern technique. For nowadays everything must be useful. That the moon was shining only because it was the moon would never come into the boy's mind. It must serve some purpose, and most probably advertising, of course. Thus also with all sorts of research work. It is considered justified only in so far as it proves itself useful to mankind. That it should justify its own existence simply by being a medium to find the truth, whether this be useful or not, occurs to nobody. Technique, medical science, and psychology, are therefore the preferred sciences, whereas e. g. the study of art and ancient languages is regarded less important. What's the use of those? people say. Look at the technique. It has brought comforts and luxury into people's daily lives. The medical science is conquering more and more illnesses, and last, but not least, psychology has taught us how to get rid of our bad nerves and complexes, so that we can do away with many mental problems. They all compete with one another in making life as easy and comfortable as possible, in finding means to give people as little work as possible, and then, when people have got so much time at their own disposal that they do not know how to spend it, in making new inventions for us in leisure hours.

Now many of these inventions may be very good—we are not going to quarrel about that here. However, it gets more problematic when we look at the attempts that are continually made on the part of the church to take part in the competition and be considered equally useful with respect to the comforts of life. Disheartened at the increasing influence of medical science and psychology, which may seem to make religion out-of-date, a great number of clergymen cling to that idea that certainly Christianity too, is useful. As it is known, one of the newest slogans of the sciences mentioned, is relaxation. According to doctors and psychologists, we must be careful to relax every day, and there are lots of books and courses teaching how to do it. No doubt they provide an interesting and also in certain cases a highly useful knowledge. But when we are told more and more frequently that now also Christianity is useful because it gives perfect relaxation, it must be permitted us to protest. A few days ago I read in the religious section of a newspaper a story about a nervous and overworked surgeon who heard a patient saying the 23rd Psalm aloud before the operation, and he became, as the article told, "relaxed, his sense of irritation went away and there was

no feeling of other duties pressing on him." The conclusion was: if you need to relax, the best medicine you can find is in the Christian faith. "There is more therapy in faith," it is said, "than in the whole world," and faith "is available to you in the greatest storehouse of faith men have ever known—the Bible." I do not know how much a course in relaxation costs, but at least it is much more expensive than a Bible, and thus it is now evident that this antiquity of Christianity which was in danger of being despised and forgotten, has again proved its right to be in the foreground. It is easier, more useful, and even more economic to believe in God than to go to the doctor or to the drug-store.

In this way we hear from all sides about the power of Christianity to bring people relaxation. It seems as if innumerable of the so-called leading Christian personalities have accepted this crazy and blasphemous idea with enthusiasm. They believe that they find basis for it in the sentences in the Bible that talk about God as He who takes care of us, as He takes care of the birds of the air and the lilies of the field. And what better than the text we use today can bring peace and balance to people's minds. "As we accept the love of God in Jesus Christ," it is said in another article by a clergyman, "we are released from all fear. Our innermost strains disappear, and we relax in the security of God's care for us." So therefore listen to the delightful message of this text, that we shall not worry about anything in the world. God takes care of us, and you can go home and relax, relax!

Now there is just the weak point in this interpretation, that the text does not end with the expected words about relaxation, nor does it have a single word to the effect that in the words about birds and lilies we should seek the basis for our own peace of mind. On the contrary, it says, "Seek first the Kingdom of God and His righteousness." Seek first His Kingdom, that is, seek Him first of all, and all these things shall be yours as well. Seek Him first, that is, seek Him alone, for nobody can serve two masters, as the text also says. "Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon." And mammon—that means oneself, one's money, one's house, fields, future plans, one's family, children and wife. All this is mammon. You cannot serve all this, and then also God. Therefore Jesus says in another text, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." Like the lilies in the field and the birds under the skies we must turn away from all this and stop being just the least bit concerned about what to eat and drink and wear. "For the gentiles seek all these things." We certainly do not find anything about relaxation in all these

radical and strict requirements. The gospel which should have brought us release from nervous tension puts us face to face with a task which is not exactly comfortable. Consider the bird and the lily, Jesus went on. Not in a poetic or romantic consideration of the beauty and the peace and the quiet of nature which would give us the useful relaxation of the mind. No, consider it so that it illustrates the words of Jesus above. The bird has a poor nest, and no storehouse filled with food, but we have plenty of food. And yet it is we who worry about these things instead of doing as we are told, first of all to seek God's Kingdom. The lily is dressed in a little green and white, whereas we have closets filled with clothes, and yet it is we who are concerned about these things instead of seeking God's Kingdom as the only thing. Yes, it is we who are absorbed in ourselves — in the problems of food, clothes, farming, business, plans, income, profit, of our house, family and children.

This text is taken from the sermon on the mountain, which often is so strict in its claims to us that we find it of no use in our practical life. And what we have just heard we really cannot make any use of, inasmuch as none of us is able to do what we are told. Therefore in most interpretations of a text like this, the requirements are cut down. "We should not worry about these things and should not serve mammon," it is said. "That's what Jesus preaches here." "However," it is usually added, "the ideal which is held up to us here we cannot possibly live up to under the economic conditions of our society. Jesus addressed these words to the poor peasants in Palestine two thousand years ago, who had not much property to be concerned about anyhow, and who were able to fulfill them because their economic system was so simple. But in the complicated economic structures of our society, we have to take care of our money to a certain degree, and must to a certain degree arrange for tomorrow. So therefore Jesus does not expect us to fulfill the command completely. He just wants to remind us that we must not let our concerns dominate our life too much" and thus they change in this manner God's Holy Word into cheap moral admonitions.

That this is plan dishonesty, everybody must admit. It confirms Jesus' words that nobody can serve two masters, both God and mammon; he will despise one of them. And in this case it is God's Holy Word that we despise and falsify. Let Jesus' words stand in their radicalism as an absolute statement on us at all times: that if we are anxious about these things we serve mammon instead of God! And let them stand as a judgment on us till we beg for forgiveness on our knees. For the gospel says: If you want to do God's will, become poorer than the poorest. If you believe in Him, throw all your riches away and trust in Him alone. If you want to be His disciple you must love your neighbor so that you ruin not only your own, but your family's existence as well. And because we won't do this, we are sinners.

The objection is sometimes raised against what is said here that then Jesus is made an unrealistic fool who gives commandments which nobody can or will follow. Yes, to our time where everything must serve some useful purpose, the gospel today must seem non-

sensical. But to Jesus who sought the truth instead of the use, there was no other way than giving those commandments. And then, mind well, to verify them with His own life—He had "nowhere to lay His head."

But how can we avoid thinking of food and clothes? Must we not take care of ourselves and our families, work, make money and put it in the bank? Don't we **have** to serve mammon? Yes, that is quite true. In human society and with our personal egoism, we simply have to seek mammon instead of God's Kingdom. History proves it, and the sociologists have established it as a fact long ago. But it is from precisely this fact that we ought to have learned not to handle Jesus' words with so much cheerfulness and carelessness that it comes close to blasphemy. Our complete failure should have given us an ever-growing understanding of our guilt, not only against God, but against the neighbor whom we more or less exploit in our serving of mammon.

The commandments given by Jesus in the sermon on the mountain are most often looked upon as beautiful ideals. But only those who have never taken them seriously are able to choose this easy way to get around them. The sermon on the mountain is not a collection of ideals whose beauty we may find joyful peace in contemplating. They are not to be read as if they were good advice about how to relax, and contain no cure for our wrecked nerves. They are not useful—they are true. And the truth that they tell is about us—that we are judged because we are sinners who neither will nor can do God's will. But He who does not hear this truth, does not hear the gospel either. The gospel is that God's forgiveness is extended only to those who see their own failure. It has no glad tidings for those who regard it as a medium to master their psychological problems. Only he who reads his Bible to find **the truth**, the truth about himself, which cannot be fitted into any useful purpose, learns that what he needs is not relaxation, but the forgiveness of his sins.

Some Famous Wrong Guesses

A 6-year-old lad came home one day with a note from his teacher in which it was suggested that he be taken out of school as he was "too stupid to learn." That boy was Thomas A. Edison.

Alfred Tennyson's grandfather gave him 10 shillings for writing a eulogy on his grandmother. Handing it to the lad, the old man said: "There, that is the first money you ever earned by your poetry, and, take my word for it, it will be the last."

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God Was Their Refuge

James E. Ryberg

Eyewitness account of service in an area of need.

It was Sunday morning, and the church bell called the faithful to worship. Soft snowflakes sifted lazily through the crisp January air, adding a fresh white cover to the pine-dotted Bavarian hills.

From its tiny cupola atop the wooden church, the clear notes of the former locomotive bell spurred the worshippers on as, dressed in their "Sunday-best," the residents of refugee Camp Schafhof walked with hurried steps the short quarter-mile from their barrack homes.

Yes, this was Sunday in a refugee community of 2,800 former residents of German Silesia, a God-fearing people who fled from ancestral homes now hidden far behind the Iron Curtain in the Soviet Zone.

They were coming to this plain, unadorned church to worship God—to thank Him for their preservation, to pray for His help in building a better life.

The church was not large, but it would seat 300. Of simple design, it had windows of clear glass set just beneath the eaves. Inside, the altar, set against one wall, was hand-carved by the loving hands of skilled craftsmen. The pews, carefully sanded from common 2x4's, were placed in a semi-circle facing the altar.

Freshly-scrubbed, rosy-cheeked youngsters, black-kerchiefed women, and fur-hatted men sat quietly in the pews, waiting for the bell to end its inviting call. Then, the little hand-pumped organ in the rear and the choir chorded the opening sentence for the day, and the service began, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Rich voices joined next in a wonderful, spine-tingling hymn of their Silesian homeland: "Schoenster Herr Jesu," or "Beautiful Savior, King of Creation." As they sang this Volkslied, first printed in 1677, a far-away look crept into many eyes. Some wiped a tear, others dabbed at a nose, but all sang with love and passion.

The pastor announced his sermon from Luke 2:41-52, the account of the 12-year-old Jesus in the Temple. He read his text from a hundred-year-old family Bible, carried out of the East during his 1945 flight from Silesia.

Expanding his theme, the pastor reminded his listeners, "God once asked Adam, 'Where are you?'" and he emphasized that ever since Adam's fall into sin, God has continued to seek and save men.

He pointed to an example, vividly fresh in the minds of many of his hearers. Like Mary and Joseph in the text, as parents, they too had sought after children, lost during their 1945 flight to safety in the West. How often had they called out, "Beloved Hans, little Gretchen, where are you?"

Again, the pastor pointed to the miracle of the church in which they worshipped that morning. This house of God had been provided by the Almighty, so that He could continue to seek their hearts. Christian love had moved the hearts of the foreign Christian, unknown but to God, who provided the funds so that this church and many others like it could be built; other war-damaged ones repaired.

God had truly been with them, the pastor stressed, through difficult years, and He would ever be ready to guide and to help, today and tomorrow. Just as "Jesus increased in wisdom and stature, and in favor with God and man," so, too, could they grow in grace and wisdom, and in knowledge of His love, because His Church is Christ's body, doing His business—saving men's souls!

This was the refugee pastor's message to his uprooted parishoners. They heard it and were strengthened, renewed in their faith. They also had visible evidence that God still provided for their needs. Most of them knew that the "Sunday-best" clothes they were wearing were gifts of love sent by unknown American Christians. And, as long as these gifts continued to come, they knew that God was still with them, answering their prayers.

The pastor led them in prayer and another beautiful hymn as the worship service ended. Outside later, many members stood around to talk—just as church people do all over the world—exchanging greetings, asking about an absent friend, inquiring over someone ill.

Then, moving back through the tall, snowy pines, they returned to their barrack "homes"—shared with other homeless dozens—and the silent snowflakes continued to fall.

(People from distress areas, who are now finding haven in free countries throughout the world, will benefit from funds collected through the 1954 "One Great Hour of Sharing" united appeal for relief, rehabilitation and reconstruction, to be held in thousands of American churches Sunday, March 28.)

FINAL REPORT OF THE 1953 LWA APPEAL

	Goal	Cash Received	Per Cent
United Lutheran Church in America -----	\$1,219,627.56	\$1,371,920.08	112.49
Evangelical Lutheran Church -----	530,800.85	533,146.55	100.44
American Lutheran Church -----	452,719.59	452,719.59	100.00
Augustana Lutheran Church -----	296,788.97	299,710.89	100.98
Lutheran Free Church -----	38,392.44	39,484.34	102.84
United Evangelical Lutheran Church -----	28,298.59	31,696.94	112.01
Suomi Synod -----	20,216.93	20,270.00	100.26
American Evangelical Lutheran Church -----	13,155.07	15,280.27	116.15
Undesignated -----		27,102.11	
TOTALS -----	\$2,600,000.00	\$2,791,330.77	107.36

Eight Lutheran Hour Speakers Listed For 1954

Eight outstanding clergymen of The Lutheran Church—Missouri Synod will occupy the Lutheran Hour radio pulpit during 1954. Broadcasting the Gospel message under the slogan "Bringing Christ to the



Rev. Edwin Pieplow, Detroit
Lutheran Hour Speaker
January 3 to March 7

Nations," The Lutheran Hour utilizes more than 1100 radio stations in 58 countries. A total of 56 languages is used.

Here is a brief résumé of each of the eight speakers who will appear on The Lutheran Hour during 1954:

The Rev. Edwin Pieplow, now pastor of Christ Lutheran Church in Detroit, will occupy the radio pulpit for ten Sundays beginning January 3. He was formerly pastor of Trinity Lutheran Church, Hyattsville, Md., and has served as summer guest speaker on The Lutheran Hour several times.

On March 14, the Rev. George Wittmer, pastor of Messiah Church, St. Louis, will begin a series of ten addresses on the Lutheran Gospel broadcast. He, too, served the program as summer guest speaker.

Four speakers will be featured for three Sundays each during the summer season. On May 23, 30 and June 6, the Rev. Dr. Arnold Grumm, Second Vice-President of The Lutheran Church—Missouri Synod and pastor of Grace Lutheran Church in Fargo, N. D., will preach. He will be new to the Lutheran Hour audience.

Beginning on June 13, the Rev. E. C. Kieninger, co-pastor of Pilgrim Lutheran Church, St. Louis, will serve The Lutheran Hour. He, too, will be new to Lutheran Hour audiences.

The Rev. Henry G. Hartner, president of the Colorado District of The Lutheran Church—Missouri Synod and pastor of Emmaus Lutheran Church in Denver, will speak on The Lutheran Hour July 4, 11 and 18. He has served as summer guest speaker previously.

The final summer speaker will be the Rev. Dr.

Oliver Harms, pastor of Trinity Lutheran Church, Houston, Texas, and a member of the Missouri Synod's Board of Directors. He has served as summer guest speaker on previous occasions.

Opening the fall season of Lutheran Hour broadcasting will be the Rev. Dr. Martin J. Neeb, Secretary of the Missouri Synod's Board of Higher Education. He will begin his series of ten addresses on August 15. The Rev. Kenneth Hoffmann, pastor of Trinity Lutheran Church, Hyattsville, Md., and former chaplain of Lutheran Hospital, Vicksburg, will end the 1954 series with ten sermons, beginning on October 24.

The eight speakers will not only address the audiences on the live Mutual network broadcasts, but they will also speak for the transcription broadcasts which are recorded and sent throughout the world. The pastors will also speak at rallies and serve the program in various other capacities as their schedule permits.

Danes Select Delegation For Evanston Assembly

Copenhagen, Denmark — (NLC) — Four clergymen and one layman will represent the Church of Denmark at the Evanston Assembly of the World Council of Churches in 1954, it was decided here by a joint session of the Danish Bishops' Council and the Ecumenical Council.

The delegation will consist of Bishop Hans Fuglsang-Damgaard of Copenhagen, Primate of the Church; Bishop Skat Hoffmeyer of Aarhus; Professor K. E. Skydsgaard of Copenhagen; the Rev. Johs. Langhoff; and, as the only layman, Mr. P. Sveistrup, a department head of the Danish Ministry for Greenland.

In announcing the selection of delegates, the church officials pointed out that two outstanding Danish Lutheran theologians have been invited to Evanston as consultants and a third Dane will take part in the Assembly as a "fraternal delegate."

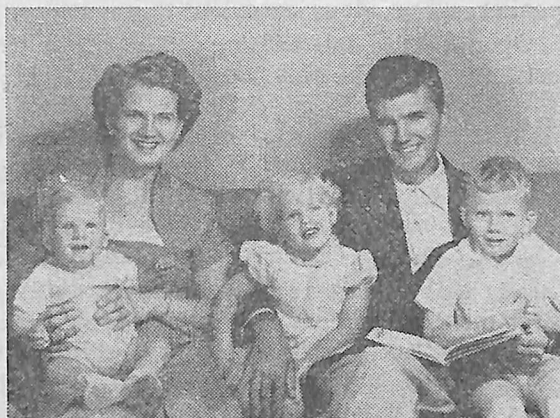
The Danish theologians invited as consultants are Professor Regin Prenter of Aarhus, head of the Lutheran World Federation's Commission on Theology, and Dr. N. H. Sie of Copenhagen. The Rev. C. Rendtorff, general secretary of the Church, will attend as "fraternal delegate."

A representative of the Danish church youth will be selected later and it is possible the Danish Baptists and Methodists also will send delegates.

AMERICAN WAY OF LIFE

Our way of living together in America is a strong but delicate fabric. It is made up of many threads. It has been woven over many centuries by the patience and sacrifices of countless liberty-loving men and women. It serves as a protection of poor and rich, of black and white, of Jew and Gentile, of foreign and native born. Let us not tear it asunder, for no man knows, once it is destroyed, where and when man will find its protective warmth again. — Wendell Willkie.

Something About Harold and Mary Riber



The Riber Family

January 26, 1954

Dear Helen Louise,

On February 4th it is one year since we waved goodbye as the jeep left from Kaerabani. Remember how I cried! But it doesn't seem possible that a whole year has gone by already.

Though I have written you several letters since we got home, I have never actually taken time to write you some of our impressions about coming home on our first furlough, something you will also be experiencing in a few years.

Remember I wrote you about the \$10 Ribe gave me in Honolulu and the grand time I had spending it in the 5 and 10c store. Seeing all the U. S. products that aren't available in India, handling U. S. money again, noting the general atmosphere meaning we were close to home, was all very exciting.

Oddly enough we noticed a strange tone quality in the voice of the pilot who came on board our boat out of San Francisco—an American, but it had been a long time since we heard the real American accent, and we thought his voice sounded so strange!

Being reunited with the family, seeing mother's lovely white hair again, and looking into her pretty blue eyes, seeing the wrinkles around Daddy's twinkly blue eyes; exclaiming over how tall my two little brothers are now and how they have changed, getting acquainted with all the nieces and nephews who have been born since we left in 1947, all added up to a "once in a lifetime" experience. It took only a few minutes to get re-acquainted and to feel at home again. I caught Mom and Dad glancing at our three children whom they have never seen, and shaking their heads as though they couldn't believe it.

One impression I cannot forget is how nice it was to attend worship service in English again. For though we learn Santali, love it and the Santals who speak it, and feel very much at home in the Santal church, there is nothing like one's own language and songs. The first service we attended after arriving home was on Holy Thursday and walking into the familiar church where I was baptized, confirmed and married,

Here is a letter written by Mary Riber, home on furlough, to a missionary friend, Mrs. Obert Landsvaerk, in India. There follows a contribution inspired by one of the many Riber visits throughout our Synod.

greeting old friends again, hearing the service and singing favorite hymns was indeed a wonderful experience, one which will never be forgotten — a very important part of "coming home" after almost 6 years away.

You haven't forgotten how inquisitive and questioning Kris, our 5 year old was, have you? Well, U. S. is giving him all kinds of opportunities. . .! All the mechanical devices, escalators, elevators, basements, bathrooms, light switches, etc. A paradise for a 5 year old.

Emmy learned English very quickly after we got here, but was a very unhappy girl those days when she couldn't make herself understood. We had hoped she would learn English on the boat while playing with other children, but the only other child aboard was Joel Bjerkestrand, who also knew Santali. So whenever Kris and Joel were playing (using English), if Emmy joined them they automatically switched to Santali! One day she rattled on and on in Santali when speaking to her Grandmother, and Grandma, wanting her to think she understood, answered "yes, yes," to her questioning and found she had given Emmy permission to go out and play in the water! Emmy was suspicious and very cautious those first weeks, but has adjusted very well now. In fact, she remembers no Santali whatsoever and resents it if we try to speak it to her. Kris has also forgotten. It's a shame, for they spoke such perfect Santali, but will no doubt pick it up again very quickly.

Karl is a lovable little 15 month old toddler enjoying the exploring age, and especially fond of light cords. (One of the advantages of living in rural India where there is no such thing.)

We looked forward with anticipation to the first snowfall, wondering what the reaction of the children would be. A few weeks before Christmas we woke one morning in Des Moines to see the ground covered with a lovely snow! Kris didn't even take time to eat breakfast before going out to investigate. "What kind of funny stuff is this, Mom? It makes my hands cold. I don't remember seeing anything like

this in India, and my hands never felt this cold out there."

Christmas was like nothing they have ever experienced before. So much of everything, and the setting and all, so different from the Christmas among the Santals. "Santa didn't come to our house in India last year, did he Mommy?" In comparison, he didn't. We thought of you Christian friends in India far away and of Christians all over the world who on that Christmas Eve are praising God for the gift of His Son.

All of us have had excellent health since coming home. Getting rid of that pesky gall-bladder which bothered me often out there, helped me very much. We remember to be thankful for our many blessings and to pray for you who are out on the field.

Since we have arrived home we have traveled many miles telling about our work and showing our slides. I feel a lump in my throat every time I see the familiar landscape, with Monkey Hill in the distance, and some of the pictures of native friends and mission co-workers. Greet all our friends there at Kaerabani, especially Didi, whom I miss so very much. We thank God for the mission work being carried on all over the world and we hope and pray that God can again use us in the work in India.

We will never forget the good year we had together with you and Obert in Kaerabani. It is a year now since you took over the work at the school and we hear such good reports about you. We hope you will come to visit us in Grahampur, Assam; in fact, consider this an invitation to spend Christmas with us there this year. And bring your guitar, Helen Louise, and I will bring my accordion so we can sing our favorite Christmas carols. Hope to see you this summer.

Love, Mary.

P. S. Visiting your folks in Spokane was such fun. Letter about that following later.

I Crucify Christ

In the textbook in second year Latin we used to teach to the sophomore high school student the meaning of Caesar's famous lines in his Gallic Wars Commentary, "VENI, VIDI, VICI."

To say that Harold and Mary Riber came, saw, and conquered us here in Solvang is putting it mildly, I believe. For months prior to their visit, in our local Sunday School we have prepared our children and youth for this occasion. It was worth the long expectancy to have them with us these few days. Now we know from first hand experience to whom we send our widow's mite of pennies, nickels, dimes and dollars each Sunday throughout the year. Yes, we do receive an occasional dollar bill in our Sunday School collection plate from one or the other of the children.

My personal reaction as I listened for the first time to Harold Riber last Thursday evening was quite similar to my experience two years ago while listening

to Rev. Andersen of Wilbur—"Dirk"—when he lectured here at our fall meeting in Solvang. We do have young, dynamic, intelligent men and women dedicated and consecrated to Christ within our little Synod. Mary Riber's talk to our Sunday School children last evening was inspirational and challenging, to say the least. Aglow and afire with her personal witness for Christ, she fascinated our youth to whom the topic of our soul's salvation is unheard of. I have wondered much in recent years about this neglect on our part as well as about our indifference toward the mission work as a whole. **We in our Synod are not mission minded!**

As I try to analyze this visit of the Ribers, there occurs to me this challenge. Why are we in our little Synod faced with this present dearth of potential ministers? Why are so many of our youth so indifferent to our church-work, its future—yes, even toward its God? Why are our leaders forced to discontinue our own seminary or else move it elsewhere? Why? Where lies the responsibility—or blame rather—for this predicament?

No, I do not profess to know the solution. I do recall my Father's sincere, heart-rending prayer for the future of our little Synod one day back in the early 20's during the stormy, tragic episode of the "Præste-løfte" discussion that tore at the very roots of the church. That prayer is not amiss today—and yet, do we "take it to the Lord in prayer?"

The blame for the indifference, for the lack of students in our own seminary, for the coldness within our own fold lies on our own shoulders—yours and mine. Those of us who have taught vacation Bible school and Sunday school year after year, who have preached Sunday after Sunday, we are all guilty of that Christian coldness, indifference, and neglect. One of our local teachers was puzzled to learn that her class knew little or nothing about the man John the Baptist. Another wondered why so few confirmands attend church after confirmation. A third was pleased and stated it in so many words when young people attended communion—and she even asked us to come again, one of the chaps boasted. Do we among the laymen within the church set an example for these others to follow by attending church and communion regularly? Do we employ the power of prayer? Do we practice the art of praying for others? True, "I had a Mother who prayed for me." Now how about my taking up where those parents left off?

We often sang at the Pacific School of Religion the hymn that contains the following line. They seared themselves into my soul:

"Christ! I am Christ's! and let the name suffice you,
Ay for me too He greatly hath sufficed;
Lo with no winning words I would entice you,
Paul has no honor and no friend but Christ.

Standing afar I summon you anigh Him,
Yes, to the multitudes I shout and say,
'THIS IS MY KING! I preach and I deny Him,
CHRIST! Whom I crucify anew today'."

Marie M. Hald.

Paging Youth

ESPECIALLY OF OUR A. E. L. Y. F.

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

The God-Home-Country Award

The God-Home-Country Award is a recognition given by Lutheran congregations to their young people who have a commendable 4-H club record, and who have given evidence of faithfulness and service to their church. As a token of this recognition, the medal pictured in this article is given to them.

This is not another youth program. Its emphasis is rather on a fuller participation in programs which we now have. There are probably a couple of hundred young people in our churches who could qualify for the award. This article is written to give information about the award, and to encourage those who are interested to get more information. Any Lutheran 4-H club member who has completed not less than three years of satisfactory 4-H club work and who qualifies under certain requirements which will be summarized in this article is eligible for the award. I should like to quote the "Preamble" contained in a brochure published by the Committee on the God-Home-Country Award:

"The Lutheran Church is concerned that her young people have a wholesome Christian development. She has long recognized the significant contribution that the 4-H program is making toward the development of many of her youth. She is eager to encourage her youth to take full advantage of the 4-H program which seeks to prepare them for successful living and community responsibility. To further the spiritual growth of her young people, she is desirous to encourage them in fuller participation in the church's own program and to confront them with the opportunity of serving God in the rural community. Toward this end the Lutheran Church is offering to her youth who are 4-H club members the God-Home-Country Award."

What are the requirements for the award? you may ask. The answer is twofold: There are certain requirements regarding the 4-H club work, and others which might be called "Participation in Church Life."

Any member of a Lutheran Church enrolled as a 4-H club member may upon completion of three years of satisfactory 4-H club work be eligible for the God-Home-Country Award. Each candidate for the award shall submit a modified standard report form as a summary of 4-H projects completed and activities engaged in during his period of membership in the club. This report covers the members work in regular 4-H projects such as crops, gardening, clothing, foods, poultry, livestock; and his activities such as health, safety, conservation and community service.



The candidate shall give evidence of Christian character and conduct. He shall take an active part in the regular church program of his congregation. Furthermore, he shall make use of every opportunity to prepare himself for the responsibilities of adult church membership, so that he can participate intelligently and effectively in the affairs of the local congregation and the affairs of the synod. In addition, he shall write a neat theme of 300-500 words discussing a suggested subject dealing with rural Christian life.

How do you get started? First, obtain a registration blank from your pastor. If he does not have one, write, or ask him to write to the undersigned for a copy. Fill out the registration blank, and return it to your pastor. He will then endorse it and send it to the Committee on the God-Home-Country Award. When the registration has been received and filled, necessary record blanks and instruction will be sent to the pastor. Further steps, not necessary to mention here, follow that.

Where can you get further information? Write to the undersigned or to The Committee on God-Home-Country Award, Room 1232, 327 South LaSalle Street, Chicago 4, Illinois. Without doubt, some of you who have been in 4-H club work for several years can qualify for the award within a few months. There is no reason why AELYF shouldn't have at least twenty-five who qualify this year! I would encourage every youth who is a 4-H club member to try to qualify. As you may know I had the privilege of attending the annual committee meeting early in January. We were told, for example, that 154 youth registered in 1953, that 37 received awards last year, and that a total of 75 awards have been made in this relatively new program. North Dakota led with nine boys and fourteen girls certified since the program began. The Evangelical Lutheran Church has had the greatest number of award winners; we are at the bottom of the list, but we can easily climb quite a way up the ladder. Write for more information right away.

W. Clayton Nielsen. Withee, Wisconsin.

AELYF Doin's

There were undoubtedly a number of congregations in which Youth Sunday was observed on January 31st and in which young people conducted the services on that day. Your editor has only received reports on two such services, however.

At Withee, Wisconsin, the entire service was conducted by young people and message on topics, assigned by the pastor, were brought by Sylvia Larsen and Kenneth Frost. Sylvia spoke on "What Christianity means to the high school student," and Kenneth's subject was "Christ calls to Christian Service."

The Diamond Lake, Minnesota, young people had charge of the service in their congregation on Youth Sunday. No further details are available on that service.

Did your congregation have such a service? Are you planning one? Your editor would like to know about it if and when you have such a service. He would also like to have an opportunity to print some of the talks given on these occasions. Don't forget PY when you have a Youth Sunday — or when you do anything else that you think might interest others.

Our Women's Work

Editor

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

The United Nations And The Underdeveloped Countries

II

Most of the people of the earth go to bed every night hungry and millions die every year of starvation. Although food production has increased since the war, there is actually less food per person in the world today than before the war, because of population increases. Moreover, it is estimated that in seventy years there will be twice as many people in the world. Some men doubt that food production can ever catch up with population. These facts shock us in this land where we worry about our surpluses, sleep poorly because we eat too much and are everlastingly going on diets. Such is the difference between the underdeveloped countries and the highly developed ones.

In Africa, Asia, Central and South America hunger, disease and illiteracy is the common lot of man. If half the people in these areas were to die tomorrow, there still would not be enough food in the world to feed the rest. In India 25 per cent of all babies die before they are a year old and half of the rest before they reach twenty. The life expectancy is 27 years. Add to this the fact that 85 per cent can neither read nor write and you have a picture of conditions in underdeveloped countries.

What is being done about this awful situation? The United States, through our Point IV Program has poured billions into these areas in an effort to raise living standards. This has been to our credit and we should not let congress curtail the program nor tie it to military aid. However, too often we have been suspected of "attaching strings" to our aid and by the very color of our skin we are associated in the minds of the underprivileged with such hated things as exploitation, imperialism, colonialism and race discrimination. Some new countries in their fierce nationalistic pride and independence have refused our aid because they feared our intervention in their affairs. The Ford Foundation and the Rockefeller Institute spend millions in these areas every year. The British have their Colombo plan for the development of Asia.

The problems are so staggering and so interrelated, however, that no one country can hope to solve them alone. It will take the concerted efforts of us all if the living conditions of the unfortunate two-thirds of the world are to be bettered. And time is short. The people are restless, tired of their lot, ready to take things into their own hands: to push the whites out of Africa, because they have been exploited for so long, to turn to Communism in Asia because Communism speaks to them of land reform and race equality. They want food and independence, they want to learn to read and write, to be cured of their sicknesses. And they are asking for help.

Luckily, there is an international organization dedicated to the very principles for which these underprivileged peoples clamor. The United Nations seeks to promote peace, justice, equal rights, "social pro-

gress and better standards of life in larger freedoms." The Specialized Agencies of the UN are the organs especially concerned with the task of raising the standard of living in the underdeveloped countries. Through the Technical Assistance Program, specialists are sent out to help individual governments solve their particular problems. These experts are recruited from many lands and always work through the governments and in accordance with the needs of the countries receiving aid. Such aid is never given for political reasons nor is there any interference with the internal affairs of the recipient country.

Since the primary need is for increased food production the Food and Agriculture Organization of the UN gets a large proportion of the assignments. Specialists have been at work in many lands teaching better production methods, introducing new seeds, better tools. Veterinarians have vaccinated hundreds of thousands of cattle in Ethiopia, India, Thailand, Afghanistan and as a result that disease will be eradicated from the earth in five years and millions of cattle thus saved for human consumption. Dams are built and irrigation projects started in the deserts of Ceylon, Saudi Arabia, Africa and elsewhere. Roads are being built into the jungles of Brazil so that her vast forest riches may be exploited. Fishery specialists, nutrition experts, rural sociologists, farm credit experts, and many others are at work in many places. The country receiving help pays for the projects, usually, FAO paying only the salary of the specialists. Young natives are being trained both at home and abroad. Regional conferences are held to solve problems common to specific areas.

The World Health Organization (WHO) has medical teams in many lands, vaccinating millions against tuberculosis, eradicating malaria, curing tropical diseases, improving child and maternal care, saving millions of lives. The United Nations Educational Scientific and Cultural Organization (UNESCO) is establishing schools and libraries, spreading information and combating prejudice in the world. International Labor Organization (ILO) tries to improve working standards and conditions, wages and rights of the laborers who in many areas have been unbelievably exploited heretofore.

These are but a few examples of the work being done by the UN through its Technical Assistance Program — to me, one of the most significant contributions the organization has made. The work is financed by contributions from member countries. The total contributions in 1953 amounted to \$25,300,000 a sum which is, of course, pitifully inadequate. Many requests for aid must be postponed and many projects already begun curtailed because of a lack of funds.

President Eisenhower in his speech on the peaceful uses of atomic material, said that if we can bring about a more peaceful world, perhaps some of the vast sums now spent for military preparedness could be diverted to the task of bringing the underdeveloped nations up to a full measure of civilization. Let us hope that he is right.

Nanna Mortensen.

A Call to Christian Stewardship

What is happening on the American scene? It was apparent at the Lutheran Stewardship Conference in Minneapolis January 7 and 8, that every effort was being made to make the Every Member Visitation program a source of power.

In the gospels we read that "after instruction" Jesus "began to send them (the disciples) out two by two" on a visitation experience. According to the experience of the Lutheran leaders, this method is still the best.

There has been a tendency among us to plan an Every Member Visitation for the sole purpose of exacting a monetary pledge with no time or thought given to visualizing and making clear the total program of the church to the members visited. This can only cause confusion to our sense of stewardship and will inhibit "grace-giving." When stewardship is considered a way of raising money instead of a way of life the incentives for "grace-giving" are killed. This conception of stewardship is furthermore dangerous to the soul-life of a church. It is not without cause that the A. L. C. for ex. and also Bishop Lilje of the German church ask the pastors to come back for a refresher course with special emphasis upon stewardship as a way of life.

"After instruction" Jesus sent out His disciples. Here is the nub of the matter. It is here that several of the Lutheran bodies have spent much time and thought in providing the instruction. It is here that we need strengthening. It is not easy to interpret the needs of the church in terms of faith. But it can be done as several of the leaders at this meeting testified. Much of the material we saw was geared to this ideal.

We saw the new U. L. C. children's paper "Let's Go" where Stewart the Steward, a youngster in overalls with a cross in the bibfront, interprets stewardship to the Sunday Schools of this church body. We were introduced to the "Yes" program for youth of the E. L. C. Other churches have Leadership Training schools for youth. We were given an intriguing glimpse of the E. L. C. stewardship program in Home Mission. It was emphasized that in our Home Mission congregations it is especially important to understand the aims and objectives of stewardship so that the congregation may "choose its rut with care for you are liable to stay in it for the next 25 years." "Mothering" a new congregation has also proved rewarding. "Ambassadors for Christ" workshops have proved very stimulating in the A. L. C.

It was clear that the emphasis was upon instruction at all levels. We also noted that it was not taken for granted that the pastor could give the instruction. Rather we noted a deliberate attempt upon both the synodical and district level to provide workshops for the training of pastors and lay leaders in this important matter of every member visitation. Stewardship directors are frequently requested to organize local programs. An experienced leader or

a team of leaders are sent in to instruct and guide the planning and thinking of the congregation through the pastor, council and auxiliary leaders. We noted that such consultative help was usually spread over several days and even weeks. The local unit would then continue their study and planning and move accordingly. The educational process is slow, but if based on correct premises, sure.

"We are stewards of the manifold grace of God." This is the message so difficult to interpret and implement, but unless it brought across to every member, we fail, and the real needs of the church will not be met. It is here we need help; it is here we need strengthening.

Let us "be strong in the Lord and in the strength of His might. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of the present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day and having done all, to stand." (Eph. 6:10-13).

Marietta Strandskov.

The Publicans

Doctor Luke, the evangelist, tells us that Zaccheus, a man of small stature and lots of money, was the principal tax collector among the Jews. Adding that to the general picture I find that all the people in Palestine who were hired by the Roman government to collect their taxes in the satellite country formed a clan of their own. That was natural, for they were branded as fifth columnists, and I am under the impression that they were like minded.

In Palestine the headmen in the ruling priest class were also the headmen in the temple bank—and one historian has stated that it was the biggest bank in the world. Jesus called them prevaricators for they posed as patriots, but they had for a long time obliterated the true folk life of the Jews. They had gone in for money power with the hope that it eventually would put them on the Roman throne. Having perverted Judaism they could interpret the scriptures to the effect that they were the chosen people who should rule the world. They were completely secular in their actions but they knew how to put up a religious front. Apparently they were deeply concerned with Moses and the prophets but in reality they played a shrewd financial and political game with the intent of putting Rome on the red. It was needful for these people to classify the tax collectors with the paupers who could not afford to heed the code of ethical appearance. They were dangerous, and they might be used as buffers.

The publicans were ready to follow Jesus when he asked them to do so and it seems that he preferably picked his disciples among them. That shows that they had not made money their religion. The behaviour of Zaccheus on the night when Jesus was his guest, and the fact that Levi so readily left his lucrative business does suggest that these people were not happy with their jobs of collecting a tax which went to the maintenance of the Roman state religion. They could not be with Jesus many days

Presbyterians Join Lutherans Protesting "Martin Luther" Ban

Montreal, Canada — (NLC) — The Montreal Presbytery of the Presbyterian Church in Canada as well as the Lutheran Ministerial Association of Greater Montreal lodged official protests against the ban on the Martin Luther film in the Province of Quebec, it was announced here.

An official resolution passed by the Presbytery of Montreal described the ban as "an admission that in the Province of Quebec we are headed for a control of thought, communication and action which is absolutely dictatorial, in the tradition of Communist-dominated countries."

The Lutheran Ministerial Association said that it sees in the ban on the film "not only an injustice to the truth of history and to deep religious convictions held by all Protestant people, but also a grave danger to the trust and authority which the people of this province have placed upon the government for the protection of their freedom."

The showing of "Martin Luther" in the province was forbidden by the Board of Censors of Montreal allegedly "in the best interests of social peace."

Protestant sources here quoted Alexis Gagnon, chairman of the Censors Board, as saying that even though the dramatic biography of Martin Luther might be historically true "we felt it would be against the

without finding that in him and not in the priests was the real opposition to that religion, and that he would inevitably lead his followers into a reckoning between Jehovah and polytheism.

It appears to me that in the publicans we find the freethinkers of their day who were at sea, seeking direction. According to Martin Hansen there were similar freethinkers in Scandinavia during the transition from Odin to Christ. They were the true heathens who admitted that death had defeated Valhalla. The Publicians knew that the Jewish church-state entity had come to the last stage of its history, that the political show was used only for the purpose of saving face, that the resistance toward Rome was a banking scheme, and that the Barrabas revolution was a caricature. They may have sensed that the arena of history would be the Roman empire.

They were at sea and yet not entirely without compass. There were people among the Jews who knew that the grass root folkfaith of the Jews was universal in scope and destiny. It could never be harnessed by a "permanent" power. It was like a hymn which in form and substance expresses the soul of a specific people and yet can never be held as property. It is like the old Romanesque church on the knoll in Denmark. Nothing is more Danish and more universal.

The freethinkers are the people who by the indomitable force of grace are released from their karma, the guilt, accumulated and compounded during centuries. They can go over the border and be reborn into a new day.

Aage Moller.

real interest of the population to show a film that would cause undue antagonistic sentiments."

Replying to this, the Presbytery said, "If any group or ecclesiastical body feels that this film should not be seen by its members it has the right to forbid them to attend."

But banning of the film from the province, the resolution went on, "is a completely unwarranted restriction of the rights of the Protestant people, not to mention others, in this province."

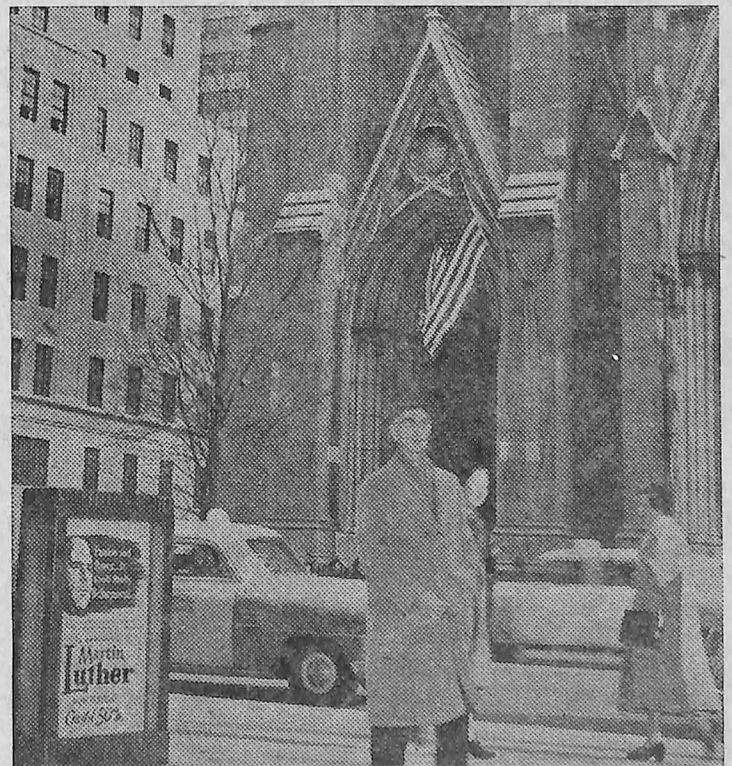
Stressing that the film was prepared "with the greatest possible care for historical accuracy," the Presbytery pointed out that it was "of very great interest to the 400,000 Protestants living in the Montreal area, as well as to many others."

"If the ban is carried out it means that the Board of Censors is arrogating powers entirely beyond its right; it is saying that whatever does not happen to suit its own particular taste, philosophy or religious views should be forbidden," the resolution charged.

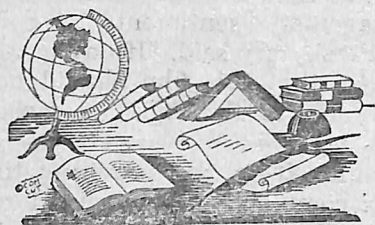
"Moreover," the Presbytery said, "if this totalitarian philosophy is accepted, any other board could in principle be established to censor books, newspapers, or even sermons."

"Thus, it is the beginning of the end of the freedom of communication," the Presbytery concluded.

The Lutheran Ministerial Association charged that "the pastors and people of the Lutheran churches of greater Montreal have been shocked by the ban" and "deplore it for its injustice to the freedom of people to see honest, true and exceptional films of this nature."



"Martin Luther," surprise film success produced by Lutheran Church Productions, Inc., for six participating Lutheran synods, played many months at the above location, the Guild Theatre, at Fifth Avenue, New York. The photo shows the Radio City location across the street from famed St. Patrick's Cathedral. All attendance records of the theatre have been broken. Meanwhile, censors in heavily Catholic portions of Canada caused an uproar by banning the film from being shown, seeing it as a possible cause of strife.



OPINION AND COMMENT

WE NOTE WITH great satisfaction that our Synod topped all others in contributions this year to Lutheran World Action. Not that we were out to beat the others, but that despite the great lack of response in some areas of our church, the response in others was so overwhelming that it more than made up for the unenthusiastic giving of the rest. We reached 116 per cent. And here we can quote from an editorial of six months ago — the first we wrote for these pages: "The only justification for us to publish this fact ourselves is to point out the scope of LWA. Many, many needs still went unmet. . . Many Lutherans continue to give nothing. How can they?"

BETWEEN NOW AND AUGUST we can look for increasing publicity on the coming meeting of the World Council of Churches. People sometimes puzzledly inquire "What is the purpose of the W.C. of C.? What has it accomplished so far?" In itself, it is remarkable that this Council has stayed a unit. It has experienced the richest of fellowships, composed of 161 Anglican, Orthodox and Protestant denominations of 48 countries. 29 major American churches, representing some 30 millions of people, participate. "Here, what matters is not 'Greek' and 'Jew', the circumcised and the uncircumcised, barbarian, Scythian, slave, free-born, but Christ is everything and in us all." (Col. 3:11) That such diversity can exist in a unity is itself an accomplishment of merit. The world theological conference held under the W.C. of C. was a noteworthy contribution to religious thinking. The Council has been instrumental in helping refugee peoples and Christian institutions in the aftermath of war. Its influence has been felt in the UN. Its Asian Study Conference has thrown the light of Christian concepts on a troubled area of human relationships. Twenty-one millions of dollars and fifty million pounds of clothing have gone to charitable needs here and there. The August meeting will attract world-wide attention in secular as well as in religious circles. President Eisenhower has said he hopes to be able to address the Assembly. Soldier Field, which seats 100,000, will be filled to capacity for the public worship to be held Sunday, August 15, where will be presented the gospel story in scripture, music and pageantry. This two-week meeting will be one of the great events of the decade — perhaps of this generation. Such famed leaders as Bishop Berggrav, and Bishop Oxnam, both of whom are presidents of the Council, will participate. Our own Synod will be represented, as previously reported, by Pastor Holger Nielsen, and very likely others of the Synod will be present. The Executive Committee, meeting last week in Konigstein, Germany, finished and released the full program, which we will publish later.

MANY READERS HAVE noticed the occasional omission of the OUR CHURCH column and have written to protest that the news items from our member congregations were of particularly great interest. If some churches are not sending their papers to us, they should do so. It would also be helpful if pastors would underline events which they feel are of special importance and interest to others.

THE USEFUL BOOK "Parliamentary Procedure at a Glance" which has been recommended in many a church workshop for use in conducting organizational and congregational meetings can be had through the Grand View College Book Store. A postcard request will bring you the book and a bill for two dollars.

IT IS A COMMENTARY on the inadequacy of modern mechanical society to see the revival of arts and crafts that is gradually taking place all over America. Too many people have humdrum jobs; they have lost the zest for, and the intense interest in, personal skills which characterized so much of life centuries ago. America's great love of sports is partly the outcome of this lack of satisfaction in one's work that is widespread in an industrial nation. However much we are interested in athletics, they seem by comparison not nearly so able to meet the inner creative needs of the soul. This is especially true here in America, where so-called sport-lovers consist mostly of people who love to go and **watch** an athletic contest. (Athletics are widely hailed as builders of character. Yet, with a good deal of bewilderment we read how athletic coaches break one contract after another to accept a better job elsewhere. There is evidently no honor among coaches — some leave after filling out only 2 or 3 years of a ten-year contract. This is difficult to understand and justify.) We expect to see more and more people turning away from being mere spectators in recreation to being participants of it. And the recreation will take quieter forms, and will involve more creativeness — such as in leather crafts, wood carving, weaving, etc. Those who doubt that this trend is taking place are referred to a letter which came to us recently from LIFE magazine's editors, in which they pointed out the curious fact that last year for the first time, as many Americans painted pictures as played golf. Americans paid more to hear classical concerts than they did to see baseball games. If Americans can enlarge their cultural outlook to include some of the deeper arts and some of the finer crafts, perhaps we can outgrow the tired old accusation made of us by Europeans that we are a people without a culture.

THE SERMON IN this issue reminds us of an old, old saying attributed to Socrates centuries before Christ but which is so modern it sounds like Bernard Shaw: "Fellow citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children to whom one day you must relinquish it all?"

The Danebod Harp

by SIGURD PEDERSEN

WILHELM HOLM, Tyler, Minnesota

Though not among the oldest settlers in the Danebod-Tyler community, William Holm succeeded in weaving his life history so definitely into the life of the community, that he deserves to become part of The Danebod Harp. Both he and his wife Marie were for many years a definite part of the life at Danebod. Now that Holm has passed on he will be missed in many ways. He was also trusted with many offices in Tyler. His greatest honors likely came through his great many years as president of the County Fair Association and as member of the Minnesota House of Representatives where he served twelve years.

He was born in Denmark June 12, 1882. He came to U. S. when about three, and returned to Denmark again with his parents. But at about fifteen he returned to U. S. He was ambitious and worked upward gradually, until he was part owner with Johannes Johansen in one of the largest general stores in Tyler. But he always found time to work in school and church. He was generous and big-hearted and often reached out a helping hand to a needy one.

He married Miss Marie Ries, whose home was about seven miles northwest of Tyler. As I taught the District 3 school in 1903, I became well acquainted with the young people during the courtship days. Later Marie was a student at Danebod. Our paths often crossed through the many years.

They conducted a general store in Askov for a few years, but again settled down in Tyler, and prosperity settled down with them. They built a beautiful home in Tyler, where I am sure that many readers of Lutheran Tidings spent many happy hours. They had no children, but their home was opened to adopted children, for which credit is due; that is not an easy task nowadays.

One event looked forward to last fall was the trip to Denmark in December. An invitation came from the big Copenhagen paper "Berlingske Tidende" for the "Dane of the Year." What an honor and a climax to many past honors! So both left for Denmark early in December. But before the close of the celebration in Copenhagen, William Holm was stricken, and the home trip was a sad one of trying days for Marie. Funeral services were from the Danebod church January 2, when numerous friends gathered for a final farewell. The large church was filled to capacity. Fortunately Marie was along on the trip to Europe so that they could spend the last Christmas together.

Such in brief is the frame that held his life history. A worth-while frame, but a picture of a noble life is worth more than a nice frame. And the picture in the memories of his friends will always be the most attractive, and will long live in the Tyler community.

The hymns selected by Marie revealed to us where she had found comfort and where she looked for comfort in the years ahead. They must have been a sort of an echo of their home life. "He who hath helped me hitherto, will be my help forever. His grace each morn is new. His mercy ceases never." What a con-

solation and faith to lean upon. And I am sure that many at that moment hoped that His grace and mercy would do so. Rev. E. Mortensen delivered a consoling sermon, giving due credit to William Holm for his many services to church and school, etc. But he centered his thoughts around the wonderful opportunities of "building a life." Then followed a beautiful hymn: "Just as I am," by Mrs. Roland Johansen, accompanied by Mrs. E. Mortensen.

The final hymn again turned our thoughts and wishes to Marie, as she seemed to speak to us—"Lead Kindly Light, Amid the Encircling Gloom. — Lead Thou me on." And many of us prayerfully sang those words. And now, Marie, a closing wish:

"May gladness tune life's harp anew,
And strike its sweetest chords for YOU."

Lutherans Participate In "One Great Hour" Appeal

New York—(NLC)—For the sixth consecutive year Lutheran World Action is cooperating in "One Great Hour of Sharing," the united appeal of American Protestantism for relief, rehabilitation and reconstruction.

Sponsored by the Central Department of Church World Service, of the National Council of Churches of Christ in the U. S. A., the sixth annual appeal will be climaxed on Sunday, March 28, when special services will be held in thousands of American churches.

The major Protestant and Eastern Orthodox churches in America are seeking more than \$8,000,000 in cash for 1954 programs of relief and reconstruction in overseas areas of need, the NCC announced. It is one million more than was sought in 1953.

Included in the total is the 1954 goal of Lutheran World Action in which the eight church bodies cooperating in the National Lutheran Council participate.

The LWA goal for 1954 has been set at \$2,600,000, but as expected needs in 1954 exceed the goal by about \$340,000, congregations are being encouraged to raise at least 10 per cent more than the quotas originally assigned to them.

The Lutheran church bodies participating in this drive include the United Lutheran Church in America, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church, Suomi Synod, and American Evangelical Lutheran Church.

The number of other denominations participating in "One Great Hour of Sharing" has risen from nine last year to twelve in 1954.

They are: the American Baptist Convention, Church of the Brethren, Congregational Christian Churches, Cumberland Presbyterian Church, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, Methodist Church, Moravian Church (Northern Province), Presbyterian Church in the U. S. A., Reformed Church in America, and the United Presbyterian Church of North America.

Lutheran World Action has participated in all the "One Great Hour" appeals to date. The Rev. Rollin G. Shaffer, promotional secretary of LWA, is a member of the planning and administrative committee for the united effort.

Greetings and Comments From Our Readers

From Racine, Wisconsin

As you know, Pastor Schmidt left us in October, but we were very fortunate in securing a pastor who could take over the day Pastor Schmidt left. He is Pastor Robert Heide, a son of C. P. Heide from Petri-fying Springs, Wis. He has been recuperating at home from two operations, yet is very active and has done us all a whole lot of good. His first big project was to arrange a Stewardship Campaign, which was very successful. We invited all the members for a church supper on a Sunday and Monday night (Nov. 30 week-end). We had Pastor Rath from Kenosha as guest speaker. It went off very well; we had a good attendance both evenings, and all were very enthusiastic, and made very good pledges. For Christmas, Pastor Heide arranged a Danish service Christmas eve at 4:30 p. m. As he says he does not speak Danish well enough himself, he felt he should invite a guest preacher and Pastor L. Siersbeck of Kenosha delivered the sermon. We had a full church and we were all very happy for it. With the help of Peder Back and financed by the Danish Brotherhood and Sisterhood and Dania and Dania Ladies in Racine and Kenosha, the service was recorded on tape and broadcast on radio station WRJN (Racine) on Christmas eve, which was enjoyed by many Danish people of the vicinity. Of course, Christmas day we had our regular Christmas service, and on Sunday the Sunday school had its Christmas party. The Sunday school has improved very much in number since we moved into our new church. All in all, I think Bethania will progress, and now we are hoping and praying we will get a good spiritual leader. We are all very happy with Pastor Heide and we would like to see him stay, but that is a big question, since he is from the ULC and is perhaps not happy to make a change.

Correspondent.

A Reply To Some Inquiries

From the inquiries that have come to me from time to time, it is evident that many people in our synod wonder why the Porto Novo Mission is seemingly regarded as a step-child in the field of Lutheran Missions and in our synod, although Anna Marie Petersen, its founder, was a child of the Grundtvigian church and a strong adherent to the Folk School ideals. Perhaps these were the very reasons why she was misunderstood by many who should have been her staunch supporters. For unlike most Lutheran missionaries in India of some forty years ago, she was not interested solely in changing Brahmans, Hindus and Buddhists into Christians according to our Western pattern of Lutheranism; she was interested in helping poor, neglected children become healthy, active, happy men and women, by giving them an opportunity to unfold and develop according to their potentialities. She saw little opportunity offered them under British rule. She early became an ardent friend and co-worker of Gandhi in his non-violent resistance movement, and

a supporter of the then newly founded Nationalist Movement. She even refused to register her allegiance to British rule in India, which was then required of all foreign missionaries in order to be permitted even to serve the poor and orphaned children.

She believed it was her mission to be a witness of Christ in India, but not necessarily to teach a theology about Him. The natives, she thought, should be allowed to develop a form of worship befitting their own culture and understanding, just as the early Christians had done.

At Seva Mandir—the orphanage and school Anna Marie established at Porto Novo—simple services were held daily. She taught the children about Jesus, and especially she taught them to live according to His teachings. But they were also taught the best in their own culture and religion. However, the majority, when they reached the age of decision, chose to be baptized into the Christian faith. Her girls are now serving in many parts of India, as teachers, nurses, midwives, mothers and homemakers. And we may be sure that Anna Marie's efforts, devotions and prayers have borne manifold fruit.

When Gandhi began his Basic School, Anna Marie was among the first to adopt the plan; for she, herself, had helped to develop it, as she had been in attendance at conferences called by Gandhi for the purpose of establishing a national school. She found that Gandhi's idea had much in common with Grundtvig's and Kold's; that learning, in order to serve the whole person, must be of the heart, as well as of the hand and the head; in other words: education for life.

But the Mission from which she had derived her support did not always see eye to eye with Anna Marie. And when, in the early twenties, she invited Gandhi to lay the corner stone of her new school, at a ceremonial festival, it was, so to speak, the straw that broke the camel's back. The Mission Board dropped her from their list of obligations. And she stood all alone for a time apparently without friends and without moral or economic support, only her God and her conscience sustained her.

But there were people in her native Denmark and a few in the U. S. A. who understood her, and who were willing to support her work, allowing her full freedom to act according to the dictates of her conscience. This group, calling itself "Friends of the Porto Novo Mission" has since then been sole supporter of the independent little Mission. Others are urged to join in its support, with large or small gifts, that the Mission may be able to expand in accordance with its needs.

Since Anna Marie's death, two years ago, Miss Mary K. Chakko, formerly a co-worker and devoted friend of A. M. has been the supervisor at Porto Novo. Under her able leadership, the work has expanded beyond the capacity of the present building. And there is a dire need of helpers. Miss Chakko would like to correspond with a young Danish or American woman, or a couple, who might be willing to come out and help them.

There is now at Seva Mandir, besides the children's home and the Basic School, also a fully accredited Teacher's Seminary for young women, which is in part supported by the Government. **Nanna Goodhope.**

Grand View College And Our Youth

Extra! Extra!

Remember that we told you in last L. T. that our basketball tournament was scheduled for Feb. 23-27? Well, the dates were changed and we won our first tournament game today, Feb. 16. Our opponents were the Marshall-town players, and we really whipped them! Score, 86 to 59!! Because our team played such a bang-up game, we are to have some very welcome publicity in the Des Moines papers, with pictures 'n everything. Egon Ellgaard was the star. Are we proud? Ask any student of GVC, doesn't matter who, because the answer will be the same. YES! On Thursday of this week we get another chance, but at this writing, I don't now who our worthy (?) opponents will be.

From time to time we are subjected to a certain amount of humiliation! The latest, and the hardest to take at the moment, is a light siege of mumps! It's not tragic, of course, but for mature college students to come down with one of the childhood diseases, well it **does** do something to a person's pride. Dare we mention in this connection that one of our favorite teachers also has the mumps? Or do we whisper it so that the news doesn't go too far?? 'Tis sad, but true.

One of our recent convocations was excellent. We had as our guests Mr. and Mrs. Aaron, natives of India. Mrs. Aaron spoke briefly to us first, then her husband kept us spellbound with an account of how his life, as well as that of his father and grandfather had been influenced and made worthwhile through the meeting and friendship of young Christian gentlemen who had been in India in Christian service. In the case of Mr. Aaron and his father, they had been Americans, while in the case of his grandfather, the young Christian was a Scotchman. Another convocation also worthy of mention was when we heard from a gentleman, Mr. Hinton, who had been in China for about five years (as recently as 1952). Mr. Hinton came as a tractor expert, and worked with the Chinese in the small villages. Mr. Hinton was sent to China by the Brethren Service Commission. His talk was more of an informative nature than was that of Mr. Aaron, and cannot thus be compared to it. We didn't hear much about the religious aspects of China. There were, however, many of us who had an opportunity to talk with Mr. Hinton during the afternoon, and we really bombarded him with questions.

On the week-end of February 27-28, we will be entertaining four foreign students. There will be 600 foreign students in Des Moines at that time, and we have been asked to "house" and care for four of them. The Jewish people of Des Moines are holding themselves responsible for 200, the Catholics will provide for 200, and the protestant groups, the last 200. Our guests at Grand View will be from Norway, Panama, Canada, and Honolulu. This, we hope, will help us to strengthen our international relations with fellow world citizens.

About the last thing I have to mention is the Valentine Dance. It was held in the girls' dorm, and the decorations were beautiful. We missed some of the students, but what with the mumps and all, maybe most of those missing had good excuses.

Dates, dates! Here are two you can all have. Time? May 15 and 16, 1954. The place? Grand View! (Where else when it's Studenterfest?) What's cooking? Just about everything you would expect at Studenterfest, and maybe even just a little bit more. We can't say anything more. It's up to you to come and find out.

So long. Be seeing you again.

R. F.

In This Issue

James E. Rydberg who brings us "God Was Their Refuge" is Editor of the National Lutheran, and former secretary of the Dept of Inter-Church Aid and Service to Refugees of the World Council of Churches in Geneva, Switzerland.

Kaj Baago-Hansen came to the United States in 1952 on a scholarship from the World Council and attended school at Union where he was awarded his STM degree. He is now on Danish scholarships at Cambridge, England. He served our church in Danevang, Texas, 2 months, while on a nation-wide tour of the land.

Nanna Goodhope (and "N. G.") is a frequent contributor to these pages and author of the series on K. Kold, and many other articles and stories. She lives at Viborg, South Dakota.

Marietta Strandskov, is a member of the Synod Stewardship Committee and the wife of Pastor Holger Strandskov of Kimballton, Iowa.

OUR CHURCH

St. Stephen's Church, Chicago, has begun the practice of sending the weekly church bulletins to members through the mail. Members then are asked to bring them to church for use during the service. This custom seems to have many practical advantages.

Dr. Arild Olsen is reported to be recovering from a serious operation on

his spine (for a so-called "slipped disc"). The operation was performed three weeks ago at this writing, so the danger is past.

According to reports, the congregation at **Hampton, Iowa**, has presented its pastor with a new automobile. The **Rev. Gudmund Petersen** is minister.

We received with great shock and sorrow the announcement that **Mrs. Holger P. Jorgensen** is dead. She had been recovering nicely from a serious operation when she was stricken Feb. 16 with a heart attack. Burial Friday, February 19, at Alden, Minnesota. She was the wife of **Pastor Holger Jorgensen** of Des Moines.

Pastor Einar Andersen will be installed in Troy, New York, on Sunday, February 28th, by the District President, **Viggo M. Hansen**.

Gifts to Porto Novo

In behalf of the Porto Novo Mission, I herewith acknowledge with sincere thanks the receipts of the following gifts, which have already been dispatched to India.

—Nanna Goodhope,
Viborg, South Dakota.

Juhl Germania Mission Society, Marlette, Mich.	\$ 5.00
Mrs. Marie Knudsen, Des Moines, Iowa	1.00
Johanne Petersen, Council Bluffs, Iowa	10.00
Laura Jensen, Chicago, Ill.	1.00
Mari Støttrup, Askov, Minn.	1.00
Mrs. C. Nielsen, Racine, Wis.	1.00
Alice Jensen, Des Moines, Iowa ..	6.00
Mrs. A. P. Larsen, Missoula, Mont. .	3.00
Andreas Christensen, New Hart- ford, Iowa	2.00
Mrs. Hans J. Nissen, Marquette, Neb.	2.00
Rev. John Christensen, Ludington, Mich.	10.00
Mrs. William Due, Exeter, Neb.	2.00
Mrs. A. P. Andersen, Withee, Wis. .	1.00

Total\$45.00

The Weaver

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.

Ofttimes he weaveth sorrow
And I in foolish pride,
Forget that he seeth the upper,
And I the under side.

Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern he has planned.

—Author Not Known.

Acknowledgement Of Receipts From The Synod Treasurer

For balance of year 1953:	
Kirke og Folk:	
Gifts and Subscriptions ----\$	275.75
Seamen's Mission:	
Direct Receipts -----	405.00
Previously acknowledged ----	64,493.76
Total to date -----	\$65,174.51
For Lutheran World Action for 1953:	
Congregation:	
Hay Springs, Neb. -----	\$ 67.50
Making the total for Lutheran World Action and Relief for 1953 -----	\$15,280.27
For the month of January, 1954	
Toward the Budget:	
Congregations:	
Flaxton, N. D. -----	\$ 65.00
Juhl, Michigan -----	137.50
Dagmar, Montana -----	1,160.00
Home Mission:	
In memory of Paul C. Paulsen, Dwight, Ill., Mr. and Mrs. Peter Reimer, and Mr. and Mrs. Arthur Christiansen, Dwight, Ill. -----	4.00
In memory of Mrs. J. C. Jensen, Nysted, Neb., Herluf Bolleson, Grand Island, Neb. -----	1.50
In memory of Lars Grong, Badger, S. D., Mr. and Mrs. H. J. Odegaard, Canby, Minn. -----	2.00
Annual Reports -----	.85
Pension Fund:	
Congregations:	
Muskegon, Mich. -----	75.00
Portland, Maine -----	35.00

Pastor's Dues:	
Rev. John Christensen -----	35.00
Chicago Children's Home:	
Ladies' Aid, Parlier, Calif. --	25.00
In memory of Marie Stockholm, Grayling, Mich., Mrs. Hansine K. Hansen and Mrs. Ingebor Hansen Raae ----	7.00
Sunday School, Ludington, Mich. -----	32.33
Sunday School, Dagmar, Mont. -----	22.80
Congregation: Denmark, Kans. -----	14.60
Tyler Old People's Home:	
Sunday School, Dagmar, Mont. -----	22.80
President's Travel:	
Congregation: Cordova, Nebr. -----	27.85

Total to date -----\$ 1,668.23

Received for Items Outside of Budget:

For American Bible Society:	
A Friend, Ludington, Mich. --\$	25.00
Ladies' Aid, Victory, Mich. --	5.00

For Chicago Children's Home:	
Danish Brotherhood, Omaha, Neb. -----	377.18

Lutheran World Action and Relief:

Congregations:	
Rosenborg, Neb. -----	23.19
Flaxton, N. D. -----	20.00
Juhl, Mich. -----	37.50
Ruthton, Minn. -----	56.10
Enumclaw, Wash. -----	10.50
In memory of Lars Grong, Badger, S. D., Mr. and Mrs. Carl Steffensen and Erdeman, Lake Norden, S. D. --	1.00

Total to date -----\$ 148.29

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treas.

QUEBEC CENSORS BAN MARTIN LUTHER FILM

New York — (NLC) — The Martin Luther film has been banned from showing in the Province of Quebec, Canada, it was announced here by Henry Endress, executive secretary of Lutheran Church Productions.

He stressed that the Montreal Board of Censors refused to license the film for showing "in the interest of social peace" at a time when motion picture groups, newspapers, and religious leaders acclaimed "Martin Luther" as one of the best productions in 1953.

According to reports received here, Alexis Gagnon, chairman of the Board of Censors in Montreal, said his board never licensed films of controversial nature and cited the banning of "Oliver Twist" as a case in point.

However, the reports said, Mr. Gagnon did not explain in what way the showing of Martin Luther in Quebec theaters could disrupt "social peace."

According to Mr. Endress, Mr. Gagnon announced the decision to representatives of International Film Distributors, presently booking "Martin Luther" in theaters throughout Canada,

SYNOD OFFICERS

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TRUSTEE: Erling V. Jensen,
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Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

TRUSTEE: Holger Rasmussen,
Marlette, Mich.

and the Rev. Fred Neuendorffer, president of the Montreal Ministerial Association.

Word about the Montreal censors' action was received here almost simultaneously with reports that "Martin Luther" had been rated among the ten best films of 1953 by "The New York Times," "The Philadelphia Inquirer," as well as by the National Board of Review of Motion Pictures.

The National Board, a non-profit, independent organization representing the interests of motion picture public, rated "Martin Luther" the fourth best film of 1953, following "Julius Caesar," "Shane" and "From Here to Eternity."

DR. BENSON AGAIN NAMED AS PRESIDENT OF NLC

Atlantic City, N. J. — (NLC) — Dr. Oscar A. Benson of Minneapolis was elected to his second one-year term as president of the National Lutheran Council at its 36th annual meeting here, Feb. 2-5. He is president of the Augustana Lutheran Church.

Dr. Henry F. Schuh of Columbus, O., president of the American Lutheran Church, was named to his second one-year term as vice president of the Council, and Mr. Fred C. Eggerstedt of Richmond Hill, L. I., N. Y., was elected to his third term as treasurer.

Chosen as secretary of the Council was Dr. F. Eppling Reinartz of New Rochelle, N. Y., secretary of the United Lutheran Church in America. He succeeds Dr. Rees Edgar Tulloss of Springfield, O., who was not a candidate for re-election as he had served the constitutional limit of three years in that office.

The Council sent greetings to Mr. S. Fredrick Telleen of Ridgewood, N. J., who had been its treasurer for a decade, and noted that Mr. Telleen had recently been honored by the Lutheran Society of New York as an outstanding Lutheran layman.

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.

February 20, 1954

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN
WITHEE, WIS.
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