

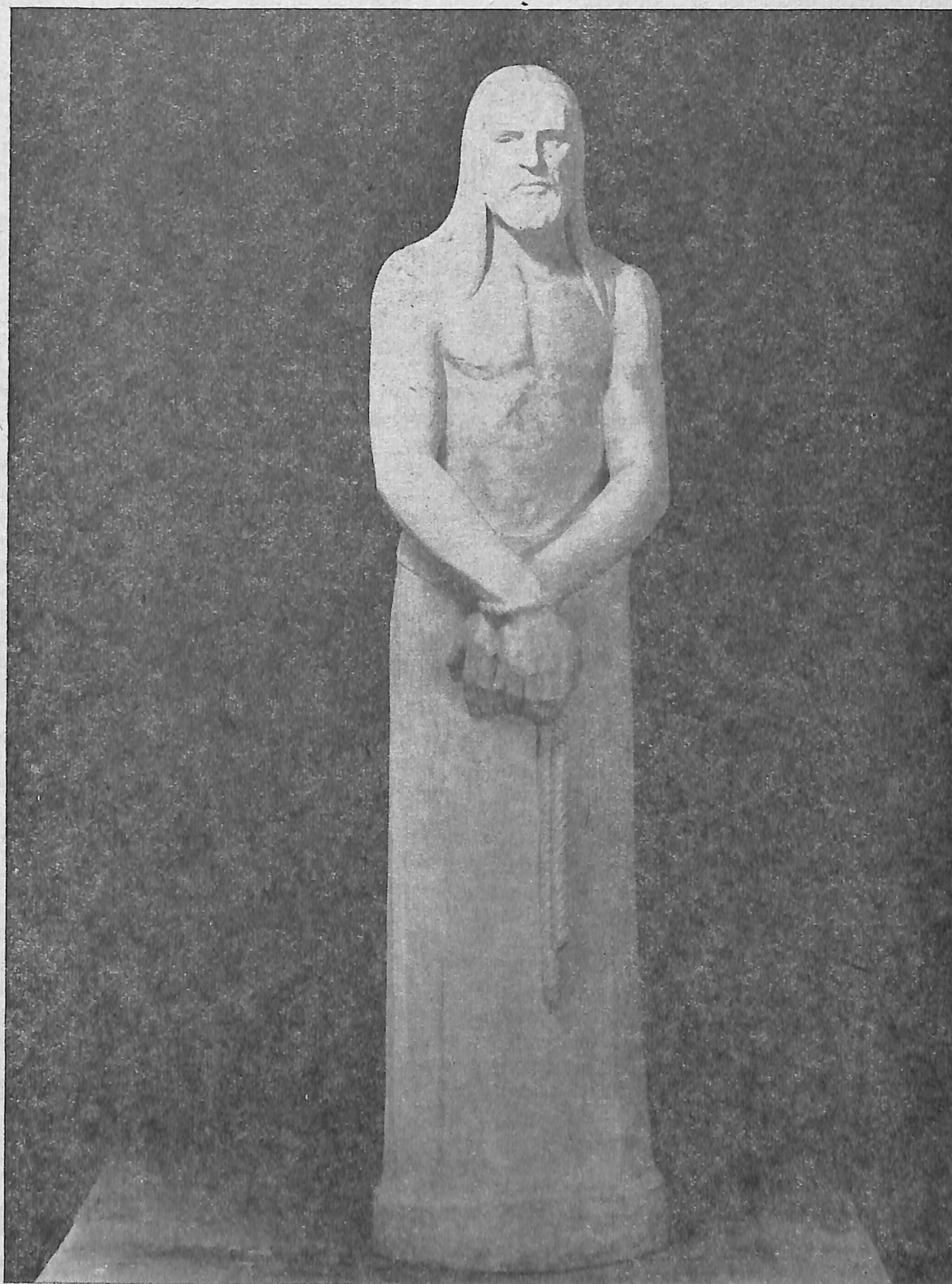
# Lutheran Tidings

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Christ Before Pilate

PALM SUNDAY - - - APRIL 11

The Tragedy of Good Friday  
Begins on Palm Sunday

## Palm Sunday

Pastor Svend Holm

Palm Sunday!—Palm branches and flowers strewn on the road over which Our Saviour traveled to the Cross awaiting Him in Jerusalem. — Little children dancing barefooted in front of Jesus sitting solemn and sad of face upon the donkey His disciples had fetched Him that the Scripture might be fulfilled.—Adult people streaming ahead and following behind shouting praise and hosannas to David's Son: "Blessed is He that cometh in the name of the Lord."

No-one knew what was going to happen in a few days or why;—no-one except Christ, astride the beast of peace, and His disciples who refused to believe it.

Today, two thousand years later, as the empires of that day are dust upon a thousand roads, little children in their Sunday best hear of the triumphant entry into Jerusalem. Our churches are decorated with freshly cut branches and newly opened flowers of spring where spring has come; the little ones even ask for palm-branches; a single one, perhaps, carries still the memory of the little cross of ashes on her forehead that her little Catholic friend saw that she got on Ash Wednesday. Mother is thinking of her new Easter hat; and father is scanning his meager wardrobe for clothes for the refugees in Jerusalem. Jesus will not use them to ride upon, but "whatsoever you do for one of these my little ones you have done for me" is something He said just about at this time in His life. All is peace and beauty, tranquility and satisfaction. Jesus, our Saviour, is in triumph entering Jerusalem to die for us upon the cross.

Aren't we, in many ways (the events of Palm Sunday included) taking our Christianity a little bit on the cozy and easy side? After all, we know today what did happen, and why, during the week following, and therefore we have not the excuse of the disciples who refused to believe it. Someone in the Lutheran Church must have thought so already a long time ago, since we have introduced Lenten Services during the five weeks before Palm Sunday, usually starting on Ash Wednesday; but instead of speaking of fasting in the usual sense, as an abstinence from food, we use a parallel to the Hebrew word, which Jesus Himself used meaning "afflicting" or "humbling the soul," and commemorate the Passion and Death of our Saviour, the Lord Jesus Christ, emphasizing our own contrition and repentance.

We are not relating the events in their true sequence. Actually, we have Palm Sunday first, with the triumphal entry into Jerusalem; then in the short space of the intervening week is crowded all those events directly leading to the cross, of which we speak during the Lenten season: Gethsemane Garden, the betrayal of Jesus, and the condemning of Jesus.

We are using this altered course of events, I am sure, in order that we should all, children and adults alike, see Palm Sunday in its true light: sunshine and dark shadows; Jesus Christ presenting Himself as a

sacrifice for sinful man in an historic event, fulfilling the glories of Holy Scripture; while man in still hidden weakness of the human spirit, and in a torturing fickleness, one day sings praises and hosannas, giving his clothing to Christ, and the next with the greatest of ease swayed from praise and loyalty to disloyalty and innate cruelty, of which we recently saw a terrifying exposure in the expression of Nazi-ism.

And still, I have heard ministers say that Palm Sunday is exactly what it is described to be — the glorious triumphant entry of Jesus into Jerusalem. They are, of course, then, teaching accordingly:—the little children in their Sunday best, crying for palm branches, mother thinking of her new Easter bonnet, and father considering his clothes for Jesus,—all in an atmosphere of innermost self-satisfaction.

I believe the custom in our Lutheran Churches of recounting the events of the Passion and Death of our Saviour during the month before Palm Sunday arose in order that we should **not** forget our own fickleness, and, sometimes, disloyalty (with its dormant, innate cruelty) in matters of following Christ here in life, our church work included, but should be in the proper mood for contemplation and repentance as we hear of the shouts of praise and hosannas, see the freshly strewn palm branches and flowers, soon to be trampled into the dust of the hard-bitten ordinary day with its evils and its demands upon us all; while, still, our hearts filled with a blessed joy because we know of God's sacrifice and God's love to us all in Jesus Christ.

As far as I can see, the common denominator of the church's pericope texts for the four **Sundays of Lent** is: how faith overcomes evil. This, then, is the guiding thought of those who long ago made our pericope leading up to Palm Sunday—that faith overcomes evil.

It bears out and focuses the light of truth upon the evil in the weak, unsupported human spirit which betrayed and crucified Christ, and that can really only be overcome in faith through the help of the Holy Spirit which the disciples did not receive until Pentecost.

With the Jews of that day to whom Christ was a stumbling block, and, with the Romans to whom He was a fool (no army and no money) that evil was: envy, selfishness, derision, and indifference; — an imposing array of man's baser qualities that had no use for Jesus or His teaching, being its complete opposite.

It was these "non-virtues" of the responsible element which, upon meeting with the weak human spirit of the disciples and other followers that shouted praises and hosannas to Him on Palm Sunday, that led them into betrayal, denial, flight, confusion and cruelty, the true background for the events leading to the cross.

Contemplation, contrition, and repentance are in order on Palm Sunday.

The sorrow-filled joy wells up in us as we realize that in spite of our sins; in spite of man's weakness, betrayal, and innate cruelty, God still loves so much that He gave His only begotten Son to die for our sins upon the cross, that whosoever believeth in Him should not perish but have everlasting life; and the introduction to this love and sacrifice took place on Palm Sunday.



# The Role of the Minister in Contemporary Culture

By Edwin L. Becker

(Continued)

What, then, of the roles which the minister is called upon to play in American culture? We may distinguish four.

Let us say first of all that one of the minister's roles in American culture is to serve as an interpreter and defender of religion. In this he is supposed to be a specialist. He is believed to have a special knowledge of religious lore and competence in conducting the affairs of the church. He is the salesman of religion in our culture. Laymen expect the minister to be optimistic and have nothing defeatist about him. He must be convinced of the achievements of Christianity and the church. He must interpret history to show the powerful influence of the church. He must be sure of himself and his institution. Whatever doubts he may have must be kept to himself or within a small circle on the inside. Because he is in charge of an institution he may be expected to take on the executive role. In fact, this is coming to be more and more essential to his professional success. A recent best selling novel describes the minister-hero as "tall, with the shoulders and waist of an athlete. His gray eyes under unusually fine brows were thoughtful, but his wide mouth held a quirk of humor as though it smiled easily. His clothes were distinctly well tailored and he wore them with easy nonchalance. A stranger, if interested enough to hazard a guess might have set him down as a handsome young lawyer or business man with his feet well set upon the ladder of success. They would probably not have surmised that he was a clergyman coming to assume the duties of his first large parish."\* We may not accept this picture of the minister which Agnes Sligh Turnbull presents to us but to millions of Americans this is the religious leader who can successfully fill his role.

Laymen like to have their minister well known in the community. He can bring status and influence to his church if he is a popular speaker with organizations in the town. But in a larger church which already has a securely high status, he should not be so active as to take him away from the work of the religious institution itself. And laymen are much more dubious about a minister's addressing a labor group or a political meeting than a chamber of commerce or luncheon club.

Ministers generally accept this role without question. They feel responsible for the church and for the purity and transmission of religious knowledge. After all, it is for this they have been trained and for this are they employed.

A second role which the minister plays in our culture is the defender of morality. This role is expected as much by those outside the church as by those within. Since religion is concerned with morality, and for many it is concerned with nothing else, the religious professional must also be professionally



Dr. Becker

concerned with morality. In accepting a man for the ministry, many denominations are stricter here than in doctrinal matters. Methodists spell out in specific fashion some of the moral demands which a minister must meet but are vague about doctrinal requirements. The same could be said of Disciples. The culture will support the denomination in the moral demand which it makes but is indifferent to the establishment of well defined theological requirements or may even oppose them on the grounds that they will prove divisive in the culture.

When this role as defender of morality is combined with an individualistic personal view of the minister's authority, he usually finds himself isolated in a harmless position when he would like to attack moral transgressions in the culture.

One student pastor, for example, attended a hearing to protest the granting of a liquor license to a restaurant near his church. During his testimony, the lawyer opposing the license did not mention the fact that the young man was a minister, but addressed him as a resident in the community. The attorney for the restaurant soon learned that he was a clergyman, however, and immediately began addressing him as "Reverend." He made it clear to all that this testimony was really irrelevant since of course, ministers should be opposed to liquor and after all he had to defend his professional position. Thus, he could not operate with any authority either as a citizen or as a minister. Separated from the consensus of a group, his authority recognized to rest only in his person, he could be permitted, indeed was expected, to defend morality but without any transforming effect.

A third role which the minister plays in our culture is the representative of spirituality. Here again, he is supposed to be an expert. Since he is a specialist in religion he should have most direct access to the source of religion and to spiritual beings themselves. Or he is at least to know most about achieving the spiritual qualities of life whatever their source may be. For many both inside and outside the church this need have no recognizable connection with the Christian religion. Judging from best selling religious books and the response to one prominent radio preacher sponsored by the National Council of Churches, the spiritual life is only in the vaguest way to be connected with religion. These books and this minister hold out to people the spiritual life, the life of inward peace and tranquility, as though it were an achievement possible quite within their own capacities without reliance upon any religious force outside of the universe.

But whether or not related to supernatural powers, the minister is expected to be a spiritual person. He is looked to as the peacemaker, who remains neutral and above the strife of life. He is sometimes in the role of a Holy Man whose very presence brings a

\*Agnes Sligh Turnbull, *The Bishop's Mantle*.



sense of peace. Pastoral calls in some communities feature less and less specific religious acts such as prayer and Bible reading, but become more social visits which leave the one called on feeling better just because the representative of God or of the spiritual life has been there and talked with them. The same is true with the organizations in the community. The minister's name on the rolls and his presence in the meetings give the whole organization a spiritual sanction and quality.

Here, culture confronts the minister with an almost insoluble dilemma. The minister, though a representative of spirituality, must also because he is the representative of a religious organization be a "regular guy" whose presence does not dampen the spirit and activities of the group. He must not laugh at the off-color stories but he must be able to tell funnier clean ones than anyone else. He must be a Holy Man and yet be a man you can talk to.

This impossible dilemma of being both spiritual and a red-blooded he-man is solved only in the movies where life is reduced to its most simple and unlikeliest terms. In commenting upon two recent movies starring the character of ministers William Miller writes, "In both pictures the minister was a spotless hero, a kind of super-scoutmaster, brave, clean, reverent, riding up over the hill into the sunset." \* Yet in one he was a nineteenth century frontier gun-totin' minister. It is only in movies that ministers find life simple, and in them does our culture see the roles which it expects of its religious leaders.

A fourth role which the minister is called upon to play in contemporary culture is that of defender of civilization. He is to preach on freedom and democracy and show how they are rooted in the eternal order of things. Because he is opposed to godless communism, he must therefore be determined champion of western and American civilization. The role of minister is not to transcend or transform national values. He is rather to reassure, to undergird, to encourage.

He represents the bulwark of our democracy and way of life. The wide use of this theme by politicians when speaking of ministers is some testimony to its prevalence in the culture. There is the underlying assumption that what is good for American civilization will be good for the church and it is only fair that the minister use all the resources of his religion to defend the civilization.

Now having surveyed in all too superficial a fashion, the basis of authority for the minister and the roles which he is expected to play in our culture, what may we say about the minister's role from the standpoint of the Christian faith? What judgment do we have to make upon the expectations which culture places before the minister? That, I know, is another paper, but allow me certain comments here lest I leave us with nothing but analysis and by implication, a feeling that the ministry is to be defined only by our culture.

As to the basis of a minister's authority, we must pray for and work for the development of Christian communities within local congregations out of which true authority can arise. These must be communities

of individuals who have experienced the Christian religion, who are discovering its traditions, and within which the living spirit of God is working. Without this, the minister can find authority only on the one hand in his own personal gifts which are constantly corrupted by the pressures to which he is put, or on the other hand he may find authority in the office which a secularized religious organization whose norms are quite unrelated to historical Christianity may on a pragmatic basis provide for him. But as a member of such a Christian fellowship he may function as an expert, with special preparation and even with some special sense of direct call into the ministry, but he will act always as a member of the Christian community in which his authority rests. In such a community can the minister be saved both from himself and from the corruption into which he as an individual operator culture will lure him.

His role within the institution of religion, the church, will be primarily to be responsive to the movement of the spirit of God which works to awaken persons to Christian community of this sort. Culture will always have its religious institutions and will penetrate deeply into them, but while he remains the defender and representative of these institutions he must not so blaspheme as to believe this visible church is God's only way to man or that these forms are permanent and eternal. To do that denies history and exhibits unbelief in an eternal God.

Within the culture where his roles are also being defined for him, the minister must strive always to function as a man who stands within an historical tradition and within a living community of Christian people. Both from this tradition and out of the community as the spirit works within it, the minister must at times transcend the culture. What is normative for him is not what culture calls him to be for it. His norms are in the Christian community centered in the revelation of God, and in the living spirit which sustains it and transcends it.

The Apostle Paul could say "I have become all things to all men that I might by all means save some. I do it all for the sake of the gospel." But he could risk the corruption of such an endeavor only because he had undergone the discipline of the wilderness and could come out saying "It is no longer I who live, but Christ who lives in me." Until the Incarnation takes place in us through our faith in and experience of Christ, culture will continue to confine the roles we play as ministers. When that Incarnation has come to the minister and the fellowship of Christians in which he lives, he can enter into those roles which the culture assigns to him with a transforming power. He will then participate in what Richard Niebuhr has called the "permanent revolution" where the Gospel of Christ is constantly judging, purging, and renewing the cultural life of man.

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I never knew a child of God being bankrupted by his benevolences. What we keep we may lose, but what we give to Christ we are sure to keep.—T. L. Cuyler.

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If happiness were really attainable through the doctrine of "everyone for himself" the whole world would at once become a very happy place.—Filson Young.

\* "Hollywood and Religion," in *Religion And Life*, Spring 1953.



## Stone Cross Dedicated To Memory Of Kaj Munk

Silkeborg, Denmark—(NLC)—A stone cross has been dedicated here to the memory of Kaj Munk, Lutheran pastor and poet whose courageous resistance to the Nazi occupation of his country brought him a martyr's death.

The cross was unveiled at the road-side near Silkeborg, where Kaj Munk was found dead in the ditch with a Gestapo bullet through his head on the morning of January 5, 1944.

The ceremony which coincided with the tenth anniversary of the martyr's death was attended by thousands.

Kaj Munk became world famous during World War II for his courageous stand against the Nazis. He claimed it would be better to let the relations between Denmark and Germany deteriorate than to let Denmark's relations with the Lord Jesus deteriorate.

He was first arrested by the Gestapo in the fall of 1943 after the Danes had revolted against the German occupation. Released to spend Christmas home, he was again arrested on January 4, 1944, and found dead at the road-side here the next morning.

## Our Heartfelt Gratitude

The number of cards and letters expressing sympathy which we have received since the passing of our mother and wife, Mrs. Holger P. Jorgensen, has been overwhelming. They now number a little over two hundred and have come from coast to coast. We are unable to personally acknowledge each greeting, but we do want you all to know how much these greetings have meant to us and how much they have helped us in carrying our burden.

It has been a source of great joy and comfort to have received such fine letters from a number of young people whom I have confirmed and which show that they have a strong Christian faith and hope. Many greetings have come from people to whom I have ministered at the time they had lost dear ones.

Also, the many floral and memorial gifts have overwhelmed us. We have been kept very busy acknowledging these personally. These memorial gifts will soon be used for benevolent causes. Our mother and wife had a very keen sympathy for people in need.

We now understand better what Paul meant when he wrote to the Galatians: "Bear one another's burdens" (6:2) . . . and: "For each man will have to bear his own load" (6:5). While no one can carry the sorrow and loneliness for us, nevertheless, these many greetings have helped us to have fortitude to carry our burden.

We want you to know how much we treasure each expression of sympathy and friendship. Thank you very much, each and every one.

**Sylvia Jorgensen Hayek, Holger P. Jorgensen.**

## A Call to Christian Stewardship

### What Do We Owe To God?

Do you remember the story of the twelve year old Jesus, who was taken to Jerusalem by his parents and lost in the temple? Do you remember his answer when his parents reproved him for causing them so much anxiety and sorrow? His words express what each of us must feel when we consider what God means to us and what we owe to God. Like Jesus we can say: "Know ye not that I must be about my Father's business?"

Our life is God's gift to us. Moreover God has given us our parents, our homes, our friends, our health, our church, our school, and all that we hold dear. The Bible teaches us: "Every good gift and every perfect gift is from above and cometh down from the Father."

What do I owe God for all these blessings? Again the answer is given us in God's Word: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength and with all thy mind" and "Thou shalt love thy neighbor as thyself."

I can express my love for God by my faithful attendance at worship, by diligent study of His Word, by daily prayer and thanksgiving, and above all, by obeying His will day by day.

I can express by love for my neighbor by sharing what I have with all who are in need. Since all that I am and have belongs to God I can be God's partner in feeding the hungry, caring for the homeless and bringing the message of God's love to those who do not know Him.

Some in far off lands will need my help. I may never be able to go to them myself, but I can help by giving something each week to the church, which sends missionaries to the children in other lands. By my gifts I can help the church train ministers to preach the good news about God in our own land and in all parts of the world. My weekly offering to the church helps in a hundred ways to show that I love God above all else and that I love my neighbor as myself.

God depends on me to do my part. I can never pay the debt that I owe to him. But I can show Him that I truly love Him by serving Him as a good steward of my opportunities and my possessions.

**Dr. Paul M. Schroeder.**

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# Paging Youth

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

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Estherville, Iowa

## The Value Of Education In A Church College

By: Luther W. Youngdahl  
U. S. District Court  
Washington, D. C.

Editor's Note: This is the time of the year when many of our readers will begin thinking in terms of what college they should attend. The choice made in that matter is quite important and, because we believe the value of the Christian college (and naturally we think of our own Grand View) cannot be overestimated, we take pleasure in reprinting the following article by Judge Youngdahl. Mr. Youngdahl, who is a former governor of Minnesota, wrote this article for the February 1954 issue of **The Lutheran Brotherhood Bond** from which source it is reprinted here by the kind permission of the editors.

We feel that this article is especially appropriate at this time in view of the fact that April 25th has been set apart as National Christian College Day and will be observed as such in countless churches throughout the land.

I am a strong believer in the church college and the important functions it performs in our society. It is the oldest institution of higher learning in this nation.

Our forefathers came to America in search of new opportunities to worship God, to speak their convictions, to live with dignity as free men. They were convinced that Christian higher education was essential to the perpetuation of their cherished ideals and institutions. And so they lost no time in building the first church college. They realized that leadership, inspired by Christian principles must be trained to meet the trials of life.

This conviction brought about the founding of the church college before state universities and other institutions of college rank came into being. For three hundred years it has served its country well. These three centuries of achievement vindicate its right to be and prove the sound judgment of those early pioneers.

### Church College Ideals

The church college stands for life's highest ideals. It is engaged in an eternal quest for the truth. It lays emphasis upon genuine scholarship, upon the discipline of thorough study. Its graduates are to be counted among the nation's greatest scholars. But more important, it opens wide the portal to the unseen world of the spirit. It sends its sons and daughters forth with vision and spiritual power to see them through life's darkest hour.

It trains its graduates for service. It gives leadership to the nation. From its halls and classrooms and chapels have come presidents, governors, legislators, judges, educators, in greater proportion than from

any other single source. Upon it the church depends for its preachers, its teachers, its missionaries—all its leaders.

Never before has the important place which Christian education occupies in the life of the nation been so apparent as it is today. Amidst the chaos, confusion, uncertainty and fear of the world, there is need for clear thinking and plain speaking. It must come from leaders who are honest, unselfish, courageous and dedicated to the service of God and fellow men.

### Need Spiritual Literacy

What we need today is not only intellectual literacy but social, civic, moral, spiritual literacy as well. Too much of our higher education in these past years has been concerned with training competent technicians, in supplying facts and more facts. It has worshipped the false god of success. It has handed its graduates a diploma and sent them out to pursue selfish goals in a mean and petty scramble for individual gain and advantage. Its measures of success have been the bank account, the size of one's home, the cost of one's automobile, the membership in an exclusive club. It has failed to instill any social consciousness or any appreciation of the responsibilities of leadership. This education which merely makes people smart and clever in acquiring money, place and power but fails to touch their moral lives may be worse than no education at all. It is more interested in the standard of living than in standards for life.

The aim and purpose of the Christian college, on the other hand, is not only to produce intelligent leaders, equipped with facts and skill, but leaders dedicated to the high ideals of service to their fellow men and who follow the precepts of Jesus when He said, "He that loseth his life for my sake shall find it." The Christian college accepts the obligation to improve and strengthen our spiritual resources.

### Limits of a Degree

Dr. E. Stanley Jones tells how the Japanese have a way of stunting forest trees so that they never grow any higher than a couple of feet. They become potted plants instead of forest giants. This is done by tying up the taproots so that the trees live off the surface roots. It remains a stunted thing. Too many of our lives are like that. We live off the surface roots, not from the depths. A college or university degree does not enable us to become "forest giants" unless we have within us the taproot that goes to the depths of a genuine Christian faith and provides our spirit with the nourishment of understanding, the confidence in a divine purpose, and the fervent desire to help our fellow men. The Christian college aspires to tap these depths in each individual student. It is a worthy objective in these days of individual fear, frustration and failure to achieve happiness because of lives normally stunted on the food of surface roots.

### Consecrated to Task

The responsibilities in these grave spiritual problems of the day rest with leadership in every phase of our daily life. As someone has said: "Only when people in positions of leadership in business, in the professions, in government, in the laboring world,

(Continued on Page 16)



# College? Where?

By DR. WILLIAM L. YOUNG

Executive Secretary, Board of Christian Higher Education, A. L. C.

In a few more weeks you seniors will be graduated from high school. Your parents, relatives and friends will attend your commencement exercises, and they will congratulate you because now you have a high-school education. You should be congratulated. These good folks have a right to be proud of you because it is important that you do have this much training. Never will you experience the disappointment which comes to the boy or girl who loses a big chance because some good opening requires "at least a high-school education." Only those who do not have this training know what a handicap the lack of it can be.

Is high-school education enough? Should you go on to college? Should you add four or more years to the twelve long years you have already invested in schooling?

I think you should!

I make this exception—if you couldn't **get** readin', 'ritin', and 'rithmetic, if you just got through high school by the skin of your teeth, if "grammar haint done me no good," and book larnin' was a pain in the neck, don't go to college. Get into the kind of job where you will learn by doing—where you will be happy in your honest, sincere service to your fellow man as a Christian workman, maybe even into an apprenticeship where you will acquire skill of hands and craftsmanship, and where academic training is not needed. In as complex a society as ours there are many jobs where more than a high-school education is not required. But even in these jobs this truth stands out clear—the more training and experience you get early in life, the more valuable you will be.

But, on the other hand, you must face this hard fact: over two million young people are now in college in our country because they believe that a college training increases the chances for better jobs and better service. We are moving into an era when we expect twenty-five per cent of all young people of college age to be in school training for future leadership. More and more young applicants for responsible positions will face this blunt question: — "Do you have a college education?"

Often this hardhearted old world thinks only in terms of dollars—who earns the most money—who gets the highest pay.

However, we Christians think in terms of service rather than of money, and here again we face the truth that a college education opens wide more doors for real service in the Christian sense.

So in these days before your high school commencement I think you young folks should face the question seriously, "Should I go to college?" Remember I said, "I think you should!"

So, John and Betty, and the rest of you seniors, let's get in a huddle as you ask me the next question, "If we go to college, where should we go?"

I think you should go to your church college because your church college offers you a higher education based on the Christian way of life—Christian environment, Christian teachers, Christian chums, the Christian way of life. Your church says: "We built this school for you. There is a difference. Attend your own church school."

Our church schools are not so large that you as a student would be lost in the mass and the confusion. These years at your church school will be important, happy, busy, profitable years. In addition to laying a solid foundation for your life's work, you will enjoy all the privileges that make your church school the school that is different.

Let me ask you, Betty, "What kind of a college would suit you best?" I believe your answer would go something like this: "It oughtn't to be so large that I don't know the students, and the profs don't know me. I'd like to study with teachers that believe the same as I do and wouldn't laugh at things religious. I want a school where there are plenty of 'fellows' and fun, but the same clean kind of fun I enjoyed at the Luther league back home. I believe the daily chapel and the classes in religion would be good for me, but what I'm most interested in would be the fun of associating with my own kind. Of course, you might throw in some ivy towers, moonlight serenades, candlelight services . . ."

Then, however, another question may arise—maybe this time from John: "I know that, if I were going to be a preacher or a teacher or a musician or a scientist, I ought to go to our church school, but I want to be a \_\_\_\_\_ (and here he names some unusual or different vocation or profession). Should I go to my church college?"

Again my answer is: "Yes, but only after you have advice from our church college just how much training in this particular field it can give you. Write to the school, and you will get good advice. In some instances it may be best to transfer to a professional or vocational school after three—two—maybe even one year. But it is wise to try your church school first."

If it is necessary after a firm foundation has been built at your church school that you transfer to another school, you will not regret that you got your basic courses at our church school. And one more bit of advice, when you do transfer to that professional, vocational, or graduate school, look up your Lutheran service center. There you will find other young Lutherans with the same ambitions and objectives that you have.

I think you should plan to go to college, and that the college should be your church college.

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Every now and then a man's mind is stretched by a new idea and never shrinks back to its former dimensions.—Oliver Wendell Holmes.



# *Do You Know . . . . .* *that . . . . .*

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- III. Natural Sciences
  - Biology
  - Chemistry
  - Physics
- IV. Religion
  - Pre-Seminary
  - Religious Education

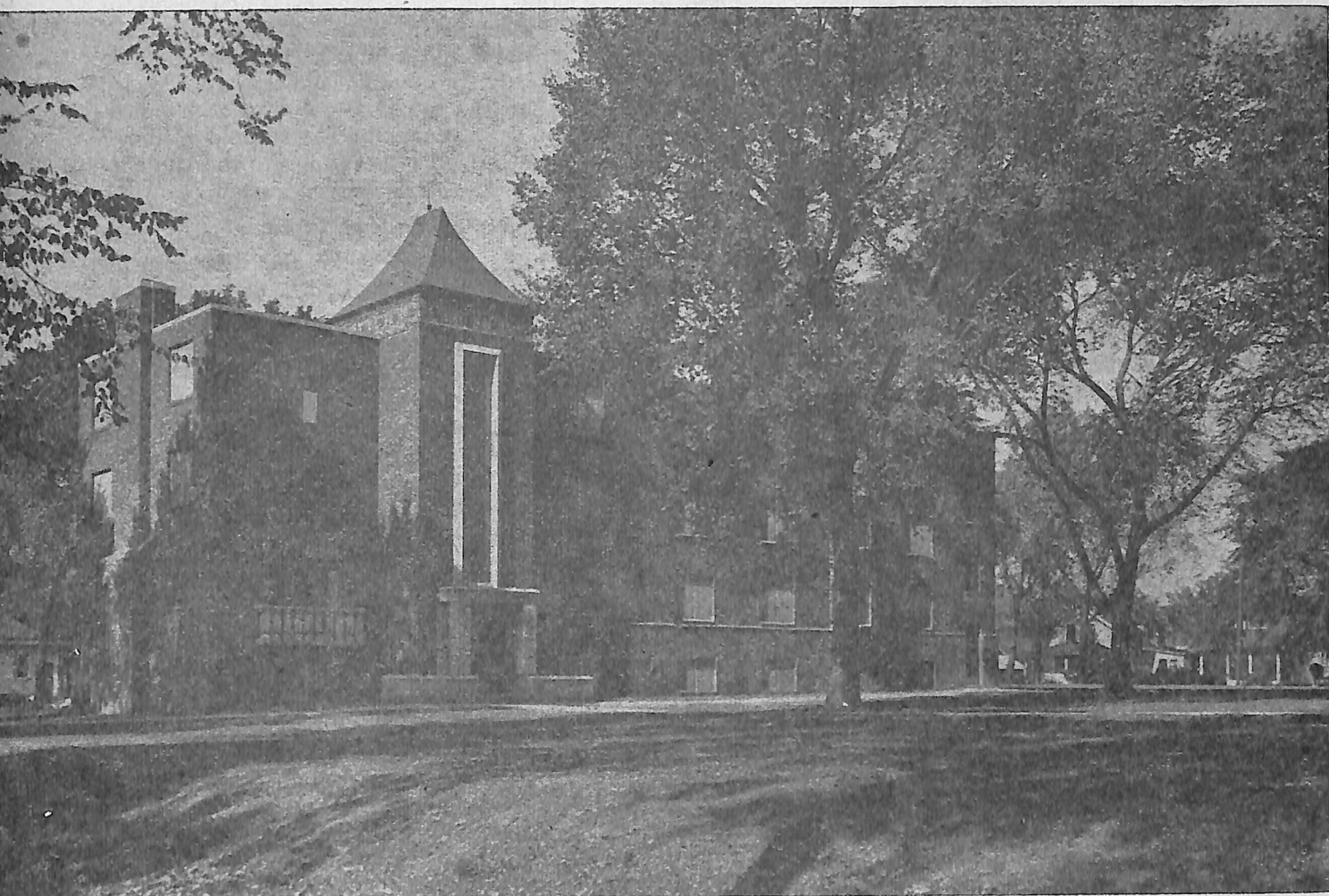
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**2 YEARS OF COLLEGE—LIBERAL ARTS—PRE-PROFESSIONAL  
ELEMENTARY TEACHERS TRAINING CURRICULUM**

Leading to Standard Elementary Certificate

**STUDENTS FROM COAST TO COAST**

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**HIGH SCHOLASTIC STANDARDS—LOW COSTS**

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## WHEN YOU COME TO GRAND VIEW COLLEGE

Thousands of high school seniors are looking forward to college this fall with an eye to the future. In many homes the family discussion will center around the two-fold question, "whether and where" to send John or Alice upon graduation from high school.

### Why Do They Come?

Most young people today enter college from a combination of motives. They come because they want the educational opportunity that a college affords, because their parents are anxious to have them continue their education, because they desire to prepare for some vocation, or because they dimly hope—not without reason—that a couple of years or more at college may help them to discover their real interest in life. This list of motives is not complete. Nevertheless, we have listed those very motives which students themselves most frequently state when asked the question, "Why did you come to college?" In our present day concern for youth and their future, the church college is the greatest ally of the Church and the home.

### We Learn What We Live

If it is true that we learn what we live, there is every good reason why parents and young people together should decide in favor of the Christian college. The Christian colleges of America need the very best young people that our congregations possess, and the congregations need the Christian Church colleges in which the very college community is permeated with the same Spirit that pervades the life of the congregations. As a residential church college, Grand View College offers the type of collegiate experience that justifies us to speak of education for life. College is even more than preparation for life; it is an actual learning and life situation for every student enrolled in the college; it is life—a collegiate way of living.

### Into A New World

The student who comes to Grand View College finds himself in a new world which, we hope, will send him forth as a different person. The magazine *Fortune* speaks of higher education as turning out "people who can apply reason to any situation (not just job situations), who have wide interests, who are self-disciplined, who have at least the rudiments of a satisfactory personal philosophy, and who can find satisfaction in many things beyond the purely material."

### Individual Differences

To take account of the individual differences, needs and chosen field of study or work two plans are open to each student. He may choose the plan which fits best his individual purpose. Thus, the student who comes to Grand View College will find that much is being done to bridge the gap between school and college, and to prepare him for his later years of study and work.

#### A. Associate In Arts

The student who desires a broad general education as the background for his further education or chosen field of work—professional or semi-professional—is advised

to follow the program of studies which leads to the degree of Associate in Arts. This curriculum stresses the liberal arts and sciences. It is not a rigid course, but it affords the student the opportunity to pursue a curriculum the essential value of which lies in its contribution toward making the student a liberally educated person. Under this program the student does not embark upon specialized education.

#### B. The Junior College Diploma

Under this much more flexible plan the college gives full recognition to the work of those students who desire to transfer to other institutions, or to begin upon professional, business, or vocational careers upon graduation from Grand View College. A number of combinations are possible under this plan. The student who elects to take the two year Elementary Teachers Training Curriculum will graduate with the Diploma, and may also apply for and receive a Standard Elementary Certificate. The student who is interested in any of the professions may meet the academic pre-requisites of his chosen senior college or professional school and graduate with the Diploma. Moreover, the student whose interest lies in a trade, business, or vocation rather than profession is enabled to receive the Diploma under this plan. He may complement his vocational interest, knowledge and skill with general education without being required to follow a definitely prescribed course of studies.

Grand View College is concerned about the fullest development of its students. No one plan will care for all individual needs, but it is still possible to encourage individual growth. In very simple terms it means recognition of achievement, and a chance to succeed in college.

### Special Programs

1. Teacher Education. One way in which to stimulate the recruitment of teachers is to point out that teacher education at Grand View College is opening the door for many of our graduates to very interesting and well paid teaching positions. The college is vitally interested in attracting young men and women to the teaching profession. We consider the training of teachers for the public schools to be an important function of the Church college. Hence, we are concerned about improving teacher education, and developing competent teachers equipped to take their place as the future classroom teachers of America.

2. Nursing Education. The present arrangement by which Iowa Lutheran Hospital School of Nursing sends all of its students to Grand View College for pre-clinical training had its beginning during World War II. This program has proven to be a very successful cooperative undertaking. The advantage of this program is that the specialized training is taken as part of the liberal arts and science courses as offered in the college. The students are regularly admitted and enrolled in both institutions. The new catalog, which may be obtained free upon request by writing to the college, gives detailed description of the relationship between the two institutions, and lists the Iowa Lutheran Hospital School of Nursing curriculum for those who may be interested in nursing.

3. Pre-seminary. The need of men for the ministry



is felt throughout the Church. A number of factors are responsible for the present shortage. The phenomenal growth in church membership and the extension of the Church into new communities that were non-existent a decade ago have contributed to the shortage of pastors in a number of our denominations. The call to the ministry has always been directed to the youth of the Church. Many have been unable to think about the ministry without having the heart enkindled by a deep desire to serve God and man through the ministry. We wish that many would offer themselves for the service of the Lord of the harvest. But the Church requires learning of those who are to serve in the ministry. The modern pastor must possess knowledge and culture if he is to serve his generation. His pre-seminary training at college is only the beginning of his education for the ministry. Nevertheless, the knowledge which he may acquire in college is the foundation on which he may build as he transfers to the theological seminary for his theological education.

For the education of men and women for teaching, nursing, and the ministry we have every right to look in the direction of the Church college. Each of these fields demands the spirit of love, service and devotion. Each of these professions challenge young men and women of every generation. Many of those who have decided to follow one of these fields of work are able to make the words of the late Peter Marshall their own, when he said, "I could not foresee the wonderful way in which God would open doors of opportunity." Any number of men and women in charge of recruiting men and women for great religious and humanitarian services will affirm, that it is to the Christian colleges that they must turn for any significant number of young men and women inspired with the ideal of service.

#### What You Will Find At G. V. C.

When you come to Grand View College you will come to an institution which is widely known for its high quality of teaching; you will find a competent faculty who also serve as counselors; you will find yourself in a friendly college community in a city of many cultural resources; you will find yourself in a college with students from many states; you will be participating in many extra-curricular activities, including varsity sports, "interests" clubs, music and dramatics.

#### Veterans Education

The college is fully approved to train eligible veterans under the provisions of the various laws enacted by Congress for the education and training of Veterans. Any veteran who decides to enter Grand View College will find a very large number of fellow veterans enrolled.

Prospective students are invited to visit the college. Arrangements for such visits by individuals or groups may be made by writing to the college. We welcome prospective students to share in the full student life for a day or two as the guests of the college. While our guest you may live in our residence halls, attend classes, mingle with the students, talk with faculty

## Notice to All Members of the Evangelical Lutheran Church in California

Our Annual District Meeting will be held this year at Parlier, California during the days, April 30, May 1 and 2. Plan now to participate. The congregations are asked to elect delegates at the April Quarterly meeting. The rule is: "one delegate to the annual meeting for every 25 voting members or fraction thereof." Use the figures in the last annual synodical report. But we hope that others beside delegates will join us for these days of fellowship.

A. E. Farstrup, Dist. Pres.

#### INVITATION

St. Ansgars Lutheran Church of Parlier herewith extends an invitation to all interested in our church work to our annual District Meeting to be held April 30, May 1 and 2.

All meetings, with the exception of the Church Services, will be held in the American Legion Hall in Del Rey; all meals will also be served there.

We will accommodate as many as we possibly can with lodging, but as the congregation is small we will not be able to promise accommodations for all. However, there are excellent Motels always available. If you would like to have us arrange lodging for you please designate "private" or "Motel." **ENROLL WITH MR. ED JEPSEN, PARLIER, CALIF., not later than a week before the meeting.** If you do not enroll by then we will take for granted that you have made your own arrangements.

Soren Paulsen, President

Niels Nielsen, Pastor.

## Winter Meetings in Dalum

The winter meetings were held in the Church from Sunday through Tuesday, February 14, 15, 16. The weather was fine, and the meetings were well attended. The Rev. Kirkegaard from Standard, was guest speaker, but was only able to attend the afternoon meeting on Sunday, so Pastor Rasmussen conducted the service Sunday morning.

A Danish evening was scheduled for Sunday night. Many of the old Danish songs were sung, the Rev. Rasmussen read an article from "Højskolebladet," and the evening passed very enjoyably.

Pastor Kirkegaard conducted Bible studies Monday and Tuesday morning, and lectured in the afternoons and evenings. The theme of all his talks was the development of a human being from a sinner to a Christian, and the great role the church plays in this development.

Monday afternoon the Rev. Zurbrigg, United Church minister from Drumheller lectured on "The highlights of St. Paul's life."

The ladies served dinner in the church parlors every day, and coffee was served after the closing meeting Tuesday night.

I am sure that the winter meetings left us all with thoughts to ponder on in the days to come.

F. A. Rasmussen.

members, and observe life at Grand View College from the inside.

**WRITE TODAY FOR YOUR** copy of the new Grand View College Bulletin which gives complete information concerning courses of instruction, tuition and fees, scholarships and grants in aid, loans and work opportunities. Address your request for full information to **GRAND VIEW COLLEGE, Des Moines 16, Iowa.**

Ernest D. Nielsen, President.



## The Rodholm Anthology

OUT of almost two hundred pages, only six contain original poems by our great, good friend S. D. Rodholm. This marks **A Harvest of Song** as one of the most unusual books in our, or in anyone's, library. For we have here a book consisting mostly of "translations." The book was produced as a collection of the translated poems of one man but containing the poems of many men. Other translated volumes of poetry have been printed before, containing the work of one widely-known poet, but we know of no other book expressly edited for the purpose of publishing one man's posthumously collected translations.

In this respect the work of S. D. Rodholm was perhaps unique. The great English neo-classicist, John Dryden, spent the last half of his life working on translations, but he chose the poetry of the classical languages, and the works of Ovid and Virgil. It was Rodholm's wont to try to make available to Americans the beloved poems and hymns of his native Denmark. In this respect he was singularly successful. **A Harvest of Song** is a carefully selected assembly of the most noteworthy of S. D.'s labors of love.

In a nicely bound red-covered book, printed on attractive paper with a basket-weave stipple, the Committee on Publications of our synod presents a living memorial to someone outstanding.

The idea for this anthology came to a small group of men (Prof. Axel Kildegård, Pastor Ejnar Farstrup and Pastor Enok Mortensen) all of whom have been closely associated with the late Dean Rodholm. It was decided to try to publish the book through voluntary gifts, and then to use all the money realized through the sale of the book for the establishment of a scholarship fund to help worthy students to attend Grand View, the locale for much of Rodholm's work. This makes the book unique in still another fashion, since the cost of publication has already been paid, and the two dollars the buyer spends will be doing double duty; it will bring him the book and will help bring a student to the College.

A foreword, a brief biography, and an analysis, all written by Enok Mortensen, open the book. The biographical sketch is interesting and occasionally entertaining and will contribute much to the value of the book, especially to those who knew Rodholm personally. The analytical note traces his development from the first of his translations until the last, and relieves this reviewer of the responsibility of making a long critical evaluation.

It would be interesting, however, to investigate how the selection of hymns and poems was made by S. D. Many, many times, of course, Rodholm was asked to provide a "transplanting" (as he preferred to call them) of a favorite piece. But did he have any favorite poets of his own? Can he himself be classified, either as a Romantic, or a Neo-classicist, or a Modern? The range is too great—we find here poems all the way from Peter Lemche's "Little Ole" to the somewhat Brahmanistic Wexel hymn, "Some Day, I

### Some Thoughts On An Unusual Book That Deserves A Wide Readership For More Than Sentimental Reasons

know, the mist that life is veiling," with almost two dozen of the best of Grundtvig in between. Most of his work seems to have been "commissioned" in the sense that people of the synod looked to him to provide the link between the values of the older generation and the young American-speaking generation. Mortensen impersonally calls attention to Rodholm's infrequent artistic slips and mentions the line "Give us grand view to bright and noble visions." But Rodholm told us, one time, that the inept phrase had been included at someone else's request. This incident supports the conclusion that Rodholm saw himself as the servant of others. It is remarkable that his creative talents were not thereby stifled, but rather blossomed.

The songs and hymns of Denmark are noted for their love of homeland. Rodholm lifted them from the limits of nationality and made them international. He loved the fatherland, but his vision was broader than that. His spirit soars when it sings of "New Worlds to Come" until one feels that Bjørnson was only expressing what he, Rodholm, felt. His nationalism was never prejudicial; always its accents were on peace and freedom. It rebelled against despotism ("Brute force may try to crush it, but free is Denmark's soul" and the amusing "It never was good for the Danes to dance too much to the music of German bands" were both written on the occupation of Denmark by German troops in World War II); and Adam Dan's tribute to America gets new force when rendered thus: "Home for every honest man who turns his back on tyranny."

With the skill of the true poet, Rodholm time and again revealed a facility for phrasing. Sometimes his lines are the result of high polish and bespeak the loving labor of careful craftsmanship. But frequently a rhyme or a meter or a sublime expression reveals genius, and the result lifts the song from the level of good work to the level of inspiration. We could give a long list of especially appealing examples, but these are typically endearing and enduring: "Winter runs away in streams of melting snow." "And when undimm'd His image is mirrored in the heart." And finally, "There is no music as sweet as the voice of a happy child." When one reads or sings through lines like that, one is struck by their facile simplicity, and one says to oneself,—why, I might have said that.

Rodholm, like Grundtvig and his saga project, hoped to leave as his most monumental and lasting work a series of Bible stories in verse form. Death came too soon, leaving only a few completed narratives. "David, the Shepherd Poet" is included in this volume. Rodholm might have developed a great skill in this field if he could have continued. Such narrative poems as "The Snowstorm is Sweeping"\* gave great promise. His smooth simple style was well adapted to the heroic couplet verse form: i. e. "When leaves turned to purple and gold in the fall, His wedding was held

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\*This song appears in **World of Song** under the title "The Nun and the Knight."



# Our Women's Work

Editor

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

## Easter

Spring has come again with its answer to our many longings of the dark winter months. Nature is once more unfolding its beauty, and soon the trees and plants which now seem dead will send the sap flowing through tingling fibres. By the help of the sun, wind, and rain there will be a new unfolding in nature. Buds and leaves will appear and fruit and harvest will follow.

The Easter lesson is often expressed in this picture of spring. Its message of resurrection brings a renewal of our hope and our faith and it proclaims the gospel of newness of life.

In our homes and in our churches we shall again hear the message of Easter morn with its promise of the victory of Life over Death. We shall hear how the angel rolled the stone from the grave of Jesus, our Savior, and how He rose from the dead.

Through faith in the resurrected Christ Christian people in all lands can therefore be certain that "As He arose, shall we arise—And gather with Him in the skies." This is a wonderful promise. Let us safeguard the privilege we have as members of Christ's church on earth. It could be lost.

May we have a blessed Easter in all our homes and in all our churches. And may the homes where a loved one has been called to rest find comfort and strength in the promise of our Lord in the Easter message "He lives to calm my troubled heart, —He lives all blessing to impart."

Ida Egede.

## A Home Mission Congregation

So you are interested in hearing about the church and work at Hay Springs, Nebraska! In the past eight months we have learned so much about this community, have become acquainted with so many new people, and have experienced so much in God's service it doesn't seem possible we have lived here such a short time. I will try to give you some of the more interesting high-lights.

St. Peter's Evangelical Lutheran Community Church is located twelve and a half miles south of Hay Springs on Mirage Flats, a government irrigation project. (We haven't seen any mirages yet, but everyone says they are quite common.) The church was started by a group of Danish settlers from eastern Nebraska in the second decade of this century. Services were held in their homes till a community hall was built in 1923. After World War II an army chapel was purchased and moved here from Alliance, Nebraska, and remodeled for worship services. A parsonage was built in 1951.

The past few years have seen many changes in the countryside. Large wheat farms, which were bought up by the government, leveled and surveyed, have been sold in approximately 100-acre irrigation units. Most of the 120 units are owned by service veterans.

Since this is the only Protestant church on the "Flats" emphasis is placed on the "Community" rather than on the "Lutheran" in the church's name. As a result the church has members who are Baptist, Christian, Episcopalian, Methodist, etc., as well as Lutherans.

The Sunday school has an enrollment of about 80 children in five classes. An adult class is also well attended. The record attendance (children, officers and adults) of 87, which had stood for some time, has been broken now for two consecutive Sundays with attendance at 100 and 107. Because more space is needed for the growing classes a multi-purpose room is being completed in the basement of the parsonage. When it is finished the kindergarten class of 20 pupils plans to meet there. This will provide a place in which they can hold their own opening and closing exercises, and have special projects and activities.

A Boy Scout troop and a Cub pack were organized in January to further the work among the boys of the community. The church council appointed a Scout committee composed of seven men and a Cub committee of six men (from the congregation and community) to plan the program and select the leadership. A Scoutmaster, three Assistant Scoutmasters, a Cubmaster, and three Den mothers work with the boys, holding weekly meetings, hikes and other activities connected with Scoutwork. The Institutional Representative provides the connecting link between the congregation and the Boy Scouts of America.

The choir is a small but enthusiastic one. It is difficult to find members because most prospective members have small children and feel it is their responsibility to bring them to church rather than place them in a nursery while they sing in the choir.

From January to April four "family nights" have been planned. These occur on Sunday evenings, beginning with a "potluck" supper. After supper a program including a film is presented. This winter we have seen **Fruit of the Living Word** and **Fire Upon the Earth**. Scheduled for March and April are the films **For Good or Evil** and **And Now I See**. There is also a comedy each time for the children. The turn-out for

(Continued on Page 16)



Photo courtesy of the Des Moines Tribune

Mrs. Johanna Davidsen, 88, reads to a group of friends at "Valborgsminde" old people's home



## Greetings and Comments From Our Readers

### Encouraging Facts

We now have four men who will be available this summer to serve churches that are seeking permanent pastors. One is already ordained, three may be ordained at the end of this school year.

We have also four first year students in our seminary.

We have four pre-seminary students.

We have two in U. S. service, who have declared for seminary training.

One man with a masters' degree has been invited to take one year at the seminary with possible ordination at the end of that time.

That makes fourteen men for the ministry in our church of whom we are certain; possibly fifteen.

These men will be available for our congregations in time. The question is: Can the congregations wait? Can they work and hold together—the members internally in their own churches, the congregations externally with each other in our synod—hold together until each can secure a permanent pastor? God will help us if we are serious in our efforts, and if we make use of the resources that we have. There is Pastor Aaberg. He has already done good supply work in different congregations. Even Jens Andreassen, though not good in health, has helped out here and there. Jens Diken is working with his hands for a living, but maybe he could be made available. I myself have wondered why the congregations do not make more use of me than they do.

The four of us might each be good for another turn. We could preach, we could tell the Bible stories in Sunday School, instruct boys and girls for confirmation, maybe even be of some help in Sunday School teachers' meetings. Besides this, the congregations would know that they always had an ordained man available for service at sacraments, at marriages and funerals.

Not that the congregations should issue a call to any of us. On the contrary, they should steadily be seeking a younger man as their permanent pastor. All that we should be asked to do, is to help out temporarily. I believe we could fill that bill satisfactorily. Let us hold together and help each other for the furtherance of Christian life among us.

Valdemar S. Jensen.

### A Clarification

In a footnote to my article in the last issue of L. T. the editor has called attention to the fact that the two committees studying the seminary problem have already made their report. This footnote helps to keep the record clear and was certainly in order. But let me add a line or two for clarification.

In calling attention to the two committees I was under the impression that, though the committees naturally would report to the Board of Directors, their report would become the basis for specific recommendations by the Board to the 1954 Annual Meeting. In checking back to the report of the findings committee on the G. V. C. and G. V. Seminary report we find that point 16 (which was adopted) says that the board was "instructed to study future plans for Grand View Seminary and report its findings, with specific recommendations, to the 1954 Annual Meeting." I take this to mean that we will be presented with two (at least) specific and well-developed plans. One dealing with re-location. The other setting forth a plan for retaining and improving our present seminary.

It seems to this writer that the elected delegates of our congregations (and they should make the basic decision) would then be able to make an intelligent choice as to what course we shall take in the future with our seminary training program. Since the matter is of utmost importance I

feel that the sooner we have these plans before us the greater opportunity we will have to weigh the pros and cons. Furthermore, should the Board present us with only one plan, which could conceivably be rejected by the Annual Meeting, another year of precious time will go by before another plan can be worked out.

Ejnar Farstrup.

### Pastors Institute

The 1954 Pastors Institute sponsored by Grand View Seminary, April 27-29, will have the following program. A change has been made from the program originally announced, inasmuch as Dr. Pelikan will be present Wednesday, April 28 instead of Thursday, April 29.

#### Tuesday, April 27:

2:00 p. m. Devotions conducted by Rev. James Lund, Manistee, Mich.

2:15 p. m. Dr. Paul Roth, Northwestern Lutheran Theological Seminary, "Lessons from a First Century Congregation, 1. The Great Pastor."

4:00 p. m. Discussion of the new liturgy.

7:30 p. m. Communion Service. Dr. Alfred Jensen in charge.

#### Wednesday, April 28:

8:45 a. m. Devotions conducted by Dean J. Knudsen.

9:00 a. m. Dr. Jaroslav Pelikan, University of Chicago, "Studies in the Doctrine of the Holy Spirit I."

10:30 a. m. Dr. J. Pelikan, "Studies in the Doctrine of the Holy Spirit II."

2:00 p. m. Dean J. Knudsen, "Our Church's Opportunity."

4:00 p. m. Dr. J. Pelikan, "Studies in the Doctrine of the Holy Spirit III."

8:00 p. m. Dr. Paul Roth, "Lessons From a First Century Congregation, 2. People and Problems."

#### Thursday, April 29:

8:45 a. m. Devotions conducted by Rev. J. C. Kjaer, Seattle, Wash.

9:00 a. m. President Ernest D. Nielsen, "John Colet."

10:30 a. m. Professor A. C. Kildegaard, "Eschatology and Preaching."

2:00 p. m. Dr. Paul Roth, "Lessons From a First Century Congregation, 3. The Complete Answer."

Pastors are requested to enroll so that lodging may be provided.

J. Knudsen, Dean,  
Grand View Seminary.

### The Rodholm Anthology

(Continued from Page 12)

in the castle hall." (These lines are reminiscent in meter and color of Byron's "The Assyrian came down like a wolf on the fold, And his cohorts were gleaming with purple and gold" of which Mark Twain wrote satirically, "It sounds like buttermilk oozing out of a pitcher!" Twain knew better, of course, and was only baiting his readers.)

This is a good book; it deserves a wider readership than it will get. But there is no reason why it should not sell at least 5,000 copies in our synod. The Committee on Publications has not had much success in its earlier ventures. Hundreds of S. D.'s students will surely want this book for sentimental reasons. Facing page 16 is the best photograph of Rodholm, thoughtful and pensive under the weight of years, his noble head not, as Mortensen somewhat startlingly puts it, "covered with white curly hair" but in his own phrase ("Like Thousand Mountains") "glacier crowned." The best portrait is, of course, in the poetry itself.

Perhaps, one day, someone may translate Rodholm. This writer would like to see "Det Vingede Ord" in English.



## A Cappella Choir on Tour

The choir of Grand View College will soon embark on another in its series of annual tours to one of the Districts of the Synod. The present tour will commemorate 7 years since the founding of the choir. Last spring's tour included an itinerary of cities throughout the country. One of the 1953 season highlights was the much publicized program in which the choir was featured over a nation-wide broadcast for the Columbia Church of the Air. This year the choir will sing for the Chicago Sunday Evening Club at Orchestra Hall, Chicago, Illinois, as well as a number of cities in Iowa, Illinois, and Michigan.

The choir is under the direction of Robert M. Speed, who is well known in mid-west music circles. He received his Master's Degree in music education from Drake University, Des Moines, Iowa. He is active in music circles in

Des Moines and in addition to teaching at Grand View College, he is organist at the Central Presbyterian Church of Des Moines. Under Mr. Speed's direction the choir has gained an enviable reputation.

The choir is composed of 60 voices representing student enrollment from 20 states, and has been a source of inspiration and pleasure to all who have heard it. The tour this year will include:

Dwight, Ill.—April 19  
Muskegon, Mich.—April 20  
Ludington, Mich.—April 21  
Marlette, Mich.—April 22  
Greenville, Mich.—April 23  
Racine, Wis.—April 24-25  
Chicago, Ill.—April 25-26  
Waterloo-Cedar Falls, Iowa area—April 27



## OUR CHURCH

**Withee, Wis.** Members of Bethany Church have cooperated in painting and re-decorating their church. Other items of interest under work or under consideration are: adding a piece to the cemetery, adding an upstairs room in the parsonage for a study. Members have been continuing with the project of donating blood to a bloodbank, with the proceeds going to the church.

**Ringsted, Iowa.** The congregation is making plans to entertain the Iowa District Young People's Convention on June 11-13.

**Excelsior, Kansas.** Members are electing delegates to the convention of the Kansas Synod, which will discuss merger with the Nebraska and Midwest Synods at the meeting May 3-6. **Pastor Willard Garred** serves this church and also the church at **Denmark, Kansas**, where members have provided new floor to ceiling book-shelves in the pastor's study.

**Trinity Church, Chicago.** Church members contributed a generous purse to **George Dupont-Hansen**, emeritus organist of the congregation on his 83rd birthday recently. The Ladies' Aid, the Guild, the Mission Group, and the Mr. and Mrs. Club are sustaining a Grand

View College scholarship fund called the George Dupont-Hansen Scholarship and amounting to \$100 to be awarded "on the basis of scholarship, qualities of character and needs." A Sunday School Institute was held late in February under the leadership of Prof. Howard Christensen, Synod director for Religious Education.

**Seattle, Washington.** Pastor Peder Brix Kronborg of Vancouver, B. C., Canada, will be guest preacher and lecturer April 25, in English and Danish.

**Detroit, Michigan.** Ground-breaking services for the new church were held April 4. The congregation is co-operating with a Michigan District plan of using the new liturgy suggested by the Committee for the Sundays between Easter and Pentecost.

**Alden, Minnesota.** The congregation is considering plans to expand its facilities for Sunday School and Young People's Work. The Pastor, **Vagn Duus**, has recently been granted an increase in salary of \$250 annually.

**Waterloo, Iowa.** Church School workers in this area attended a Conference March 26-27, conducted by **Prof. Howard Christensen**. Approximately 45 attended.

**Pastor Arthur Ammentorp**, known to countless friends and former students as "Prof," passed away suddenly in Des Moines, April 2.

## Grand View College And Our Youth

### March Marches On!

### Hi, April!

I had the most wicked thought just now. Why not leave a whole blank page with just my "R. F." at the bottom? But I suppose that the readers of L. T. expect a little more than that even if today is April first. So here it is for what it's worth.

The education department is rather proud and very happy about the fact that our sophomores are beginning to be invited to sign on the dotted line. Yes, they are having that wonderful feeling of knowing that there is a job awaiting them for next fall. When we get the final count, we will let you know where they go but not for how much!!!

Our Alumni speaker, Dr. Bernhard Christensen, President of Augsburg College in Minneapolis, gave us two very good lectures on the general theme of Christian Education. Although I did not attend the evening lectures (exams the following day), we know that the congregation was present in large numbers, also that Dr. Christensen had a good audience to which to speak. I very much enjoyed his lecture on Thursday. Somehow he seemed to speak to me.

We have on our campus at the present time, a very "live" person, Miss Hahn, a missionary to Peru. Miss Hahn will speak to us at the morning convocation, and showed us some beautiful colored slides from Lima, and the surrounding territory, last night. Her pictures were so well chosen that we gained an excellent insight to the country and people. Needless to say, we are looking forward to her talk at 11 a. m.

The happy mien of our genial Dean is due entirely to the fact that son Carl is in the states, back from his "stretch" in the army, and as far as we know, that experience is now a thing of the past. Smile Dean smile. We're All with you!!!

Putting first things first, chronologically speaking, we must remind our friends in Illinois, Michigan, and Wisconsin that we shall soon descend upon them about fifty strong. Can't be much more than three weeks or so, and as a first timer, I, for one, am looking forward to the experience with pleasure—lots! GVC will be rather a quiet spot for a couple of weeks; maybe



those that are left behind deserve a bit of peace and quiet.

In May, we have our Big Week-end on the 15 and 16th. The plans are moving along, and all we need now is a touch of good old Iowa Spring. If Mother Nature will only oblige in her department we will try to carry through in ours. In case you need any urging to come (and most Alumni and former students don't, I'm told), please just consider this your own personal invitation. We say it so often, but we say it once more. What is **Studenterfest** without YOU?

No, Mrs. Ax. K. your hunch wasn't right, but we will give you a big E for effort, as Mrs. Gould would say. Furthermore you are welcome to make as many guesses as you wish. Some day when we let "the cat out of the bag" (What **Am** I saying?) you'll find out who this R. F. is. I promise to tell all when I write my last column in May, '55 under the R. F. signature.

The mere mention of Mrs. Gould in the above paragraph set me shivering. Now don't get me wrong, but if you read L. T. you know that there was a horrible mistake in grammar last time—"them mumps"! I just don't take the blame for such a slip, and I don't expect my typist to do so either so let's blame it on to the printer, should we? With the O. K. of the No. One man of the college on the article, and the perfectionism of ye editor of L. T., well, it just shouldn't have happened, but it did. Please, Mrs. Gould no "D".

I think I can get a little column off before the next deadline, what with choir tour on the docket, so I'll just say, be seeing you.

R. F.

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

April 5, 1954

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.

## GVC Alumni Association Plans 10 and 25-Year Reunion

The G. V. C. Alumni Association is beginning to work on the 10 and 25 year alumni reunion at Studenterfest. Letters will be sent soon to all those from those classes of whom the association has the addresses.

The reunions are for all those who attended G. V. C. during the school years 1928-29 and 1943-44. Special breakfasts will be held Sunday morning as usual. The ten year breakfast will be at the home of Arthur Marck and the twenty-five year breakfast at the home of Dr. and Mrs. Johannes Knudsen.

## A Home Mission Congregation

(Continued from Page 13)

the January "family night" was considered good but everyone was more than surprised to see the attendance double in February. At this meeting 60 adults and 40 children were in attendance. (This increase was in part due to the efforts of the Stewardship and Evangelism committee.)

A committee is in the process of planning the two-week vacation church school for this spring. Last year 56 children attended. Local mothers and high school girls make up the faculty.

An active Stewardship and Evangelism committee helps the congregation develop its program. Its purpose is to strengthen the congregational life and widen its outreach into the community. This committee planned and directed a pre-Lenten visitation program. Contactors were invited to a "kick-off tea" which was begun with a devotional service. Instructions, printed material, and assignments were given these contactors. The plans were to invite prospective members to Lenten services in preparation for admission to church membership on Palm Sunday.

St. Peder's Community Ladies' Aid is affiliated with the congregation but retains an independent status. There are about 40 members, some of which are not members of the church.

This should give you an idea how the program of the church here at Hay Springs is carried out. May God continue to guide and strengthen the work here.

Esther Rossman.

## To All Pastors

Please send all unsold copies of the Minutes of the 76th Annual Convention to the Synod Secretary:

Pastor Holger O. Nielsen  
1410 Main Street,  
Cedar Falls, Iowa.

## The Value of Education in a Church College

(Continued from Page 6)

realize they have a call to 'full-time Christian service' equally with the minister, can there be any hope of a Christian victory in the world today." The Christian college and its teachers are consecrated to the task of supplying leaders with these needed qualities in all walks of life.

Yes, the challenge to the Christian college today is to turn out the men and women responsive to this call of service. Its graduates are the natural leaders in accepting the challenge of this great frontier. For in the words of the poet Kipling, the frontier is waiting for those with courage:

"There's no sense in going further

'Tis the end of civilization

So they said and I believed it

Till a voice as loud as thunder

Rang interminable changes

On one everlasting whisper day and  
night repeated,

Something hidden go and find it,

Go and look behind the ranges

Lost and waiting for you, Go!"

Truly we need men and women with Christian fortitude to go behind the ranges, there to search out the great spiritual resources. Only by a greater social, civic, moral and spiritual literacy can we ever secure lasting peace, preserve liberty under the law, maintain respect for basic human rights and protect the rights of minorities. Only by strengthening our spiritual resources can we create better living standards at home and abroad; can we secure as much security as is consistent with freedom.

## Danish Radio Service

Danish Radio Service over Station WCAI of St. Olaf College, 770 on the dial, Easter Morning, April 18, 9 to 9:30 a. m. Pastor Holger Strand-skov, Kimballton, Iowa, will be in charge, assisted by the choir of Immanuel Church.

## Thanks

The engraving used on the cover of this issue is borrowed from Mr. August Bang. The statue itself is the conception of Mr. Christian Petersen, distinguished Danish-born sculptor and interpreter of Iowan heritage on the campus of Iowa State College.