

Lutheran Tidings

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Easter Opened The Door

The opened tomb which on Easter Sunday brought to a climax God's revelation of Himself in Christ has been the foundation of Christian faith. It is the cornerstone of the Christian church. It is the source of an impulse that sends millions of families to church on each recurring Easter. As the open door of our church beckons us and welcomes us, we remember that it was Easter that opened the door.

Christ is Risen - For What?

John A. Mackay

Dr. Mackay is President of Princeton Theological Seminary in New Jersey

EACH Easter Sunday millions of people crowd the churches of the United States to form the largest congregations of the year. At some time during the service the words resound, in Scripture reading or creedal cant, "The third day He rose again from the dead." The cadence of this great affirmation of faith sounds in an atmosphere fraught with exuberant color. At the close of the service the throng files out of the sanctuary. Active members of the Church walk side by side with a host of church alumni who have come at Eastertime to pay their annual homage to the Risen One. In the concerned and reflective mind the thought is awakened: Christ is risen — but, for what?

One thing is sure. Christianity is the religion of the Resurrection. A study of the New Testament makes it quite clear that the Gospels were written backwards. Each narrative of the life of Christ was composed in the context of the rising from the dead. The story of Jesus from Bethlehem to Golgotha is a tale which gets its meaning from the certainty, "The Lord is risen indeed." Beyond all ancient myths of life's rhythmic renewal, and Homer's "rosy-fingered dawn" that heralds the springtime, stands this trumpet-like declaration of Christian faith, with its vast historical and cosmic import: "He ascended into Heaven and sitteth at the right hand of God, the Father Almighty. From whence He shall come to judge the quick and the dead."

But for **what** did Christ rise?

In Spanish-speaking countries, where most of the people happen to belong to the Roman Catholic Communion, it is sometimes affirmed that Protestant Christians in the United States have made an escapist cult of Easter. The form of its celebration is due, it is said, to an intense dislike of suffering and of all the trappings and vestments of death. It is pointed out that rarely in our church premises is any canvas found which depicts the excruciating pain of the Redeemer, but only portraits that set forth His calm control of hostile circumstances and His triumph over pain and death. Attention is drawn to the high development in our country of the mortician's art, and to the bright colors and gay flowers that abound at funerals. Our Easter celebration, it is alleged, is no more than a joyous release from the high tension of the Lenten season. With fashion parades on village streets and on the boulevards of the great cities, the last shades of night are banished. Henceforth, death and all the works of darkness will be disguised by the arts of life and light. We may reject this view of us as sheer travesty but we should nonetheless ponder it thoughtfully.

Those who make this criticism prefer to retain as the central symbol of their Holy Week the agony and squalor of unrelieved suffering. These are truer, they say, to the core of the Christian religion and to the grim realities of human life and history. Let these devotees of the Spanish Christ remember and reflect, however, that in one of the greatest centers of their religious faith, Seville in Andalusia, Easter Sunday is greeted by the first great bullfight of the season. The gore and the

shouting which marked the scene around the Crucified are carried forward into the tumultuous arena that greets the "toro bravo"¹ which is foredoomed to die. It should not be forgotten, too, that in the world of Spanish Christianity, where are found many of the most celebrated creations of pictorial art, there is not a single canvas of the Resurrection. In this tradition Christ Crucified bowed Himself quite literally out of history. The saving event whereby He died for sin is re-enacted liturgically by the Church in the Eucharistic sacrifice. But The Risen One who was "dead and is alive for ever more," shall no longer participate directly in human affairs. He passes from the cross to the judgment throne.

Christianity is ill served by any attempt, by whomsoever made, to separate the cross and the resurrection. Neither one can be interpreted alone, but only in the light of the other. Participation in the thrill and splendor of an Easter festival, let us American Protestants remember, can easily become a substitute for participation in the life and on-going purpose of the Living Christ. Indeed, mere concentration upon religious observance of any kind, whereby Christianity tends to be reduced to an aesthetic experience, can easily become a betrayal of the religion of the resurrection. It is not enough to bow our heads, or lift them up, at the portrayal or remembrance of the central verities of the faith. It is necessary that we engage in a true conversation with the Crucified and Risen One, and that we commit our lives to Him forever. There is always real danger that Christian worshippers re-echo a famous saying of Voltaire. When the famous sceptic was charged that he had been seen to bow at the passing of a religious procession, he replied, "We salute but we do not speak."

Sobered by these reflections, let us look at the Easter celebration. There are two facets of our Easter faith which call for special emphasis. The first is the permanent place of the cross in the resurrection life. The second is the indissoluble continuity between the pattern of Christ's earthly life and His activity as the Risen Lord.

When the question is asked: For **what** is Christ risen? The answer is this: **Christ is risen that he might reign from the Cross.** The Cross is the place where the sin of man and the love of God met in redemptive encounter. It is also the symbol of struggle and suffering in the Christian's life.

The regal figure of Christ in the Book of Revelation retains the scars of suffering. The majestic Lion of the tribe of Judah who alone can open the seals of the Book of Destiny is portrayed also as "a Lamb, standing as though it had been slain." In the imagery of the apocalyptic seer, the Risen One never ceases to be the Crucified One.

The same emphasis is deeply imbedded in the thought and experience of Paul. It was Paul's deep yearning to "know Christ and the power of His Resurrection" in order that he might be able to "share His suffering,

¹ "The wild bull"

becoming like Him in His death." He craved the power of the Risen Christ to help him in his spiritual struggle and to carry his own personal cross!

A man in the modern era who had a deep insight into the abiding significance of the cross, and for whom it was life's truest and most creative symbol, was the Spanish writer, Miguel de Unamuno. When our civilization was still basking in its Victorian era and was being doped into security by the idea of inevitable progress, Unamuno wrote his famous TRAGIC SENSE OF LIFE, just two years before the outbreak of the First World War. The visitor to the old university of Salamanca is startled when he looks at the bust of the great Basque writer which stands at the head of a stairway. Engraven over the heart in the bronze figure which commemorates Spain's greatest literary figure since Cervantes, he sees the figure of a cross.

"Unless a grain of wheat falls into the earth and dies," said Jesus, "it remains alone; but if it dies, it bears much fruit." This is the revolutionary Christian truth that goes far beyond the insight of Greek sage or Hebrew prophet. By rising again from the dead, by His victory over death, Christ, in the words of Unamuno, "made death our mother." What, to the purely secular eye, appears to be nothing more than world renunciation stands forth in the light of the resurrection as world transformation. Because Christ is risen, earthly values sacrificed for the sake of Christ and the gospel give birth to a new order of values. Now, as ever, men must lose their lives to find them.

But once again. For what is Christ risen? The answer is: **Christ is risen that His earthly life might become the abiding pattern for every Christian life.**

The words and spirit of the Hallelujah Chorus are gloriously true. Christ is, in very truth, "King of Kings, and Lord of Lords." True is it also that "He shall reign for ever and ever." A majestic, omnipotent Christ is the Central fact, the adamant pivot of history. The Risen One is no merely immortal spirit; He is no benignly beneficent ghost; He is the organ of almighty power and wisdom for the future life of mankind.

Christians are called to be "Christ's men and women." That is their vocation. But how shall they know what Christ is like if they are to follow Him and obey His imperious mandate to make disciples of all nations? He is the Christ of Judea and Galilee; He is the Christ of the conversations and friendships recorded in the gospels. The Risen Christ does not cease to be in spirit what He always was, the lover of simple people and the Saviour of the lost. He is the Christ of the little acts of kindness and the mighty acts of healing. Above all He is the Christ of matchless faith in God. The resurrection has sanctified these forever and made them the pattern and norm for Christian thought and behavior.

The power of the resurrection is bestowed upon Christians in order that they may be inspired in the pattern of Christ's earthly life. All those odds and ends

in His life which seem to build up to no climax, those chances and changes that appear in the gospel narrative, the choices He had to make, the temptations He had to face, the conversations He held with plain people, His saving encounters with seeking souls, His communion with the Father, these all become the very stuff out of which the Kingdom of God is formed.

Because Christ is risen there can be no permanent antinomy between self-realization and the good of all. For that reason the communist view of society is wrong. There will always be, however, a place in life for holy anger and a blazing devotion to justice. In the figure of the Christ, before whose flaming eye and uplifted lash irreverent and avaricious men, betrayers of true religion and exploiters of simple folk scurried out of the temple, the symbol and hope of ultimate justice stands boldly forth.

He who through devotion to the Risen Christ "seeks those things which are above" will continue to be concerned over the welfare of all people, as individuals and as groups. He will recognize the dignity of the humblest human personality. He will not allow society or the state to exploit men and women for purely collective gain or progress. He will be a crusader for the proposition that souls are more important than civilizations, and will proclaim that a civilization must be judged by the spiritual quality of the people it produces. Christianity itself, as a religion, must also be judged by the contribution it makes to the development of persons in whom the spirit of the cross and the power of the resurrection are equally real and regnant.

What is more needed than anything else in the Christian church in our time is an experience of what it means to enter unto union with the crucified and risen Christ. It is a paradox of Christian faith, but a reality of Christian experience, that the Living Lord, He who "sitteth on the right hand of God the Father Almighty," lives also on the frontiers of earth. Let evangelical experience today re-echo the words of the medieval saint who said, "He is closer to me than I myself."

The Lordship of Christ must begin in the soul of the individual Christian before it can become real in the church or in society. No word that Paul spoke, no affirmation of faith that he made, needs to be recovered with such urgency as this: "Christ lives in me." This is the Christ of Galilee and Golgotha, the risen Christ who is "Head over all things for the Church which is His Body."

A haughty lawyer once asked a sterling old farmer, "Why don't you hold up your head in the world like I do? I bow my head before neither God, nor man."

"Squire," replied the farmer, "see that field of grain? Only those heads that are empty stand up. Those that are well-filled are the ones that bow low."

I Visit Washington, D.C.

Holger Nielsen

It is always something of a thrilling experience to visit Washington. The Baltimore and Ohio train rolled into the Union station on February 7 two hours late. Trains may be late but spring had arrived early in the nation's capital. And I, with heavy wraps, suitable only for Iowa's winters, trudged along with baggage in hand to gaze up Delaware Avenue toward the great capitol dome. Yes, it was there, and so was the Washington monument.

Hailing a taxi, (and they are cheap and numerous in Washington), I went to my hotel.

What was the occasion for this visit? The Churchmen's Washington Seminar was having its session. The meeting is arranged by the National Council of Churches of Christ, U. S. A. (NCCCUSA) in order that churchmen, lay and clergy alike, might have the opportunity of getting better acquainted with their government. "Your Government and You" was the general topic.

Our meeting-place was the Church of the Reformation (ULCA), 212 East Capitol Street, a half-block from the Supreme Court building. Because of my late arrival, I missed the opening church service and found myself plunged directly into politics by Ernest K. Lindley, whose subject was, "An Analysis of Major Political Issues." As I saw Mr. Lindley take his place in a Lutheran pulpit, I recalled the remark that the late Bishop Temple at one time had made, "I am thankful to God that He is not only interested in religion . . ."

Although Washington and the nation could be described in February as enjoying political tranquility, there was, however, material enough for Mr. Lindley so that he could make both a long and interesting speech. Washington seemingly never runs entirely out of political issues. It thrives on them.

Mr. Lindley mentioned and discussed the following issues: (1) Desegregation as the most emotionally packed issue of all confronting the nation. (2) Communistic infiltration was still considered an important issue, but since the boil of McCarthyism had been lanced it has been steadily draining. (3) The farm issue is an issue with political repercussions and in an election year one would not be considered overly pessimistic if congress should produce a farm bill not too wisely or well written. (4) The private electric power companies versus public power is a political issue but a very spotty one. This administration has been more friendly to private utilities with no large federal plants being built. However, the peoples of the West, irrespective of which political party is in Washington, want irrigation, dams and cheap power.

Douglas McKay has been under fire for giving national resources away. He is considered a very strong free enterprise man, (that is, with government subsidy for the right people), and strange as it may seem, government help or subsidies flow freely to great and small in various ways. (5) Social welfare programs can hardly be classified as an issue anymore. At least, the liberal wing of the Republicans seems to favor and claims to do a better job on the welfare programs than did the Democrats during the "New Deal" and "Fair Deal" days when it was initiated.

A question period followed Mr. Lindley's talk. My brief report does not do justice to a good analysis of present political issues.

The Living Word

"Wealth" and "Virtue"

(Tenth in a series)

The word "wealth" was used in the sixteenth century not only to denote riches, but also in the sense of weal, well-being, or welfare. Unless we remember this, Paul's counsel in 1 Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." The present translation is: "Let no one seek his own good, but the good of his neighbor."

In the King James Version of the Old Testament, the word "wealth" is used three times as a translation for the Hebrew *tob*, which means "good," either as an adjective or as a noun. The passages are Ezra's recital (9:12) of the commandment not to intermarry with the people of the land, "nor seek their peace or their wealth;" the praise of Mordecai (Esther 10:3) as "seeking the wealth of his people;" and Job's description of the prosperity of the wicked who "spend their days in wealth." The Revised Standard Version uses "prosperity" in the passages from Ezra and Job, and "welfare" in the passage concerning Mordecai — "he sought the welfare of his people."

Both KJ and RSV use "welfare" as the translation for *tob* in Nehemiah 2:10, which tells how Sanballat and Tobiah were greatly displeased that Nehemiah had come "to seek the welfare of the children of Israel."

Another word which may be misleading in two contexts of the New Testament is "virtue." It does not refer to moral character in the statement made by Jesus when a woman touched Him in the hope of being healed: "Somebody hath touched me, for I perceive that virtue is gone out of me" (Luke 8:46; compare Mark 5:30). "Virtue" here, and in Luke 6:19, means nothing more than "power," and "power" is the proper translation of *dynamis*, the Greek term which is used in these passages.

Luther A. Weigle.

Tuesday evening we heard Dr. Ernest S. Griffith, Director, Legislative Reference Service, Library of Congress. The Library of Congress is a marvelous place to visit, and don't forget to do so when you visit Washington.

The men and women who serve the people in our government can get the facts on most any problem if they want to. That is one reason why the Library of Congress exists; it is there to serve our lawmakers, to help inform them and assist them in making the right decisions. No public servant at Washington needs to be poorly informed in our day. We, the people, have given them the best of facilities for their enlightenment. We hope they will use them. Our nation can certainly not afford to have poorly educated nor poorly informed men in Washington. Check their voting record occasionally — it may be more authentic than their speeches. Furthermore, we the people need to do a little studying on the major issues ourselves. A nation gets just about the caliber of public servants it deserves; they reflect in no small measure our own mentality, our own sense of righteousness and scale of values.

(To be continued)

This week, the imagination goes back to the Palestine of Passion Week. It is still today a place of strife. Mr. Solberg, of the Lutheran World Federation, describes an

Unhappy Holy Land

Richard W. Solberg

IT IS A thrilling experience to visit the sacred precincts of Jerusalem and the Holy Land. There is no city in the world which means so much to the adherents of three great world religions: Christianity, Judaism and Mohammedanism, as this ancient capital of David and Solomon.

Jerusalem has also taken on present-day significance as one of the sharpest points of political tension in the world. For an American who has learned by experience the problems of living in a divided city such as Berlin, it was especially enlightening to see at first hand another divided city, where indeed the two parts are separated by barbed wire and stone walls, and where armed soldiers face each other across an uneasy armistice line.

The division of the land of Palestine was made by the United Nations in 1948, as an effort to find a solution to the constant strife between Jews and the Arabs. The line was run arbitrarily through the land from north to south, leaving to the newly-created state of Israel the Mediterranean coast and the fruitful coastal plains, and the sea of Galilee. Jerusalem itself was divided in such a way that the ancient walled city was left in Arab hands, while the new city was given to Israel. Most of the sacred places of the city are thus to be found within the territory of the Hashemite Kingdom of the Jordan.

Some of the tensions existing in this relationship were exhibited in the route which our airplane was required to follow in approaching Jerusalem. We flew from Athens, over Beirut and Damascus, and then turned south, entering Jerusalem's airport from the east, in order to avoid flying over Israeli territory. As soon as we landed, a Jordanian official came aboard and collected all passports, and we didn't see them again until we boarded the plane three days later for departure. If a person has a Jordanian visa in his passport, it is virtually impossible to gain access to Israel, and vice versa.

I was amazed as we circled the Dead Sea and came up toward Jerusalem, over the Jordan river and Jericho, to see with my own eyes how barren the land is. Rocky, brown and eroded, only here and there were there carefully tended little spots which had been cultivated, and on the hills a little grass where the sheep grazed between the stones. From the airport into the city, we could see this rocky landscape even more clearly, and we wondered how people could possibly subsist on such a waste.

To be sure, this was the beginning of the rainy season, and we were told that in two or three months the hill-sides would be covered with wild flowers and the grass would turn the brown hills green, but it was pretty clear that in the meanwhile even more of that brown clay-soil would have been flushed down the rocky creek and river beds to supplement the silt already collected for centuries in the basin of the Dead Sea.

The present walls of the Old City of Jerusalem are

16th century Turkish construction, of heavy yellowish sandstone, pierced by several gates, which correspond traditionally with gates of the ancient Jerusalem. We entered at the Damascus Gate, through which St. Paul would have departed Jerusalem on his way to carry out his orders to harry the Christians of Damascus. There is a large square just outside the Damascus Gate, which has been the scene of heavy rioting and shooting, since it is precisely at the point at which the armistice line leaves the city walls and slices northward through the more sparsely built up areas clustered around the Old City.

This square is still well-guarded, and along the edge of one street which angles northwest from the gate can be seen the ominous rolls of tangled barbed-wire which mark the partition of the Holy City and the Holy Land. In many points, where the protection of buildings is not at hand, the Arabs have constructed light stone walls about seven feet high, to provide protection against snipers' bullets from the Israeli side. A few hundred yards north is the famed Mandelbaum Gate, in the shadow of the American Consulate, the YMCA, and the Anglican Cathedral of St. George. Through this gate travel occasional automobiles bearing the markings of the United Nations, but otherwise there is practically no communication.

From the vantage point of a high roof-top we could look down over the Old City, lying gray-white under threatening skies, across toward the Moslem occupied site of the Temple of Solomon on Mount Moriah, now crowned by a magnificently austere mosque called the Dome of the Rock. As other shrines in the Old City, including the Church of the Holy Sepulchre, this, too, was awaiting the restoration of real peace before war damage and normal decay could be repaired. Beyond the city wall to the east the valley of Kidron dipped sharply, and then rose steadily to the modest elevation called the Mount of Olives, with its rich treasure of sacred associations. Every holy place in the land seems to have a church, either directly upon it or in the immediate vicinity. This is also true of the Garden of Gethsemane, but the natural quiet beauty of the gnarled olive trees in the garden itself has much more successfully preserved the spirit of devotion than most of the churches. A little higher up the mount, along the steeply winding road down which the Lord may well have ridden on the first Palm Sunday, is the chapel of the Ascension, and at the crest of the mount, a tall pointed tower belonging to a Russian Orthodox Monastery.

As one's eyes move toward the left, still another tall tower stands against the horizon, also on one shoulder of the Mount of Olives. This is the Augusta-Victoria-Hospital, largest in the Middle East, built by Kaiser Wilhelm in 1907-10 as a hospice, now operated by the Lutheran World Federation for the benefit of Arab refugees. Still further north is Mount Scopus, within

Arab territory, but neutralized. Here stand the vacant buildings of the splendid Hebrew University, and a fully equipped hospital owned by the Jews. According to the armistice agreement, the Israeli may post guards around these buildings, and change them periodically, but the buildings are otherwise completely unused.

By turning one's back upon the Mount of Olives, a person can look directly across into the new city of Jerusalem, across the intervening No Man's Land. In between can be seen the completely dead streets, in one area at least quite overgrown with weeds and grass. A gaping shell hole has pierced a building standing at the summit of the opposite elevation. The cleavage between the two portions of this city is even more sharply pointed than in another divided city which I know much better.

In Berlin one can at least say the people on either side of the line would like to be together, but are held apart by outside political forces. But in Jerusalem, the barbed wire separates people who hate more fervently than perhaps any other peoples to be found on earth in this present day. Anyone seeking to penetrate the barbed wire or venture into the forbidden precincts of No Man's Land is shot without asking questions.

That there is great sensitivity at these border points was reflected in the fact that absolutely no photographing was permitted along walls or in the areas of the Damascus Gate. This is a security measure, of course, but there is also a general sensitivity regarding photography everywhere. This has certain Moslem religious grounds, but fully as much grounds of pride. We had an interesting conversation in a Bethlehem marketplace, with an old Arab who tried to explain that his people didn't want the western world to think everything was poor and backward, donkey-borne and dirty in Jordan. He was perfectly willing that we should take pictures of the fine new stone buildings that were under construction in many places.

Naturally, one of the big problems in Jordan is the refugee. The Lutheran World Federation has a very extensive relief program among these people, both in Syria and Jordan, and is in fact the largest relief agency on the scene, with the exception of the UN itself. I spent an evening with the Jerusalem representative of the LWF, whose big Augusta-Victoria-Hospital has about 385 beds and a staff of 25 doctors. In addition to this the Federation operates a dozen clinics in Jerusalem and throughout Jordan, and distributes great amounts of food and clothing to the refugees.

There are now 900,000 Arab refugees, who have been displaced from Israel and scattered throughout the Arab states of Jordan, Lebanon, Syria and Egypt. Jordan alone has 475,000, which means that one person in every three in Jordan is a refugee. This makes the poverty of the soil, to which

I referred earlier, such a significant thing. Some efforts are being made to reclaim land in the Jordan valley, but it goes slowly, and consequently, there is literally nothing for most of these people to do except to sit in camps and nurse their hatred for the Israeli and for the foreign nations who helped create Israel. The number of these refugees is increasing by 20,000 a year, simply through the preponderance of birth over death.

I have never seen anything like these refugee camps. One of them, which we saw sprawled out on the sand dunes near Jericho, "housed" 68,000 people in tents and mud-huts. Moreover, I can testify that it gets cold in Jerusalem and Jordan. We had cold wet days, and there were people splashing through that mud and water all the while in bare feet. We also saw many, many places where these people were simply living in caves in the rocky hillsides — just a step removed from wild animals.

When the partition line was drawn between Israel and Jordan, it was apparently done without a great deal of study and care. In addition to the 475,000 refugees in Jordan who are recognized — and fed — by the UN,



To my mind, the best and most faultless character is his who is as ready to pardon the rest of mankind, as though he daily transgressed himself; and at the same time as cautious to avoid a fault as if he never forgave one.

—Pliny the Younger.



there are about 180,000 so-called "economic refugees," who have no status under the UN, but who have been deprived of their means of livelihood simply by being cut off from their land. Because of the scarcity of good land, people normally do not build their homes on the good land, but rather on stony areas, often somewhat removed from the farms. In hundreds of instances, the boundaries were run in such a way as to separate houses from lands. Now, from the windows of their own houses, thousands of Arabs look out to see Israelis tilling the plots of land which rightfully belonged to them. Among these economic refugees along the frontiers of Jordan, the Lutheran World Federation is carrying on a very extensive relief program.

Among the cities we visited was Hebron, the site of the Cave of Machpelah, where the patriarchs Abraham, Isaac, Jacob and Joseph are buried. This is a very self-conscious Moslem city, and an elegant mosque covers the ancient burial place. A Christian may, however, visit this shrine, provided he leaves his shoes at the entrance, and pads around inside in his stocking feet on the thick richly-colored Persian

carpets which cover the entire floor-space. As we drove into the city, we picked up a "Tourist Police" for each car, and were vigorously warned against doing any photographing of people, under probable penalty of stoning.

Between Jerusalem and Hebron lies Bethlehem, and on the road several more refugee camps, with their tents and mud-huts and caves. Just before Christmas the implications of the Christmas message in this land of Christ's birth were overwhelming. "Peace on earth, good will toward men" seems in this land of Judea to be a message understandable only by the angels. From Jerusalem to Bethlehem the Wise Men of the East would have had to travel 18 kilometers on a round about road, rather than the seven direct kilometers, because the Wise Men of the West have now drawn new borders of peace between peoples.

It's a strange experience to move about this great religious capital of the world, sacred to three religions. From all outward appearances, it is impossible to understand what there would be in this stony wilderness to induce emperors and kings from East and West, North and South, to sacrifice their all for its conquest and control. But religious forces and spiritual contests have always been the strongest and the fiercest, even among peoples and nations who do not actually follow the principles of the religions they represent. There is no doubt that the tensions between Israel and Jordan today are religious, though the expressions of them are political and military. And what the western powers do, or fail to do, in dealing with this burning problem in the Near East, is also credited or debited, as the case may be, in the thinking of thousands, to the Christian religion.

The situation has now become so desperately tense that it is seriously questionable whether a peaceful solution can be found. Every month that passes by, every extra week which almost a million refugees spend in caves, deepens the hatred which has already obscured the clear truth.

How can this vexing problem find a solution? Perhaps — perhaps — if, by some miracle, the Israeli could be persuaded to permit the return of Arabs who had been displaced, and if the financial aid and other kinds of aid from the Western world could be increased to this whole area, so that jobs could be created — some of the hatred that has been accumulated could be mollified. In any case principles of right and justice must somehow find expression through the actions of the United Nations and its members, even if it cost something politically. If the message of the angels to the shepherds on the hills of Bethlehem cannot find a better permanent expression than the present relations between Israel and Jordan, we may be in danger of turning the Holy Land into an unholy land.

Faith and Life Advance

The various science professors at Grand View College are beginning to look ahead with great anticipation to the new Science Building which should result from the successful completion of Faith and Life Advance. We have asked each one to write briefly regarding their department. We herewith refer you to the message from Robert Burham, Professor of Chemistry.

The Chemistry Department Reports

The Science Building may soon be more than a dream. The surveyors already have taken the necessary measures and prepared a plot plan. This work was done by Evald J. Jensen of Des Moines, and we are grateful to him for his help. The architects are to have the preliminary drawings ready by the middle of May, and we are happy for every progress report.

As we take into consideration the individual work space required for students, the space to prepare chemicals, the shelf space needed for chemicals, and the table space needed for equipment such as balances, centrifuge, and distilled water containers, the new science building will fulfill our needs.

Former students among the readers of LUTHERAN TIDINGS will understand that the present laboratory is inadequate in the light of the present and anticipated enrollment of students in chemistry. This year's records show the following enrollment in chemistry: First semester, 102 students in five sections of two courses; second semester, 52 students in two sections of one course.

Basic and desirable facilities will be incorporated into the plans for the new building. The needs must be considered carefully in many areas; hence, each of the science professors at Grand View College is compiling data which will be brought to the attention of the architects.

The chemistry department will be improved immensely by the new building. Present inadequacies will be eliminated, and the educational service to be rendered can be raised to new and higher levels. The new building will accommodate more chemistry students in much roomier and more pleasant surroundings. Storage space will be convenient and adequate. The lecture room will enable lecture demonstrations clearly observable by all students. Since the instructor's office will be located in the same building, more students may avail themselves of the individual attention for which Grand View College is well known.

Finally, although physical appearance does not make a school, it does help to put the student's mind into a more receptive attitude, in addition to adding to the impressiveness of the college atmosphere.

Robert Burham,
Professor of Chemistry.

I think it is good taste, and also good judgement, when a man prays for the sin of the people, that he should count himself in.

—Josh Billings.

News of Faith and Life Advance

The Faith and Life Advance program is now beginning to reach out into the local congregations as the church councils make their appointments of local chairmen. The following district meetings of local Faith and Life Advance chairmen and pastors have been scheduled:

March 17, 1956, District II, Greenville, Michigan
March 23, 1956, District VII, Marquette, Nebraska
April 7, 1956, District V, Minneapolis, Minnesota
April 21, 1956, District IX, Seattle, Washington

The district meetings in the remaining districts are now being planned and will be announced soon. All congregations are urged to arrange to have their Faith and Life Advance chairman attend the district meetings, which will aid them in carrying out the plans for the Every Member Visit in October. Harry Jensen, the Executive Director, will be in charge of the meetings.

Harry Jensen will be presenting the cause of Faith and Life Advance at meetings of various congregations.

The schedule to date is as follows:

March 18—Omaha, Nebraska
April 8—Askov, Minnesota
April 17—Wilbur, Washington
April 18—Tacoma, Washington
April 19—Enumclaw, Washington
April 22—Seattle, Washington
April 23—Junction City, Oregon

Be a part of this great cause. Offer your services as a visitor in the FAITH AND LIFE ADVANCE now. See your congregational chairman.

"If any one serves me, the Father will honor him." John 12:26.

ROBBING GOD

A Chinese preacher, speaking of robbing God, used this illustration: It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?

The Presbyterian.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

AELYF Doins'

Withee, Wisconsin — The LYF has invited the entire congregation to a fellowship lunch following the Holy Thursday service.

Askov, Minnesota — The LYF presented a program of Stephen Foster songs and music on Sunday evening, March 18.

Sidney, Michigan — Youth Sunday was observed on February 26, in the First Lutheran Church of Montcalm County, Michigan. The sermon was delivered by John Johansen. Other young people participating in the service included Joyce Mortensen, Dale Mortensen, Billie Thomsen and Marlene Thomsen.

Hartford, Connecticut — On March 22, the LYF, with the help of the choir, is presenting a religious drama entitled, "The Challenge of the Cross." A swimming party was recently held at the YMCA.

Bridgeport, Connecticut — A Fastelavn party was recently held. The young people from Hartford were also invited.

Chicago, Illinois — The seventh annual all Chicago Lutheran youth Lenten vesper service was held on Sunday afternoon, March 18, at Rockefeller Chapel on the campus of the University of Chicago. The guest speaker was Rev. F. Leslie Conrad, Jr., Executive Secretary of the Luther League of America (ULCA), whose sermon topic was, "Stand Up For The Master." A combined choir from the Lutheran churches of the area sang two anthems, and other special music was presented by the youth choir of the Irving Park Lutheran Church. The annual Lenten vesper service is sponsored by the National Lutheran Council Churches in the Chicago area and is prepared by youth representatives of the participating synods. AELYFers on the committee included four young people from St. Stephen's Lutheran Church: Shirley Thomsen, Paul Jacobsen, Dagmar Eve and John Mortensen.

Wanted: AELYFers With Dirty Hands

Volunteer service for those unafraid of work. Young men and women ages 15-24. Cost: effort, time, transportation, simple living. Reward: Christian community living, spiritual growth, alleviating social injustices. Time: Summer 1956. Youth interested should apply to LUTHER LEAGUE WORK CAMPS, 825 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pa.

Christians With Dirty Hands

"The most wonderful experience of my life!" That's the evaluation by every Luther League work camper from 1955!

Three eight-day work camps were held last summer. Over forty young people gave their time, paying their way, to work in areas of social tension. **Jersey City:** An old folks' home. The long, iron fence was painted. **Chicago:** A Negro church. The parish hall rooms were repaired and painted. **Philadelphia:** A Negro church. The walls of the church nave were painted.

More than work was accomplished. Exposure to human problems and participation in a solution made the work camps the "wonderful experience" which it was claimed to be. All work camps are located in, or related to, social problem areas. A real learning process takes place in this inter-racial, inter-cultural international group. Rather than just talk, hands become involved. The theme — "Wanted: Luther Leaguers With Dirty Hands!"

The Luther League of America adopted at its biennial convention (Ann Arbor, Michigan, August 15-20, 1955) a special "service project" for the years 1956-57. During this period, funds will be raised to carry on an adequate program of work camps and an enlargement of Luther League caravaning. Both programs offer youth an opportunity to "serve" in the wider work of the church.

Acting on the faith that this new project will meet with the success that all LLA's projects have found in the past, the LLA staff is pushing work camping ahead in 1956. Seven sites have been selected. All will provide unique opportunities for youth to put the church's social concern in action.

The 1956 work camp sites are as follows:

Towner, N. Y. (June 30-July 8) — Maintenance of summer camp operated by the Lutherans of New York City for under-privileged youth.

Toledo, Ohio (June 30-July 8) — Aid in the establishment of a "day camp" for children in industrial section of the city.

Washington, D. C. (July 14-22) — Painting the parish hall rooms in a Negro Lutheran church.

Modesto, California (July 14-22) — Help in the packing of clothing for Lutheran World Relief and Church World Service.

Lincoln, Nebraska (July 21-29) — Maintenance at the Tabitha Home for the Aged and Children.

Albuquerque, New Mexico (July 28-August 5) — Repairing and painting at a community center — reaching Spanish-Americans and American Indians.

New Windsor, Maryland (August 18-26) — Aid in the processing of overseas relief clothing for LWR and CWS.

Dr. G. Elson Ruff, editor of THE LUTHERAN, has said, "A little love can go a long way in solving tough human problems." Work camps offer one such expression of love.

Youth interested in this program are encouraged to request information and application forms from LUTHER LEAGUE WORK CAMPS, (address given in ad in column one).

Our Women's Work

Mrs. Ellen Knudsen, 1033 South Tenth Street, Maywood, Illinois
Editor

Woman, Why Are You Weeping ?

John 20:15

Seven pertinent questions were asked by the Lord during Holy Week and this one was the last of the series. It was asked that first Easter morning — and it was the only one directed to a woman. It indicates Christ's great compassion for others, for us.

We read in the gospels that Mary Magdalene, a woman, was the first person to whom the Risen Lord revealed himself. She was a lowly woman, a sinner out of whom Christ had driven seven demons. She had received so much from her Savior. Now he commissions her to "Go, tell the others."

At first, Mary Magdalene did not recognize Christ. In her great sorrow, she failed to realize His nearness. Only when He spoke to her, did she recognize Him — that voice full of compassion. So it often happens in our lives.

Woman that she was, she heard His admonition, "Do not touch me, for I have not yet ascended to my Father." "Not yet —" It was not yet time for reverent love — even by symbolic touch to claim fellowship which death had broken.

"Not yet —" Two simple words that are still true in our day. Not yet is the world ready for this message of eternal hope of salvation.

Then we note there followed the commission, "Go, tell the others." Mary hastened to those others with the glad tidings, "I HAVE SEEN JESUS."

Will you and I, Friend, this Easter season take time to listen to the Master as He speaks to us as He did centuries ago to Mary Magdalene? Will we accept His great commission to "Go, tell the others?" or will we retort in the usual manner, "Not yet, Lord, there is so much I must do and so much that I want —" Not yet — some other time, but not now.

If this is our reasoning, may we, like Mary Magdalene, learn to weep — to suffer — until finally we, too, learn to run to the others, shouting, "I HAVE SEEN JESUS!" Yes, God grant that you and I may put aside our weeping — that we, too, may be able to recognize the Risen Lord and Savior. Amen! God give us a glorious Easter.

Marie M. Hald.

WOMEN'S RETREAT AT TYLER, MINN., APRIL 3-6

EFFECTIVE MARCH 15, 1956

The address of the Treasurer of the Women's Mission Society will be:

Mrs. Ela K. Nielsen
48 First Street
Edison Township
Fords, New Jersey

Women's Newsletter

FAITH LUTHERAN CHURCH
Junction City, Oregon

Dear Friend,

I hope to make this the first of a series of letters to all of the women of the Faith Lutheran Church to keep you informed of the progress of the organization. I know that, for various reasons, many of you will be unable to attend some of the meetings but I know you will all be interested in what we are doing.

First of all, you might not know who was elected to fill the various offices. They are as follows: President, Helga Rasmussen; secretary, Alice Fagerland; treasurer, Esther Bodtker; fellowship chairman, Ann Borgaard; Christian service chairman, Lois Olsen; program chairman, Alice Hentze, publicity chairman, Opal Jensen.

We had a very interesting general meeting on February 2, at the parish hall. Alice Hentze gave an enlightening report of the history and work of the Santal Mission and we were shown a color and sound picture called "From the Jungles of Assam." I'm sure this helped us all understand and sympathize with the work of our synod in the Santal.

The four circles met January 19 and elected their officers. Two of the circles meet in the afternoon and two in the evening. From now on they will meet the first Thursday of each month. The chairmen for the two afternoon circles are Esther Bodtker and Edna Petersen and for the evening circles Dagny Gribskov and Lorna Bodtker. I have heard enthusiastic reports from all the circles about plans for future meetings. If you haven't been to one of these meetings yet, contact one of the chairmen and arrange to go to the next one.

The fellowship committee helped plan the World Day of Prayer which was held in the Church of God this year. Ann Borgaard, the chairman tells me that they are planning on making calls to the sick and would like to have you call her if you hear of anyone who is ill.

Lois Olsen, chairman of the Christian service committee attended the silver tea for the Sunset Home at Mrs. Gabrielsen's home in Eugene. She was very pleased to see so many other women from Junction City there. She and other members of her committee will attend a meeting of the Sunset Home auxiliary in Eugene Tuesday.

On Saturday, March 10, the Public Welfare Association of Junction City sponsored a food sale at Gunson's Appliance Store.

We are still looking for a good name for this organization so if you have any suggestions please contact one of the circle chairmen. If you have any questions at all, please call or write me and I will try to answer them.

Our next general meeting will be held May 3 at the parish hall and I'm sure our program committee will have an interesting program planned for that night. Do plan to attend.

Sincerely,

Helga Rasmussen.

Surveying Synod Finances

Editorial Feature

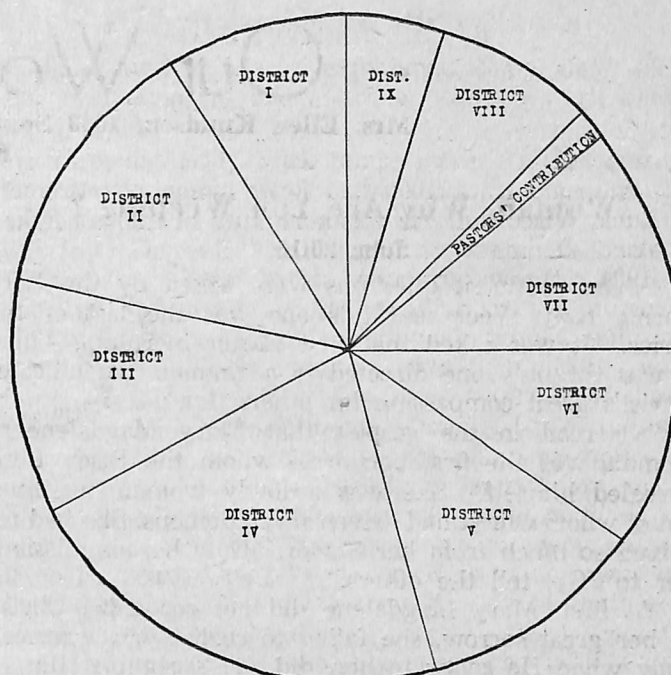
The fine results obtained when the synod was asked for \$68,200, in 1955, several thousands more than was actually spent the year before, makes it seem worthwhile to put into print a few of the most interesting of the facts and figures that have been involved. As a matter of record, the over-subscription amounted to almost \$5,000, a total of 107 per cent. Only one congregation (in Michigan) failed to reach its assignment, and in that case the amount was not so large; one suspects it was an oversight rather than an underpayment.

By district, the details from the treasurer's report break down thus:

| District | Quota | Payment | Per cent |
|-------------|-------------|-------------|----------|
| One ----- | \$ 5,700.00 | \$ 5,830.37 | 102.29 |
| Two ----- | 8,257.00 | 8,345.00 | 101.07 |
| Three ----- | 8,142.00 | 9,136.46 | 112.21 |
| Four ----- | 15,089.00 | 15,636.08 | 103.62 |
| Five ----- | 7,575.00 | 7,876.14 | 103.98 |
| Six ----- | 6,731.00 | 6,893.45 | 102.40 |
| Seven ----- | 7,006.00 | 7,226.00 | 103.14 |
| Eight ----- | 4,278.00 | 4,373.50 | 102.23 |
| Nine ----- | 3,080.00 | 3,165.40 | 102.77 |

Miscellaneous receipts amounted to \$4,579.66, making a total of \$73,062.06. An average of \$8.70 per member was required to meet this budget. Some districts, however, gave as much as almost \$10 per member.

Looking ahead to the current budget, then, it is not alarming to contemplate the 13 per cent increase that the Kimballton convention called for, (\$9,580 extra). Most of this increase — almost all of it — will go toward the operation of the College and Seminary, by far the largest single expense item we have. With the increased enrollment at Grand View, it is at least possible to hope that such an increase will not have to be faced by this year's Muskegon convention. However, other



APPORTIONMENT OF BUDGET SOURCES, 1956

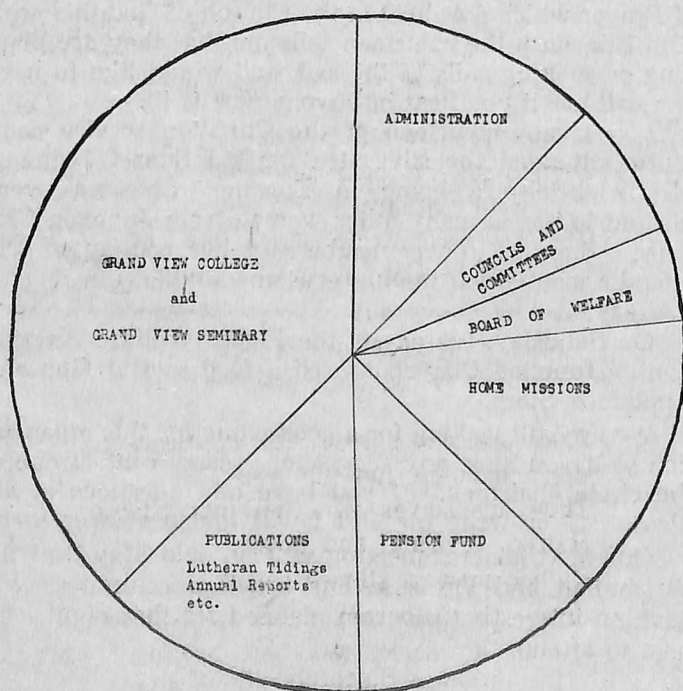
items, such as Home Missions, (actually down somewhat on this year's budget) will be more demanding, in all probability.

It is interesting to see how the "per member" quotas break down:

| | | |
|------------------|---------|------------|
| District 1 ----- | \$ 9.15 | per member |
| District 2 ----- | 9.15 | per member |
| District 3 ----- | 9.90 | per member |
| District 4 ----- | 10.75 | per member |
| District 5 ----- | 9.65 | per member |
| District 6 ----- | 10.11 | per member |
| District 7 ----- | 9.56 | per member |
| District 8 ----- | 8.91 | per member |
| District 9 ----- | 8.91 | per member |

This list is, of course, printed also in the minutes, but probably more will see it here. Many people do not realize that the synod budget is not evenly apportioned over the whole nation. People on the West Coast, for example, pay almost \$2 less to the synod than people in Iowa. Some congregations in the Midwest pay as much to the synod as the **entire budget** of some other congregations, (i. e., Tyler, Minn., \$3,368; Cedar Falls, Iowa, \$2,832, etc.), due to their comparatively large membership.

The accompanying two charts show how the budget is divided and spent, and how it is expected that it will be met. It is a recurring complaint that "it is getting to cost more and more to run the synod," a statement that is true in only a very narrow sense. As national income goes up, costs go up. Each synod convention does all in its power to keep from adding unnecessary expenses to the cost of running the synod. Above that mundane level is, however, the level of the spirit of service and love, and the sense of stewardship which must always be the ultimate factor for consideration. In some areas it may actually be unchristian to try to pare costs. Christ required us to forgive as God forgives, and it is simple to interpret this to mean that we should give as God gives, in abundance.



PIE CHART SHOWING APPORTIONMENT OF THE BUDGET FOR THE YEAR 1956

J. H. Andreassen

In sincere sorrow we face the necessity of announcing the passing of two elderly ministers within recent weeks. Pastor Andreassen suffered a severe heart attack in 1947 while serving as pastor of the Oak Hill-St. John's parishes in Iowa, and since 1950 had been living in retirement in Luck, Wisconsin. He was born July 14, 1882, a Fakse, Zealand, Denmark, coming to the U.S. in 1904. He was ordained, after his schooling at Grand View, and married Rasmie Jensen four days later, in June, 1923. His first pastorate was Bredette, Montana, and he also served Flaxton, North Dakota, and Kenmare and Powers Lake, in the same area in the early years. In 1933 he moved to the Bone Lake-West Denmark congregations in Wisconsin, where he remained until his 1946 call to Iowa. He passed away on February 17, and is survived by his wife, three children (Carma, Ruth and Ottar), two grandchildren, a sister, Caroline and a brother, Carl. The following brief remarks were made at the funeral by his old friend, Pastor M. Mikkelsen:

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

(Matt. 25:40)

"He said to them: when I sent you out with no purse or bag or sandals, did you lack anything? They said: nothing." (Luke 22:35)

These passages were my text when I spoke at the morning service on February 23, 1956. If indeed what little I had to contribute to the memory of a life-long friend for whom I am forever gratefully indebted to God could be interpreted as a tribute I could think of no better words by which to express my appreciation, for I know that these words were foremost in his heart and mind, and therefore they are truly characteristic of his Christian attitude toward God and man.

While we were at the Seminary together I recall that we had both read "The Other Wise Man," by Henry Van Dyke and that we frequently discussed the content of this beautiful story. It made a profound impression upon us. And there is no doubt in my mind but what the message of this story was a constant challenge to Andreassen throughout the years in the work he had been called to do in the Danish Church.

"The Other Wise Man" became to him a symbol of Jesus as the good Samaritan doing good to men in need, never in a hurry, always having time to let himself be detained by some act of mercy, always concerned about the need of others.

It is for that reason that we sometimes think of ourselves as failures because we accomplish so little. There are so many things in life that seem so unimportant compared to the greater things that we would like to accomplish; they take our time and we wonder when we'll ever get started on that greater project in the Kingdom to which we in our vanity thought we had been called. And then wondering about this and perhaps our own inability and unworthiness, all of a sudden there are these words: You did it unto me, comforting, strengthening the "unprofitable servant."



Vilhelm Larsen

Vilhelm Rasmus Larsen served our synod since 1939 when he finished a year of study in our seminary. He was born June 5, 1883, and attended Askov Folk School, and Fircroft College, in England. He taught at Hjør-lunde Folk School, Veldby Folk School, Vallekilde Folk School, and was director of Sorø Folk School in Denmark, before coming to this country. He married Mariane Hansen in 1912. In 1917 he published a book, JOSEPH MAZZINI. His pastorate in our synod has been exclusively in Canwood, Saskatchewan, Canada, from 1939 until 1953, and emeritus since. He died suddenly and instantly, of a heart attack, February 4, and is buried in Can-

wood. Our synod is indebted unrepayably to these two servants of God, and our trust is to rely on Him to reward them as they could never be rewarded in this life.

Being called by God and sent out without purse or bag or sandals, they shall never lack anything.

The greatest joy in life is to have a task to do and go about doing it, confident that God will provide and be with us wherever He may send us.

We should ever be deeply thankful to God for such laborers; there are never too many of that type of servant who has faith and courage to labor for others without concern for himself.

Today we are paying tribute and giving thanks to God for such a servant in our Church. And once more I am confident that we are justified in stating that death has again been defeated. Where God is present there is no death — in Him there is resurrection and life.

In the pulpit, in his home, among his fellowmen, Andreassen was always the same, always himself. He spoke as he had been taught by God. He was in it so deeply that he couldn't help himself. Committed to serve he was there to stay to the end.

Indeed a true friend — a devoted Christian.

M. Mikkelsen.

WHO FEAR TO SPEAK

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share,
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

James Russell Lowell.

District Councils Meetings

The church council members of District V held their annual spring meeting March 2 and 3 at Circle Pines, suburb of Minneapolis. St. Marks congregation and their new, full-time pastor, Harris Jespersen were hosts to the group.

As the youngest congregation of District V, St. Marks showed its budding maturity by doing an excellent job of playing host to this district meeting. One could not help feeling like a proud parent when a child distinguishes itself in some way. The fresh, active, growing spirit of this young group was and is a tonic and a challenge to all of us who tend to sit back and take just about everything for granted.

Thirty or more council members and pastors made up an ideal working-size group, with representation from all congregations this side of the Canadian border. Aside from devotional messages by Harald Petersen, West Denmark, and Ottar Jorgensen, a practical discussion of Sunday school work led by Vagn Duus, and the presentation of the Faith and Life Advance by Harry Jensen, the rest of the meeting, with District President Clayton Nielsen as moderator, was a sharing of ideas, through reports, questions, observations and a few assorted puns. From the various congregations, reports indicate a healthy state of growth and activity in all groups — building programs, Sunday school plans, etc. Part of the afternoon was given over to "buzz" sessions, where church officers compared their particular problems. Presidents and secretaries made up one group, treasurers another, and trustees a third. A few left-over preachers buzzed in the basement.

The high point of the meeting was the presentation of the Faith and Life Advance program by its executive director, Harry Jensen. St. Marks congregation and the Circle Pines community stood as silent witness to every point Mr. Jensen made, both to the increase in children coming of school age and expected within a few years to swell college enrollment, and to the church needs of mushrooming communities. Here where many young families have come together in a suburban situation the growing educational problem is obvious, and it is a pattern repeated all over our country. Older established communities are not so aware of the increase in the number of children. Also the immediate pressing need for financial help is glaringly apparent. St. Marks members have given generously of time and labor, and in an area where almost every family is paying for a new home, these young people contribute an average of two dollars per week to their church. The temporary chapel (to be parsonage) is already inadequate. District V has the opportunity to give over and above the Faith and Life Advance to help their neighboring St. Marks congregation this year, while the the five-year ingathering of the Faith and Life will build a fund to give aid in like circumstances, our present extension fund being pitifully small when compared to the cost of a modest church building.

St. Marks ladies proved themselves cooks ranking with veterans in old congregations. The fact that the only two tables were being used by the workshop type meeting rather enhanced the meal time. Each one carried his noon meal on a tray from the kitchen back to

the pleasant sunny room upstairs —like a summer picnic minus the bugs. The whole tenor of the meeting was one of optimism; good fellowship, a forward-looking spirit. This was a meeting very worthwhile; District V is more united in Christian purpose because of it.

Saralice Petersen.

Grand View Seminary Sixteenth Annual

Pastors' Institute

April 10-12, 1956

LUTHER MEMORIAL CHURCH

Des Moines, Iowa

Tuesday, April 10

- 2:00 p. m.—Devotions, Dean A. C. Kildegaard.
- 2:20 p. m.—Dr. Igor Bella, Hamma Divinity: "The Minority Lutheran Churches of Europe."
- 3.30 p. m.—Coffee.
- 4:00 p. m.—"Youth Work in our Church," Rev. Harald Petersen, Synod Youth Advisor, in charge.
- 5:15 p. m.—A. C. Kildegaard: "Men for the Ministry."
- 8:00 p. m.—Holy communion service, Dr. Alfred Jensen.

Wednesday, April 11

- 8:45 a. m.—Devotions, A. C. Kildegaard.
- 9:00 a. m.—Prof. N. Leroy Norquist: "St. Paul and the Weak."
- 10:30 a. m.—Dr. Igor Bella: "Relationship of Church and State Beyond the Iron Curtain."
- 2:00 p. m.—Dr. David Wesley Soper, Beloit College: "Applied Christianity."
- 3.30 p. m.—Coffee.
- 4:00 p. m.—"Faith and Life Advance" presentation by Harry C. Jensen, Executive Director.
- 8:00 p. m.—Grand View A Cappella Choir, Robert Speed, Director.
Dr. D. W. Soper: "The Problem of Suffering."

Thursday, April 12

- 8:45 a. m.—Devotions, A. C. Kildegaard.
- 9:00 a. m.—Dr. D. W. Soper: "The Historic Foundations."
- 10:30 a. m.—Dr. A. H. Ewald, Minneapolis: "Christian Stewardship as Viewed from the Bible."
- 1:30 p. m.—Dr. A. H. Ewald: "Acceptable Stewardship Methods."
- 2:45 p. m.—Evaluation and summary.
- 3:00 p. m.—Coffee.



OPINION AND COMMENT

THE CLASSIC verse describing Easter in its most succinct phrase occurs in I John 5:4, and goes, "This is the victory that overcometh the world." It is possible to mean by "overcoming the world" many things, and within the tradition of the church, it has been interpreted in puritanical ways, in philosophic ways, and in political ways. Perhaps the truest interpretation is to see that the victory of Christ was a victory over secularism. John describes this further by referring to "The things our physical natures and our eyes crave, and the proud display of life." We can borrow Oscar Wilde's phrase, and say that secularism knows the price of everything and the value of nothing. To those of the secular view, the events of Good Friday seem so final. Secularism can never overcome the world; always the reverse is true — the world overcomes the secularist. The great message of Easter is the message that has to do with spirit, and Christ's life and death demonstrate the great power of spirit over body. It is significant that we look on that day as a new starting point in time; history started all over again. We date older events back from that time; we date subsequent events forward from that time. Easter is the hinge of history. By His first great act of creation, whatever and whenever it was, God began His process of revelation — revealing Himself to His creatures. Easter is the final necessary step, and by it God released man from his secular shackles. This is the victory that overcometh the world!

SEVERAL OF OUR churches now own copies of the Luther film. This film makes a lasting and useful memorial gift and those who have been searching for a substantial and appreciated item or object to give a congregation will find this a good suggestion. Probably nowhere else will it be quite as appropriate as it was, however, for Holy Trinity Lutheran Church, in Hollis, New York, where such a film was donated by a member of the congregation whose own name was Martin Luther.

LIVING AS WE do on the perimeter of the synod, it is slightly embarrassing to hope publicly that someone would plump for a "travel pool" among pastors. What saves us is that we plumped publicly for such a pool also when we lived in the Middle West. At this time of the year, pastors look longingly toward Des Moines and the annual Pastors' Institute, one of the more rewarding of the fellowships shared by our ministerium. One of the penalties paid by pastors moving to Districts I, VIII and IX is that they probably have to by-pass participation in this fine event. It is all the more remarkable, then, to see that some pastors living only a hop, skip and a jump from Grand View do not take advantage of this proximity which seems so desirable to us distant ones. The program for this year's Institute is very attractive, and every pastor should think twice or thrice before deciding to stay placidly at home.

IN SEVERAL of our congregations, the phrase "Share the Work, Share the Joy" has been useful in bringing fringe members into the active nucleus of congregational activity. Those who are familiar with simple architectural terms will understand the wit who said that many church members who should be pillars of the church are only flying buttresses — they support it from the outside.

OUR ANNUAL convention in Muskegon this year will again discuss the affiliation question, in all probability. Last year, many readers of LUTHERAN TIDINGS sent articles

and letters expressing themselves on this vital subject. We invite such contributions again this year, but with this word to the wise: A number of contributors last year were crowded out by waiting until too late. If you have been planning to wait until the week or the moment of greatest psychological impact, you may be in danger of waiting too long. Letters will be published, especially if they contain new outlooks or fresh significance, in equal numbers pro and con, as far as possible.

Ove Nielsen Named to Staff of Lutheran World Relief

New York—(NLC)—The Rev. Ove R. Nielsen was named assistant executive secretary of Lutheran World Relief, Inc., at a meeting here of the board of directors of the material aid agency of the National Lutheran Council.

A member of the American Evangelical Lutheran Church, Mr. Nielsen has been director for the past two years of the All Lutheran Food Appeal, sponsored by Lutheran World Relief with the cooperation of the Board of World Relief of the Lutheran Church-Missouri Synod. The ALFA program is being suspended because of the release of government-surplus wheat, corn, rice and beans.

Mr. Nielsen will be assistant to Bernard A. Confer, LWR executive secretary, who was named recently to serve on a part-time basis as secretary of the Department of World Service in the NLC's new Division of Lutheran World Federation Affairs.



The following resolution was adopted by Lutheran World Relief at its meeting on March 1, 1956

WHEREAS, hunger and want continue to haunt millions in many areas of the world and,

WHEREAS, during the past three years their needs have been met in some measure through the response of farmers to the All Lutheran Food Appeal in an outpouring of Christian generosity, and

WHEREAS, from America's overwhelming abundance, the United States Government is offering at the present time to donate wheat, corn, rice and beans, in addition to dairy products, to church and other voluntary agencies for relief distribution overseas; therefore be it

RESOLVED, that the All Lutheran Food Appeal shall not be projected in 1956.

RESOLVED, that as added funds are made available, Lutheran World Relief shall embrace to the full the opportunity to provide more food for more needy people by drawing upon these vast agricultural resources.

RESOLVED, that Lutheran World Relief, through the church press, inform the whole Lutheran constituency in the U. S. A. of the need for added funds to meet the substantial costs of food distribution in the enlarged program, and encourage them to give earnest and energetic support to the appeals of their general bodies, through which this program is financed, namely, Lutheran World Action, and the program of The Board of World Relief of the Lutheran Church-Missouri Synod.


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# Letters . . . .

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Salinas, California
March 1, 1956

To the Editor:

There are two events during the year 1955 of special significance in the history of St. Ansgar's Lutheran Church, Salinas, California.

In the spring our church hosted the District VIII convention, April 29 to May 1. Special guests were former pastor, the Rev. Enok Mortensen and Mrs. Mortensen who now reside in Tyler, Minnesota. Major portion of business was conducted on Saturday, followed by a musical program of entertainment that evening. Following our two Sunday morning services, the congregation assembled for dinner at a local hotel. The conclave ended Sunday evening, at which time there was a reception for the former pastor and his wife, the latter speaking informally of their work in the middle west. Arrangements for the serving of meals were capably handled by a large committee, under the chairmanship of Mrs. Louis Mortensen.

On Sunday, September 25, 1955, the 75th anniversary of the founding of St. Ansgar's Lutheran Church, formerly called Danish Evangelical Lutheran Church of Salinas, was observed. The Rev. A. E. Farstrup of Solvang, California, and the Rev. Marius Krog of Omaha, Nebraska, former pastor of our church each participated in the two worship services of the morning. Approximately 170 persons gathered at the 1 p. m. dinner in the parish hall which had been beautifully decorated with arrangements of white flowers and foliage sprayed white and glittered, in keeping with the diamond jubilee motif. During the afternoon's program a history of the church was given by Miss Pauline Holm, general chairman. Piano selections were given by Mrs. Mildred Hayes and Mrs. I. H. Petersen, and vocal solos rendered by Mrs. Albert Jensen and Mrs. Kenneth Andrus. Remarks were heard from the visiting pastors and from the many other members and guests who came from distant cities for the occasion. Festivities concluded with open house held in the evening, at which time the Rev. Krog gave an illustrated lecture, his topic "Christian Symbols."

Mrs. S. L. Culwell, Corres.
301 E. Acacia Street.

Minneapolis, Minnesota
March 11, 1956

LET GEORGE DO IT

To the Editor:

Do you read your LUTHERAN TIDINGS? I do.

Do you read the sermon, when there is one? I do.

Do you read "Our Women's Work"? I do — occasionally.

Do you read "Paging Youth"? I do — sometimes.

Do you read the Editor's "Opinion and Comment"? I do.

Do you read the "Letters to the Editor"? I do.

Do you like what you read in L. T.? I do.

If you have liked what you have read, did you ever send a letter of commendation or encouragement to the Editors? I haven't.

If a sermon was especially inspiring to you, did you write and thank the pastor who wrote it? I haven't.

If you have or have not liked the Editor's "Opinion and Comment" have you ever written why you did or did not like them? I haven't.

When reading "Letters to the Editor" with which you agree, do you say to yourself, "I would write too, if I had that person's ability"? I do.

When reading one with which you disagree, do you say, "One track mind," or "How does he get that way?" or "What a nut he must be." I do.

I think my own answers to the above questions will come very close to being the answers a vast majority of L. T. readers would give. Can we change those answers? We can. But will we?

Will you join the "Do it yourself" group and write an occasional letter? Or will you stay in that larger group where most of us have been and say, LET GEORGE DO IT.

Name Withheld.

Alta, Iowa
March 3, 1956

To the Editor:

Just a few lines to commend . . . your fine church paper which we read with a great deal of interest even though we are not members of the synod. The AELC in our town closed some years back when the older generation passed away and interest in a Danish Church was not strong enough to continue a full-time church program.

I mention this because I feel it is directly related to the affiliation question which comes before the synod again this summer. Had the synod been affiliated with the ULCA before the church in our town closed, I feel it would have been a good-sized church today. We have two other Lutheran churches in town. One of these churches was organized about ten years before the AELC closed and the other before the AELC was organized. Both have a large membership and many of the members came from the AELC. The opposite could just as well have been true.

In the February 20, 1956, issue of TIDINGS, mention was made of an invitation being received from officials of the Augustana and ULCA to discuss merger. From a study of the structure of the ULCA and Augustana, it is obvious that their two types of organization are far different. From an article written by Editor Ruff in

the February 22, 1956, issue of THE LUTHERAN (ULCA), it appears that Augustana pastors are in the middle of the road in their interest for merger and would not approve of a structure similar to the ULCA in a new church. Augustana withdrew from negotiations with the former American Lutheran Conference churches, and they are now building the type of church which she advocates. The point I wish to make is that it appears doubtful if anything will ever come of these discussions, and the AELC should not delay her decision if based on the outcome of these merger discussions. I think Holger Nielsen did a good job of making this clear in the September 5, 1955, issue of TIDINGS in which he expressed the feeling that the thirty-two synods in the ULCA were not ready for complete merger. He also set forth good reason for the AELC becoming a member of the ULCA.

With the Faith and Life Advance drive underway to build additional classrooms and facilities on the Grand View campus and the decision to continue the Seminary it would appear that this institution could benefit by affiliation with the ULCA. The Iowa Synod with its thirty-six congregations does not have a college or seminary in the state of Iowa. It would seem logical that students and support could be drawn from these churches for both the college and seminary.

Should the complete merger come later, the AELC would still have a voice in the discussion just as the other thirty-two synods of the ULCA will have.

Sincerely,

Name Withheld.

LUTHERANS TO JOIN NBC IN RELIGIOUS TV SERIES

New York, (ULCA) — The National Broadcasting Co. and four Lutheran church bodies disclosed plans today for the first cooperative religious television series in color.

The Lutherans, in this new approach in religious telecasting, will present jointly with NBC a series of six live hour-long dramas over nearly 170 stations as part of NBC's "Matinee Theatre." The first program of the series will be telecast from Hollywood at 3 p. m. (EST) Monday, April 2.

The other five will be presented on the first Mondays of May, June, September, October and November, under a program schedule announced by Matinee Producer Albert McCleery.

Participating in the series will be four Lutheran bodies with a membership in excess of 4,500,000 members, acting cooperatively through Lutheran Television Associates. The Lutherans will underwrite costs of the six scripts, expenses of a script editor and funds for up-casting and promotion, and will cooperate with "Matinee" editors in script selection.

The Rev. O. H. Hove of Minneapolis,

chairman of Lutheran Television Associates, said:

"We Lutherans take pride in pioneering with the National Broadcasting Co. and Producer Albert McCleery in this new approach to religious television through the color telecasting of six dramas on NBC's 'Matinee Theatre'.

"By fusing NBC's professional skills and dramatic programming standards with the Lutheran Church's basic concern for Man's spiritual growth, we believe millions of Americans will be reached with television programming that is not only believable and absorbing, but in sharp Christian focus."

The statement was issued on behalf of the four cooperating bodies, the United Lutheran Church in America; the Evangelical Lutheran Church; the American Lutheran Church, and the Augustana Lutheran Church.

Davidson Taylor, NBC vice president in charge of public affairs, expressed the hope that the Lutheran series on "Matinee" will result in an "especially meaningful use of the television medium."

Since October 13, "Matinee" has presented more than 60 hour-long shows, almost the equivalent of 39 feature-length theatrical motion pictures. The NBC project, devised and produced by Mr. McCleery, is regarded as one of the biggest in entertainment history.

Acknowledgement of Receipts from the Synod Treasurer

For the month of February, 1956:
Toward the Budget:

Congregations:

| | |
|------------------------------|-----------|
| St. Stephen's, Chicago, Ill. | \$ 200.00 |
| Omaha, Nebraska | 120.00 |
| Racine, Wisconsin | 165.24 |
| Juhl, Michigan | 234.07 |
| Perth Amboy, New Jersey | 500.00 |
| Seattle, Washington | 279.03 |
| Troy, New York | 200.00 |
| Los Angeles, California | 100.00 |
| Newark, New Jersey | 50.00 |
| Trinity, Chicago, Illinois | 200.00 |
| Muskegon, Michigan | 225.00 |
| Manistee, Michigan | 100.00 |
| Bridgeport, Conn. | 100.00 |
| Askov, Minnesota | 103.16 |
| Byram, Connecticut | 75.00 |
| St. Stephen's, Chicago, Ill. | 200.00 |

Pension Fund:

| | |
|--|-------|
| All Saints Church, Eben-Ezer, Brush, Colo. | 20.00 |
| St. John's Evangelical Lutheran Church, Seattle, Wash. | 40.58 |
| St. Paul's Evangelical Lutheran Church, Tacoma, Wash. | 79.12 |
| St. Peter's Danish Lutheran Church, Byram, Conn. | 26.00 |

Home Mission:

| | |
|---|-------|
| Danish Evangelical Lutheran Trinity Church, Chicago, Ill. | 27.95 |
| Willing Workers, Dwight, Ill. | 34.25 |

Grand View College:

| | |
|--|--|
| Bethania Sunday School, Racine, Wis. (For Seminary | |
|--|--|

| | |
|---|------------|
| Fund) | 25.00 |
| Diamond Lake Lutheran Church, Lake Benton, Minn. | 10.00 |
| Children's Home, Chicago, Ill.: Bethania Sunday School, Racine, Wisconsin | 25.00 |
| Denmark Sunday School, Denmark, Kansas | 13.90 |
| Old People's Home, Tyler, Minnesota: | |
| Diamond Lake Lutheran Church, Lake Benton, Minn. | 10.00 |
| Seamen's Mission: | |
| Diamond Lake Lutheran Church, Lake Benton, Minn. | 10.00 |
| Publications: (To Lutheran Tidings) | |
| Mr. and Mrs. Peter Beier, Dwight, Illinois | 2.00 |
| Annual Reports: | |
| Luther Memorial Church, Des Moines, Iowa | .50 |
| Our Savior's Lutheran Church, Bridgeport, Conn. | 7.50 |
| Pastor's Dues: | |
| Rev. Einar Anderson | 31.50 |
| Lutheran Student Center: | |
| Diamond Lake Lutheran Church, Lake Benton, Minn. | 5.00 |
| Transfer Letters: | .50 |
| Total Budget Receipts in February 1956 | \$3,220.30 |
| Previously acknowledged | 2,308.96 |
| Total to date | \$5,529.26 |

Received for Items Outside of Budget:

Lutheran World Action:

| | |
|--|-----------|
| Pastor Heide, Bethania, Racine, Wisconsin | \$ 5.00 |
| Congregation, Juhl, Michigan | 46.70 |
| Congregation, Seattle, Wash. | 98.12 |
| Mr. and Mrs. Niels Nielsen, St. Stephen's, Chicago, Ill. | 5.00 |
| Total for month | \$ 154.82 |
| Previously acknowledged | 133.95 |
| Total to date | \$ 288.77 |

Eben-Ezer Mercy Institute:

| | |
|---|----------|
| Mrs. Thomas Sunsted, Plentywood, Montana | \$ 10.00 |
| In memory of Mrs. Mine Johnson from grandchildren | |

American Bible Society:

| | |
|---|-------|
| Bethania Sunday School, Racine, Wisconsin | 25.00 |
|---|-------|

Lutheran Welfare Society of Wisconsin

| | |
|---|-------|
| Bethania Sunday School, Racine, Wisconsin | 25.00 |
|---|-------|

Respectfully submitted,

American Evangelical

Lutheran Church

M. C. Miller, Treasurer.

Contributions to Santal Mission

FEBRUARY, 1956

General Budget —

| | |
|---|---------|
| St. Peter's Sunday school, Minneapolis, Minn. | \$ 4.14 |
|---|---------|

| | |
|---|-------|
| In memory of Marinus Buhl, Fremont, Nebr., Anton Buhls, Tyler, Minn. | 5.00 |
| Mrs. Knud Hansen, Des Moines, Iowa | 5.00 |
| In memory of Marie Miller, Withee, Wis., Rev. J. L. J. Dixens, Dorothy Nielsen, Withee, Wis. | 2.00 |
| Mrs. P. L. Lund, Dagmar Miller | 2.00 |
| In memory of Rev. Vilhelm Larsen, Canwood Ladies' Aid Faith Lutheran church, Junction City, Ore., for Film Fund | 21.70 |
| Jens M. Jensens, Tyler, Minn. | 5.00 |
| In memory of Mrs. Mine Johnson, Plentywood, Antelope friends | 10.00 |
| In memory of R. J. Martensen, Tyler, Minn., Thos. Thygesens, Junction City, Ore. | 3.00 |
| Manistee Mission Circle | 34.10 |
| Ladies' Aid, Bone Lake, Wis. | 9.48 |
| Dannevang English Ladies' Aid | 50.00 |
| In memory of Mrs. Louise Valentine, Chicago, Alfred Petersen, Beecher, Ill., and Ejner Sejersen, Denmark, Robert Nussles | 5.00 |
| A friend, Omaha, Nebr. | 50.00 |
| In memory of a friend by Rev. Hans Juhls | 1.00 |
| Paul Stenbergs, St. Paul, Minn. | 10.00 |
| In memory of Mrs. Jens Johansen, Tyler, Minn., Chris Johansen family, Milo, Iowa | 3.00 |
| In memory of M. R. Madsen, Chicago, by Helga Petersen and Helene Hansen | 3.50 |
| St. Paul's Sunday school, Tacoma, Wash. | 10.00 |
| First Lutheran Ladies' Aid, Alden, Minn. | 14.00 |
| St. Ansgar's congregation and Lutheran Guild, Salinas, Calif. | 75.00 |
| In memory of Mrs. Barbara Henriksen, Circle Pines, Minn., and Svend Hansen, Solvang, Calif., Aage Knudsens, Los Angeles, Calif. | 5.00 |
| In memory of Svend Hansen, Solvang, Calif., Mrs. P. L. Lund and Dagmar Miller | 2.00 |
| In memory of Rev. J. P. Andreasen, West Denmark Ladies' Aid | 10.00 |
| Dagmar Miller | 2.00 |
| In memory of Mrs. Søren Knudsen, Cozad, Nebr., Sidney Mission Group | 10.00 |
| St. John's Danish Ladies' Aid Mission Meeting, Hampton, Iowa | 10.80 |
| In memory of Mrs. Marie Hovgaard Schmidt, Omaha, Nebr., Dagmar Miller | 2.00 |
| For Muriel's and Riber's Work — | |
| St. Stephen's Sunday school, Perth Amboy, N. J. | 50.00 |
| Trinity congregation, Wilbur, Wash. | 25.00 |
| St. John's Ladies' Aid, Exira, Iowa | 10.00 |
| For a Child in School — | |
| St. Peter's Danish Ladies' Aid, Dwight, Ill. | 25.00 |

The First Easter

The beauty of that first glad Easter
Far transcends the words of men.
The golden notes of songster-arias
Raptured all the garden then.

But, grieving women did not hearken;
Sensed no lily's sweet perfume.
They came with spices for their Master
Whom they thought slept in the Tomb.

Nor did they see the garden's glory
When they met Christ Jesus there.
They only thought of Him, their Sa-
viour,
Who had banished their despair.

They told of Jesus' Resurrection,
Joyfully and yet with awe—
Repeated to the Lord's disciples
That it was the Christ they saw!

The bird-song and the scent of lilies
Lingered on the garden way,
And there were gentlest of breezes
On that blessed Day!

Thelma Allinder.

First Ev. Lutheran Guild, Wat-
sonville, Calif. ----- 25.00

For Anil Jha —
A friend ----- 20.00

Total for February ----- \$527.72

Total since January 1 ----- \$2,213.67
Acknowledged with sincere thanks.

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

Correction please:

The contribution by Mrs. Catherine
Potholm was \$5.00. The one from
Hope Lutheran Sunday school mission
boxes, Ruthton, was \$47.29.

D. M.

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, Minnesota.

March 20, 1956

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

Name -----

City ----- State -----

New Address -----

REV. CLAYTON NIELSEN
WITHEE, WIS.
5-1

OUR CHURCH

Ruthton-Diamond Lake, Minn. Due to precarious health, Pastor Walter Brown, with his wife, Thelma, and their son and daughter, are moving to Globe-Miami, Arizona. There Pastor Brown will minister to St. Paul's Church of the Pacific Southwest Synod of the ULCA. Plans are that the family will leave Ruthton late in April. Doctors have advised Pastor Brown that a warmer climate will be beneficial to him. Part of his training has been at the ULCA seminary in Maywood, Illinois. We will miss the work of Walter and Thelma Brown, and the synod is very sorry to have to say goodbye.

Minneapolis, Minnesota. In Holger T. Hansen's letter, (L. T. Feb. 20) the phrase "of all the Synods with which I am familiar, we are by far the most dramatic" should have read, "by far the most democratic."

Des Moines, Iowa. In recent Board of Education actions, all full time teachers at Grand View have received salary increases ranging from \$200 to \$600. Des Moines architects are being consulted on plans for the science wing which will probably be erected following successful completion of the "Faith and Life Advance."

Cincinnati, Ohio. Hans P. Graven-gaard, son of former Synod President N. P. Gravengaard, who studied at Grand View College and Seminary (plus Nebraska U. and Harvard) has been distinguished by being named recently in *Who's Who*. He is Vice President of the National Underwriter Company, editor of "The Diamond Life Bulletins" and author of the Graven-gaard Business Insurance Texts and Visual Selling Brochures, of which more than half a million have been sold. Mr. Graven-gaard, who graduated from our Seminary in 1917, is in great demand as an inspiring speaker at business institutions from coast to coast.

Menominee, Michigan. At the January annual meeting of Bethany Church here, it was decided by the congregation to support a full-time pastor. Ivan Nielsen will begin serving Bethany full-time in April. At present he also has a pastorate across the state line in Marinette, Wis. A salary increase of \$300 annually was also granted Pastor Nielsen. On Palm Sunday the congregation will receive 17 new members into the congregation. At Christmas, an adult, six children and an infant was baptized.

Des Moines, Iowa. From a personal letter from President Ernest Nielsen we have gleaned the following interesting items: Grand View has been named as beneficiary in the will of the late Carl J. Thomsen. A sum of \$1,000

was ear-marked for the C. P. Højbjerg Memorial Scholarship Fund. . . The 4th Annual Alumni Lecture Series was given at G. V. C. March 13th and 14th. The invited lecturer was Dr. Earl S. Johnson, Professor of Sociology at Chicago U. . . Dr. Nielsen has just returned from the East, where he attended the national meeting of the American Junior College Association, in N. Y. City . . . Students in the student nurse studies at G. V. C. have undergone an extensive testing together with over 1,000 other student nurses in 66 schools. Grand View-trained nurses are scoring well above the average on this nation-wide testing program . . . Dr. Nielsen has been appointed to the Study Committee of Eleven which is to carry on a study of the total situation of higher education in the State of Iowa . . . Note: Henning Hoirup's book on F. L. Grundtvig may be obtained from the Grand View College bookstore, postpaid, for \$3.00.

Luck, Wisconsin. Saralice Petersen's pamphlet "Grandma Sings" is a booklet of translations and drawings by the talented pastor's wife which is being widely used not only in our Synod but in other circles. Copies are available for only 25c.

Withee, Wisconsin. Twenty persons have attended informal Sunday afternoon discussion hours which are designed to inform people about our Lutheran Synod. Lenten services have proved successful, with attendance of around 70 persons. A showing of the Luther film is scheduled for Palm Sunday, sponsored by the Men's Club. Members of the congregation here have acted as frequent blood donors, with funds thus earned given to the work of the congregation.

Brooklyn, New York. Guest speakers here recently were Dr. E. Nielsen, and Mr. George Pontoppidan, student at Mt. Erie Seminary, Philadelphia.

Chicago, Illinois. Trinity Church here held a "Mission Sunday" recently, with the entire Sunday School hour given over to studying missions. A film strip, "Strangers in their Own Land" was shown, dealing with the Sioux Indians. The morning worship of the congregation also stressed mission responsibility and opportunity. A fellowship supper was served, with decorations in the American Indian motif, and a program of Indian music and talks by Mr. and Mrs. Elmer Luckow (illustrated) completed the day.

Des Moines, Iowa. The four senior Seminary students at Grand View have been invited to be speakers at successive Lenten services here. They are: Ted Thuesen, Carl Laursen, Bob Hermansen and Paul Nussle. "Valborgsminde" Old People's Home is having an "open house" March 25, from 2 to 5 p. m. The kitchen and dining rooms have been remodeled at the Home recently.