

# *Lutheran*

published by:

**The American Evangelical Lutheran Church**

# *Tidings*



**NATIONAL CHRISTIAN COLLEGE DAY**

**Sunday, April 16**

Volume XXVII  
Number 16 / 19  
April 5, 1961

## *From the Office of the President*

### **A Post-Easter Meditation**

Once more we have heard the message of our Lord's resurrection. The season of Lent, with its reminders of His suffering and death, has been overwhelmed by the Easter message. Sorrow and shame have given way to joy! John Masefield, in his hymn about the effects of Easter describes it as follows:

"Sing, men and angels, sing,  
For God, our Life and King  
Has given us light and spring,  
And morning breaking.  
Now may man's soul arise  
As kinsman to the skies,  
And God unseals his eyes  
To an awakening."

There are of course, many other Easter hymns, with which we may be better acquainted, which say the same as Masefield's, but it was the expression, "God unseals his eyes to an awakening" which caught my attention and set me to pondering on just how central the Lord's resurrection really is to our faith and life both as individuals and as a church.

I am wondering if we do not, too often, overlook the true significance of that which became God's gift to us in our baptism. For it is here that Christ's victory over death becomes ours. Being grafted into Christ means being one with Him. "For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His" says the Apostle Paul. Somehow this great truth never gets below the surface of our consciousness. We hear the words but do not grasp their implications. We have become so accustomed to listening with only "a half ear" as I once heard it described, that we are still the prey of lethargy and indifference. So our relation, and response, to Christ's Church moves to the periphery. No longer is our faith central and exclusively significant for us. The novelties of the day possess us. Our roots are left to run pretty much along the surface of life and we become the preys of life's storms as they break upon us. Instead of life being joyfully new, and an adventure with God and man, it becomes a drag — something to be endured! We fall prey to the thought that the kingdom and reign of God is to be found on some "beautiful isle of somewhere" in the dim shadows of the future.

In our circles we have often spoken with some condescension about revivals, and those who are so busy promoting them. We have looked upon them as over-emotionalism, as an escape from real life and as being without any lasting effect in the lives of people. In some instances this may have been, and still is true. I am not particularly interested in revivals either, for the sake of revival. I am interested that we, throughout the AELC, might not go about

with our eyes closed to that power of God whereby we have been given life that touches us where we are and invites us to take our journey into the unknowns of tomorrow in the faith that this power will be sufficient unto each day — yes, even into eternity.

"God unseals his eyes to an awakening" says Masefield. He is speaking of man's eyes. He is speaking of the eyes of you and me. It is with us the awakening must take place, and will, if the Easter message is of more than passing interest! Will we, who make up His Church, also in the AELC be among those whom our Lord once described as "seeing they do not see?" It is only when we have "seen" that we can sing on with Masefield:

"After the winter snows  
A wind of healing blows,  
And thorns put forth a rose  
And lilies cheer us;  
Life's everlasting spring  
Hath robbed death of his sting,  
Henceforth a cry can bring  
Our Master near us."

— A. E. Farstrup.

### **Dedication**

I would serve Thee, Christ, my Master,  
Serve Thee now and ever after.

Use me, pray, howe'er it be.  
All I have by Thee is given,  
Life and strength and hope of heaven.  
Consecrate it now to Thee.

By Thy mercy, Saviour, guide me,  
E'en when selfish thoughts decide me  
And I seek to choose my way.  
Where I best can serve Thee, send me,  
Oh, but this assurance lend me,  
That I'm serving Thee each day.

**K. Ostergaard.**

(From the Danish by Dr. Erling Ostergaard)

**Lutheran Tidings** - PUBLISHED BY THE AMERICAN  
EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.  
Second class postage paid at Askov, Minnesota.

**POSTMASTER:** If undeliverable as addressed attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA  
Return Postage Guaranteed

Editor: Rev. Thorvald Hansen, Box 188, Viborg, South Dakota.  
Circulation Manager: Svend Petersen, Askov, Minnesota.  
Member of Associated Church Press

Subscription price: One year, \$1.25; two years, \$2.25

Published semi-monthly on the 5th and 20th of each month.



# National Christian College Sunday

by: Dr. Ernest D. Nielsen  
President of Grand View College

National Christian College Sunday deserves a place in the life of every Lutheran congregation; it ought to be called to the attention of every member that the Lutheran Church is concerned about the education of its youth. There is a legitimate place for the Lutheran college in higher education today. It is an essential part of the Church's total ministry. While the church college is not a panacea for all the problems which confront the Church today, it is one with the Church in the Christian obligation to make room for faith. At a time in which it is becoming increasingly evident that the future may well depend upon the greatness of our faith, it becomes the Christian obligation of every man and woman to ask whether the higher education that they seek for themselves or others shall be undergirded by the faith, which we in our congregations profess and teach and preach to be the only redemption for man and his world.

The church college has a legitimate interest in recruiting students from its college-related churches or congregations. If church and college are to serve effectively today, every effort must be made to strengthen the bond between the two. In a day in which higher education perceivably could become so over burdened as to limit its clientele to the elite, the Church reminds the Christian educator that concern for quality and for the individual are not mutually exclusive concepts. The Protestant churches in America cannot afford to become the spiritual homes of middle-class members only. Likewise, I do not think that the church colleges will be able to realize the religious and educational intentions of their founders if young people of capacity and promise

cannot get into our Christian colleges because of lack of money.

I wish we could mobilize every congregation in the American Evangelical Lutheran Church to bear a strong witness for Grand View College. The task of commending the value of church-related college education takes the witness of many rather than a single individual.

The forward thrust through a larger Grand View will be felt in the Church, the alumni, and the community. However, it will take larger sums of money, but the dividends to the Church, home and nation in terms of human resources will justify every expenditure. It seems to me that it is incumbent upon the church college to make every effort to accept its fair portion of the growing student population. We cannot remain indifferent to the thoughtful comment by Delmer M. Goode: "As the academic procession moves on its way, able unmatriculated young people remain a waste along the wayside."

Once again we commend Grand View College to the youth of the Church. What will the student find? He will find a college where teachers and students do provide ferment; an institution which is concerned about his growth and understanding as a student; a school where students are helped to an awareness of their roots as well as of the new needs and opportunities we face today; above all a place where the task of educating is taken seriously and is joyfully performed.

We welcome inquiries and applications for admission from the youth of our Church.

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## What They Say About Christian Higher Education

**Dr. Robert Mortvedt on "The Challenge Before the Church."**

To the limit of their resources, vision and courage, the members of the new Church must assure themselves of two things: First, that everything possible will be done to clarify and strengthen the fundamental concepts of Christian higher education. The Church is in higher education for a unique purpose; namely, to encourage the pursuit of learning under the constant, official and illuminating influence of the Cross. Just how this can be done is a never-ending challenge. Obviously this is a type of education which cannot officially be sponsored by the state.

Second, the Church must be prepared to strive and pay for quality, partly because quality inheres in the concept of education itself, and partly because the Church ought always to champion excellence. The Church is in the strategic position to be able to present education at its essential best in a deliberate and purposeful process of sensitizing both mind and spirit.

There is nothing picayune about a great program

of Christian higher education. Growing financial support, as well as willingness to view the total prospect rather than specific institutions alone, gives promise of bright days ahead.

**Prof. Roger Garrison on "The Teacher in the Two-Year College."**

The role of the teacher in the private two-year college is completely central to the whole purpose of the college. In practice, it is certainly more crucial than is the role of the freshman-sophomore instructor in the four-year college or university situation.

Consider its professed aim as an institution. It aims for a liberal, humane learning. The core of such learning is the art of thinking. This art is not only intellectual: it also includes both emotional and moral attitudes. Such attitudes cannot be rote learned, as mere information or techniques can; they must be absorbed from precept and activity; they must be grown into. Such growth needs skillful guidance, especially in its early stages. For the center of any



humanistic study (and I include the sciences in this term) is not simply adult erudition passed on to students, even at close first hand; rather, it seems to me, it is mature good will and clear thinking on the part of teachers who purposefully guide the learning experiences of students. Clear thinking here is related not only to subject matter and the regular academic content of formal courses; but clear thinking related to the quality of the student experience in all its varied aspects — academic and otherwise. In the kind of education we claim to provide, the "aliveness" of the learning process is far more essential than the determined "coverage" of course material or the performance of established routines.

#### **Dr. A. Henry Hetland on "The Church and the Campus"**

"The Church is at work in the field of higher education in response to her Lord's command to witness to the Gospel 'to the ends of the earth.' Her ministry on campus is an integral part of her mission to make known the Gospel of Christ everywhere and to be of loving service to men and women in all walks of life. The Church has a mission **within** the academic community rather than **to the** academic community. The mission is not to stand outside calling across the moat to those in ivory towers. Rather it is to stand inside the academic community, inside the walls, and witness within the community's structure and life.

"The Church's mission must involve the whole campus. Gone are the days when we talked of student work and student pastors; now we speak of campus work or university work and of campus or university pastors. The Church's mission on campus takes within its sweep faculty and staff members as well as members of the student body. Furthermore, within its orbit of concern are non-Christians as well as Christians."

#### **Rev. Donald F. Hetzler on "The Teaching Conference at Strasbourg"**

The campus is the condensed version of the world: man's history, languages, religions, techniques, environment (in the broadest sense), life and future are the ordinary subject matter of university courses. Therefore, in the sense of the great commission in Matthew 28, the "ends of the earth" are found right before the Davison committee. In the midst of rapidly expanding knowledge it is the campus mission to declare clearly that all authority is given to Christ.

Because we are pledged to strong Christian family life, to strong congregational and community leadership on the part of our laity, and to strong Lutheran colleges, the present campus scene is the ground for our prudential concern for the future of church and community.

In summary, I have claimed that the mission field of today is the modern campus because of what is promised (or threatened) there for our future. This field is growing rapidly in numbers and influence. I am deeply persuaded that the future of American life and of American church life will **in large part** be formed on college campuses in the coming decade to decade and a half. What the Church does — or fails to do — with this mission will have profound effect on what the future holds.

#### **Dr. Jesse P. Bogue on "The Church-Related Junior College"**

If there were valid reasons for Christian education at any time in our history, those reasons are still valid now, and probably more so. Initially, churches founded schools and colleges so that the children and youth might have some kind of education. That, however, was not the principal reason for pioneering in this field. The founding fathers believed that Christian schools had something valuable to offer which could not be given in public institutions. We are today the inheritors of the founding fathers' foresight, insight and sacrifices. The vast majority of our church-related institutions were established by former generations. Shall we not do now for our own children and those of the more immediate generations what our forefathers did for us!

The future of the church-related junior colleges depends on how well they carry forward essential Christian education and make themselves worthy of financial support. It depends on how well they render services to the cause for which the churches stand and to the churches themselves. It depends on their willingness and activities to inform the public, and especially their constituents, about their unique place in higher education. It depends on their quality of teaching — the most important function which the two-year colleges can perform. It depends on their courage to experiment in curriculums, teaching methods, student personnel practices, and administrative procedures. Their future depends on how well they reach out into their own immediate communities and give services needed in education that are not being met. And it depends on the willingness of church people to give their schools what they need and deserve, and this, too, is a Christian virtue.

#### **A Modern Paraphrase of the Beatitudes**

Blessed are those who are aware of their spiritual need, for, in a sense, the kingdom of God is their's already!

Blessed are those who are sensitive to the pain caused by human sin and who care about it 'til it hurts, for there is great comfort in sharing God's concern and His redemptive work.

Blessed are persons with humble minds and modest self-esteem, for they shall possess everything of most value on this earth.

Blessed are those who have a deep longing to do God's will, for they will find satisfaction in goodness.

Blessed are the merciful and those who conquer feelings of ill will toward their fellow men, for God will show them mercy.

Blessed are the pure and undivided in heart, for they shall experience most completely the reality of God.

Blessed are peacemakers who express God's love in reconciling men to one another and to God, for they will quite properly be referred to as the sons of God.

Blessed are those who bear such an effective witness to their faith that they meet with criticism and problems because of this, for their rewards in the long run will be tremendous!

Watsonville, California, Bulletin.



# Grand View College Summer Session

## SPECIAL WORKSHOPS FOR TEACHERS

June 12 — July 21

In the course of several years of attention to comments by teachers and administrators alike, we have noticed the existence of a felt need for educational programs for teachers who are anxiously looking for an opportunity to strengthen their background preparation in various academic disciplines before embarking upon more advanced work.

The large colleges and universities which are under contract to carry on foundation sponsored summer institutes seldom are able to undertake any program to meet this need.

In an attempt to meet this particular need, we have consulted more than 50 superintendents of public schools in order to obtain their views in regard to this program. The letters which we receive express their endorsement of this program for teachers in their school systems who desire to earn credit toward advancement within their own school systems.

### Workshops for Elementary and Junior High School Teachers

In its summer session, the college will offer workshops for teachers at the intermediate level to supplement the National Science Foundation summer institutes or other summer programs. To this end, the college will undertake to set up workshops in the field of Biological-Physical sciences and in the field of Economic Education.

#### 1. Workshop in Biological-Physical Sciences

This workshop for teachers in the elementary and junior high schools will consist of a three-week session in Biological Science followed by a similar session in the Physical Sciences.

#### 2. Workshop in Economic Education

For those who teach social studies in the elementary and junior high schools, a six-week session will be conducted by Dr. Myrtle Beinhauer, Head of the Department of Social Sciences at Western Michigan University.

#### 3. Reading Improvement

The Reading Improvement Program at Grand View College, under the direction of Mrs. Rowena Beck, is widely and favorably known. Mrs. Beck will conduct a special class on a non-credit basis for teachers who wish to learn the techniques used in teaching Reading Improvement. Enrollment in this course will be limited to 20 students.

**Regular Credit Courses** for high school graduates and college students will be offered in the following areas: Biology, Economics, English Literature, Philosophy, Foreign Language, History, Mathematics, Political Science, Psychology, Rhetoric and Composition, Sociology and Speech.

Address inquiries and request for Summer Bulletin to

Prof. Marvin Jessen  
Director of Summer Session  
Grand View College  
Des Moines 16, Iowa



**Students from Other Lands at  
Grand View College**

Adding a cosmopolitan touch to Grand View's campus are the students from other lands. Shown in the picture are (seated, front row) Nicki Pravlis, Greece; (second row, left to right) Maria Santilli, France; Ruth Kulahbah Jensen, Liberia; Britta Pedersen, Denmark; (standing, left to right) Bill Avramis, Greece; Kamthorn Sukumarabandhu, Thailand, and Peter Chu of China. Not shown is Ursula Linke of Austria.

"Grand View is a good place to learn of America as well as get an education," is the opinion of Britta Pedersen, and the others agree with her. They like the friendliness of the students and the personalized teaching that helps to overcome any language difficulty.

Campus activities are entered into by all these students. All are in the International Relations Club and have taken part in Iowa's Foreign Student Festival and represented Grand View also at Iowa State University at the United Nations Mock Assembly. In addition, Bill Avramis is on the track team, Nicki Pravlis is an officer of the language club, Maria Santilli and Ursula Linke are drama participants, Kamthorn Sukumarabandhu was a finalist in the ping-pong tournament.

Peter Chu is at Grand View through the assistance of the Plymouth brethren church group. The other students have come to Grand View from abroad through the interested encouragement of Iowa relatives.

**Lois Knudsen.**

### GOD IN US

There is surely a piece of divinity in us. Something that was before the elements, and owes no homage unto the sun. Nature tells me that I am the image of God, as well as Scripture. He that understands not this much hath not his introduction or first lesson, and is yet to begin the Alphabet of Man.

**Sir Thomas Browne.**  
Religio Medici, 1643.



# Grand View College Choir Tour

What promises to be one of the most interesting and entertaining concerts this season will be the program by the Grand View College A Cappella Choir of Des Moines, Iowa, on tour from April 7 to the 15th.

The Grand View College A Cappella 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. Prof. Speed has studied organ with the eminent organist, Dr. Marilyn Mason, and has studied abroad. 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 present tour will commemorate 13 years since the founding of the choir. The last spring's tour included an itinerary of cities throughout Iowa, Minnesota and Wisconsin. In past seasons, the choir has appeared before the Chicago Sunday Evening Club at Orchestra Hall in Chicago, Illinois, and has also been featured over a nationwide broadcast for the Columbia Church of the Air. This year the choir will sing concerts in Iowa, Illinois, Michigan and Wisconsin.

The Grand View College A Cappella Choir is com-



posed of 58 voices representing student enrollment from 15 states. Under the able direction of Professor Speed it has been a source of inspiration and pleasure to all who have heard it.

The Choir will be accompanied by Mr. Harry C. Jensen, the Tour Manager, and Mrs. Marcene Clausen as chaperone.

## Itinerary

Friday, April 7 ..... Waterloo, Iowa  
 Saturday, April 8 ..... Chicago, Illinois  
 Sunday, April 9 .... Muskegon, Michigan  
 Monday, April 10 .... Manistee, Michigan  
 Tuesday, April 11 ..... Marlette, Michigan  
 Wednesday, April 12 .... Detroit, Michigan  
 Thursday, April 13 ... Greenville, Michigan  
 Friday, April 14 ..... Racine, Wisconsin

# Viking Voyage

Studenterfest, the annual homecoming for Grand View College, will be held on May 5, 6 and 7, 1961. "Viking Voyage" has been chosen as the theme for the gala celebration.

The festivities will begin on Friday night, May 5, with a Festival at Valhalla, the Student Union.

Studenterfest will officially begin Saturday morning, May 6, with registration in the lobby of Old Main. The morning will continue with the Grand View "sluggers" challenging the faculty and alumni in a baseball game. The faculty and alumni team has remained undefeated throughout the years.

Saturday afternoon will be highlighted by the presentation of the Pulitzer Prize winning play, "The Skin of Our Teeth," by Thornton Wilder. There will be a cast of twenty-nine to present this satiric story of the extraordinary adventures of the Antrobus family. This family has survived a thousand calamities by the skin of their teeth, and Mr. Wilder's play is a testament of faith in humanity.

The grand finale of the day will be the Studenterfest banquet and dance. The Des Moines Golf and

Country Club will be the scene for the evening.

Sunday morning will find the classes of 1950-51 and 1935-36 gathering for the ten and twenty-five year reunion at breakfast. Worship services in Luther Memorial Church will be held following the breakfast.

Sunday afternoon will feature two activities. First, the Grand View College choir will present its concert at Luther Memorial Church. The true spirit of the Danes will be shown as the Grand View College folk dancers present the authentic dances of Denmark in the Studenterfest exhibition.

After supper, the play, "The Skin of Our Teeth," will again be presented for those who may have missed the chance to see it before.

Studenterfest will also feature an art exhibit and contest by the Grand View students. Qualified judges from the Des Moines area have been chosen to judge this contest. The exhibit, plus the campus decorations and the spirit of the students and alumni, will give an air of gaiety to this glorious weekend of reunion with old friends and classmates.

Ralph Jensen.



# A Sweeping Statement

by: Dr. Johannes Knudsen

**Editor's Note:** We are happy to bring herewith another delightful article written by Dr. Knudsen shortly before he became ill (see Our Church column). We are sure that all who have enjoyed these articles join us in wishing Dr. Knudsen a speedy recovery.

The new feature about seeing Denmark has been the fact that we have seen it from a car. Don't get me wrong, however. I am not trying to imply that we have dashed around collecting superficial impressions. On the contrary, we have been able to look into nooks and corners when we did take time for a ride. We have had access to scenes difficult to reach for bus and rail-riders. And the winter has been wonderfully mild. Many days have had clear sunshine; and few have been the real wintry spells. The fog has blanketed us too often, but fogs lift more easily than a blanket of snow.

It has been thirty-four years since I have seen Denmark in the winter time, and I have been asking myself what it is that makes the countryside so attractive even under leaden skies. There may be many answers, but I would like to dwell on one. You will forgive me that I do not send you a serious analysis of Danish society or culture, but it seems a bit presumptuous to proclaim opinions after two months of rather limited experience. The criticisms which press for expression, and these are certainly not lacking, need to be tempered by time and reflection. I would therefore like to play again on a theme to help you share our experiences.

The Danish countryside looks as if it has been swept and garnished. It has been swept by human hands, of course, even quite literally. Many are the times that we have seen men and women sweeping, with large brooms, the sidewalks, the streets, and even the roads. These steel-gray bands, often too narrow for modern traffic but ideal for casual exploration and neighborhood visits, wind past forests and farms and fjords. At any moment a lovely cottage with thatched roof and timber-patterned white walls is revealed in the edge of a forest or even a copse of trees. The Danish word "Skovbryn" seems to fit these woodsides so well, and they leave you with a sense of neatness and beauty. This is a cultivated beauty, ancient and lovely.

Sweeping is not only occasioned by a sense of neatness. It grows also out of reverence and economy. Nothing must be wasted. In a scene reminiscent of the familiar picture, "The Gleaners," Martin A. Hansen, the late dean of modern Danish novelists, has pictured the reverent harvests of the peasant homes of his childhood. I must translate a few lines.

"The loaded wagon stopped before the barn door. The mother let the sheaves fall one by one. On the sheet below. There the kernels were knocked off, soon many lay in the cloth. The children dragged the sheaves in and the father put them together in the semi-darkness of the loft. All was done quietly.

They drove out a second time, and they came back with a second load, quietly as before.

When the wagon was empty the mother gathered the loose straw and let it fall. The father came to help her empty the sheets in the wagon-bottom where there were many kernels. The children picked up the kernels which had jumped outside the cloth. They put some in their mouths and chewed them. They were not bread yet, but it could be tasted that they would become bread.

Then one of the larger of the little girls said: It is so strange with a kernel of rye. It is as if there was a picture in it. It is like a face.

She held the kernel up to the mother.

It is the Lord's face, said the mother. That is what I remember my mother saying."

The Danish countryside is also swept by the wind. This is particularly evident on the open spaces of Jylland where we live. A prevailing westerly wind has bent the trees eastward and has given them a woolly nape toward the west. And the wind is always blowing. There was a time when the Danes dreamt of using this natural resource for power in modern industry, but the mills have largely disappeared. They could not compete with coal and oil, and even now the atomic reactor near Roskilde Fjord looms as an omen of fantastic new possibilities for power. But the wind still sweeps the land and the people adjust to the wind. In the western extremes the homes are squat and sturdy, and all houses run lengthwise from east to west so that storms from the ocean may meet the least resistance. A look at the sea from the dunes confirms this caution. Roaring in from the vast expanse of the North Sea and the North Atlantic, rolling up an impressive series of breakers against a sandy shore, the gale tears at the wiry grass which protects the sand and knives its way through the heaviest wraps. Denmark has no cliffs to battle the wind. It lacks the protection of Norway and Scotland, of the Faroes, the Shetlands, the Orkneys and the Hebrides. It has to give before the storm, anticipating its fury and repairing with stubborn patience. Windswept Denmark, unostentatious but tough.

And Denmark is swept by history. The backbone of Jylland is dotted with barrows, low and vaulted mounds, burial places of ancient warriors, protected today by government decree. These barrows are here, because the ancient roads of the armies and of the cattle-droves toward the south wound across the highland. The village churches, not many of which in this area are white and idyllic, as we most often picture them, but gray and brown as the granite of which they are built to resist the wear of the weather, stand silently on their hills as a testimony to centuries of worship and life, doubling the span of American history. The ancient cathedrals raise their towers high above the squatty towns, but lesser sanctuaries often have equal interest. The other day we walked silently



through a gem of gothic beauty at Løgumkloster. The church was short, for it was no cathedral, but it lifted its rust-colored brick walls high in delicate columns to the white arches of the vaults. It was beautiful, and it was not just a museum. As we walked we could hear the shrill voices of children floating from the organ loft, practicing the anthem for Sunday. A quiet little lady, apparently a mother, was standing waiting at the door. I asked her, if there was information available about the church. "Yes," she answered, "but the office is closed. I can tell you, however, that the church was built by Cistercian monks as a sanctuary for their monastery in 1173." The monastery is long gone, but the church has been there for almost eight hundred years as a sanctuary for the people. A modern retreat, called a "Refugium," has been built in the shadow of its walls for people who seek solitude, meditation and fellowship.

The sweep of history is not only ancient. Danish soldiers come home from patrol of the Israeli-Egyptian border at Gaza. Danish doctors are binding the wounds in Congo. The battle about NATO and atomic tests resounds in the newspapers. Danish, or rather Scandinavian, planes sweep the skies to the west and the south in peaceful pursuit, and Danish ships ply the seven seas, seldom putting in at their port of registry. The scars from the war from 1940-45 are still evident. In a tablet on the wall of the folk school where we live are the names of former students who gave their lives in the bitter resistance, and in a quiet copse nearby are the neat and tended graves, always flower clad, of young men who were shot down three miles from where I sit. Like the wind history still sweeps the country, and the sweep is still carried into the lecture halls of the folk school, built and conducted on the frontier line of history.

## The Official Seal of the Lutheran Church in America

The official seal for the Lutheran Church in America has been approved by the 46-member Joint Commission on Lutheran Unity, which has been negotiating the merger of four Lutheran bodies into the new church since 1956.

The seal was designed by Augustana's member of the sub-committee, William T. Schaeffer, Minneapolis, Director of Promotion for Augustana's Board of American Missions.

No novice in designing seals and symbols, Mr. Schaeffer, designed the Centennial seal for Augustana, used during the Centennial year, 1960.

In 1958 in competition with approximately 40 Minnesota artists, his design was chosen for the Minnesota Centennial seal.

The seal for the new church, circular in form, presents a cross growing out of the base of the tree bearing symbolic leaves and fruit. The name "Lutheran Church in America" encircles the central motif of life and fruit-bearing and comprises the outer edge of the seal.

In presenting the seal to the JCLU the Rev. Robert Hetico, Waukegan, Ill., chairman of the sub-committee said, "The style is contemporary. The light, airiness of the circular treatment of the name of the church and the sharp, clean lines of the symbol provide a modern interpretation for the seal of the newly merged church.

"The seal takes its design primarily from St. John 15:1-8: 'I am the true vine....I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.' Here is our Lord, source of life and salvation symbolized in the Tree of Life (Rev. 2:7, 22:2) and the Root of Jesse (Isaiah 11:10). Out of the tree grows the Cross, symbol of redemption (Gal. 3:13). The branches which flow forth from the tree are the faithful, the members of the Body of Christ, the Church, and the leaves and fruit symbolize the fruitful life in Christ.

"The design has added historical significance. Henry



Melchior Muhlenberg, patriarch of American Lutheranism, had as his motto *Ecclesia Plantanda*, (The Church must be planted). Thus the vitality of the symbol is a witness to the growth of the church from the days of our forebears, but more importantly it is a reminder of the urgent task before the church."





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### Growing in Faith

This morning is Youth Sunday. For some of you, the word "youth" means today, the present, now; for others, it means yesterday, the past, days gone by.

But youth is only a part of an experience in which we all share. That experience is growing — growing not only in body, but in mind and spirit as well.

The gospel lesson for this morning centers around faith. This is part of spiritual growing; and so, combining the two themes for the day, we come up with "Growing in Faith."

Although growing is a continual process, it can be divided into two stages: youth and maturity.

Youth itself can be broken down into childhood and adolescence.

Childhood is a period of rapid growth in all three of the ways mentioned — spirit, mind and body. As the child's body grows, his mind develops and his natural curiosity leads him to ask questions about anything and everything.

When he is very young, the child sometimes makes up his own answers to his questions with goblins, fairies, and other such creatures. For instance, if he wonders where the sun goes at night and he doesn't understand what his parents tell him, he might imagine a giant far away who puts it in his pocket every night.

The people of ancient times made up their own answers to questions too, for the same reason a child does today — not knowing the real answers. Superstitions also are a form of this fantasy which springs from ignorance.

Then, when the child starts Sunday School, he learns about God. This is wonderful to him because no one else believed in his giant or his goblins, but everyone around him believes in God. Now he has a real answer to all his questions. He asks, "Why?" "Because of God," is the answer. His goblins don't mean much anymore, and his entire faith goes to God because he has nothing to disturb it. This is what's meant by childlike faith.

Then the child starts elementary school and begins to learn about the physical world around him. Facts learned there answer his questions in a more tangible way, and gradually the child becomes more materialistic.

By the time a child is about twelve, he has often learned so much in his few years that he thinks he understands everything. It is during this time in his life that sometimes his faith in God wavers because he thinks that, just as he has answered his questions

without goblins, he can answer his questions without God. This is a delicate time in the life of a person — the change from childhood to maturity, and if care is not taken, a life can be ruined during these years.

When a youth realizes that he cannot and will never be able, to explain everything, then he has taken a big step toward maturity, and it is during this time that his faith in God is restored, to remain with him, in most cases, throughout his life.

This realization probably comes in school where learning so much introduces new things to learn, continually, until the person comes to the point where no one knows the answers to his questions. Even great scientists come to this point in life, and it is the point over which we will never climb — for God lies on the other side.

When a person is fully mature, a balance is worked out in which most of his questions are answered by fact, but some of them can only be answered by God.

Faith is changeable, but a person must always have faith in something — have an answer to his questions. When he is a small child, as we have seen, he puts his faith in fantasy, then completely in God. Sometimes, an adolescent has faith in fact alone for a while, and finally an adult believes in God and in fact.

This growth in faith doesn't have to do with us only as individuals, but with the world in general.

Cavemen thousands of years before Christ questioned what the sun was and feared it; so, they worshipped it, answering their questions with fantasy like a child and thinking it was a god.

Many ancient people, being ignorant of things in the world around them, attributed practically every natural phenomena to their god. If there was a volcano, their god was angry; when the sun shone after a storm, the god was feeling better after having been irritated at something. This can be compared to the stage in a child's life when he attributes practically everything to God because he knows nothing else.

As time went on from the birth of Christ through the present day, people became more and more mature in their way of thinking, as they learned more and more about the world in which they lived. Then they too, believed in fact and in their God.

The Communist party seems to be an exception to the rule of belief in fact and God, for it says there is no god. It can be compared with the adolescent who believes only in fact because he thinks he understands everything. When he reaches the point at which his questions have no answer, a Communist must feel something lacking in his life, with nothing beyond himself and his facts but a vacuum.

The perfect balance of faith and the true answers for life's questions, then, lie both in facts and in God.

So, as we would say in the study of physics, the realization of how little we know is directly proportional to the faith we have in God, and knowledge about life is directly proportional to the realization of how little we know. This simply means that the more we know, the more we realize how much more we don't know, and this knowledge increases faith in God. Proof of this is the strong faith in God of some of the most brilliant scientists in the world

(Continued on Page 10)



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## Women's Retreat, Pilgrim Firs, Washington

May 1, 2 and 3

"Come Ye Away" — Mark 6:31

### Monday, May 1

- 4-6:00—Registration at Pilgrim Firs
- 6:00—Dinner
- 7:30—Greetings: Mrs. Paul Mortensen, St. John's church, Seattle. Orientation on the nature and purpose of Retreat, Mrs. L. T. Nestegard, Redeemer, Tacoma
- 8:00—Music hour: Mrs. Jens Kjaer, St. John's, Seattle
- 9:00—Fireside fellowship
- 9:30—Devotions: Mrs. O. W. Ebright, St. James church, Seattle

### Tuesday, May 2

- 7:15—Cabin devotions (cabin leader)
- 8:00—Breakfast
- 8:45—Bible study: Book of Philippians led by Margaret Wickstrom, Dean of Women at P. L. U.
- 10:15—Free time
- 10:30—Faith and Instruction Hour: Mrs. Charles Dion, Holy Trinity, Seattle (Book of Prayer by Olive Wyon)
- 12:00—Lunch
- 1:00—Quiet time
- 2:00—Challenge for Christian Living at Home: Mrs. Harold Nelson, First Lutheran, Tacoma
- 3:00—Coffee break
- 3:30—Craft, nature hike, browsing time through the book display: Mrs. L. Simundson, St. James church, Seattle, is in charge of book display
- 6:00—Dinner
- 7:30—Question and further orientation of the Retreat
- 8:00—Music hour: Mrs. Kjaer
- 9:00—Fireside fellowship
- 9:30—Devotions: Mrs. Ebright (Complete silence begins after devotions and continues until 7:45)

### Wednesday, May 3

- 7:15—Cabin devotions (cabin leader)
- 8:00—Breakfast
- 8:45—Bible study: Margaret Wickstrom
- 10:15—Free time
- 10:30—Faith and Life Hour: Mrs. Dion
- 12:00—Lunch
- 1:00—Sharing session
- 1:45—Closing devotions

Cost for the three days: \$11. Bring: Bible, sleeping bag or bedroll with pillow (beds furnished with mattress only), comfortable casual clothing (low heel shoes), lots of enthusiasm and ideas.

Pilgrim Firs, owned by the Washington Congre-

gational Christian Conference, is located in a wooded area south of Port Orchard. There is a beautiful main lodge with kitchen, dining room, chapel and fireside room; and nearby are several heated cabins housing up to 20 guests each. The campground is on Leyden Lake. Take Highway 14 across the Narrows Bridge at Tacoma, continue about 15 miles, turn left at road sign Pilgrim Firs. From Seattle you may take the ferry to Port Orchard.

Send registration to Mrs. Fred C. Madsen, Route 3, Box 1660, Auburn, Washington.

## Announcing District III WMS Retreat

THEME: "Give Us This Day"

DATE: May 26, 27 and 28, 1961

PLACE: Long Lake Camp, Round Lake, Illinois

The Retreat Committee has plans under way for an excellent program. Among the speakers are: Professor A. C. Kildegaard, Rev. Ivan E. Nielsen, Miss Mabel F. Olson, Mrs. Eugene Brown, Mrs. Robert Nussle. Full details relating to program, registration and transportation will be published in a later issue of OUR WOMEN'S WORK.

Begin now to anticipate an enriching weekend of fellowship at our District III Retreat. A cordial invitation is extended to all women of the American Evangelical Lutheran Church.

The 1961 Retreat Committee was drawn from the women of St. Peter's Lutheran Church, Dwight, Illinois. They are: Mrs. Ivan E. Nielsen, Mrs. Mildred Hansen, Mrs. Axtell Christopher, Mrs. Beatrice Sondergaard and Mrs. Hilda Schou.

**Emilie Stockholm,**  
Publicity Chairman.

The story is told of an old Scotsman who had not been at services nor near the church for many months. The pastor called on him and was asked in. Not another word was spoken for a long time. Then the pastor walked over to the fireplace and scraped out a single coal from the burning heap. The lone coal soon died out and was cold. The old Scotsman stood up and grasped the pastor's hand. "I sure will be there this Sunday," he said. Can we exist with any meaning if we stay away from the fire of the church? We need Christ, and Christ needs us. Don't neglect your privileges, opportunities and joys!

**Our Savior's (Bridgeport, Conn.) Messenger.**

Discontent is the penalty we must pay for being ungrateful for what we have.



# OPINION AND COMMENT



NATIONAL CHRISTIAN COLLEGE day falls on Sunday, April 16. The Christian college has a continuing if not increasing importance among us today. With college enrollments growing by leaps and bounds, there is need for every college and university, no matter how financed, to stand ready to meet the challenge of the years to come. But, more than this, there is a special need for the Christian college as such. An increased emphasis on science and technology and the growth of specialization of all kinds is leading to a fragmentation of life. The humanities, philosophy, history, literature and the arts, have had to recede into the background. Happily, there appears to be evidence in some quarters that these are again slowly emerging to their rightful place. The Christian college, generally speaking, has not neglected these to the extent they have been neglected elsewhere. It has not been so guilty of fragmenting life. But there is another, more compelling, reason for a continuing need to strengthen the Christian college. Through it another dimension may be added to the student's view of life. The Christian college is concerned, and rightly so, with the "what" and the "how." It does not neglect the realities of the world in which we live. But, it is also concerned with "why," with the ultimate reality with God. April 16th is a day when we may well pause and reflect on the importance of the Christian college and pledge ourselves to the continuation and strengthening of its work.

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"THERE IS A severe food famine in communist China. Do you think the United States should or should not send some of its surplus foods to this country?" This was a question in a recent Gallup Poll. It is reported that 52% said we should send food, 37% said we should not and 11% were undecided. The whole question of sending surplus food to communist China is very complex. It is more than likely that it will not be done and that even if it were attempted China might not accept. But we do find the poll answers most interesting. Evidently a majority of Americans are more moved by feelings of mercy and kindness and a desire to help than by animosities and caution. It is refreshing to see these qualities come to the fore from time to time. Americans have generally been known for this kind of attitude. The cynics would say we are "suckers" or that we are "a soft touch." Perhaps so! But we rather suspect that it is the "suckers" and those who are "a soft touch" in this world that make life as good and as pleasant as it is. We are not so sure we'd want to live in a world where there was no kindness, mercy and Christian love. We are not so sure that life would be worth much if we could not

approach even a rival or enemy with something besides suspicion and hatred.

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FEDERAL AID to education is a current subject of public debate. We are somewhat at a loss to see what is new about such aid. The boggy man of federal control, as far as we are concerned, has no basis in fact. Be that as it may, it has become increasingly evident that something must be done, and very soon, if the American educational system is to continue to keep pace with our population to say nothing of the need to keep pace with the times in which we live. However, we realize the issue is controversial and debatable. We have every respect for honest differences of opinion. If the issue is debated and defeated on its own merits we shall have to accept that situation and our educational system shall have to get along as best it can. But we do object very strenuously to those who would confuse the issue and thereby seek to defeat the legislation by dragging in false religious and racial issues. One of our more vocal senators, who seems to have an eye on the White House, says he is opposed to such aid but that if it is to be given he can see "no moral justification for not making it available to all the people" (parochial and private schools). In saying this he but confirms our belief that many are trying to use a religious and racial issue as a club to beat down any aid to education. Perhaps there are those who believe that "all's fair in love and war" — and politics, but we cannot share that view. Such a philosophy hardly serves the best interests of the country.

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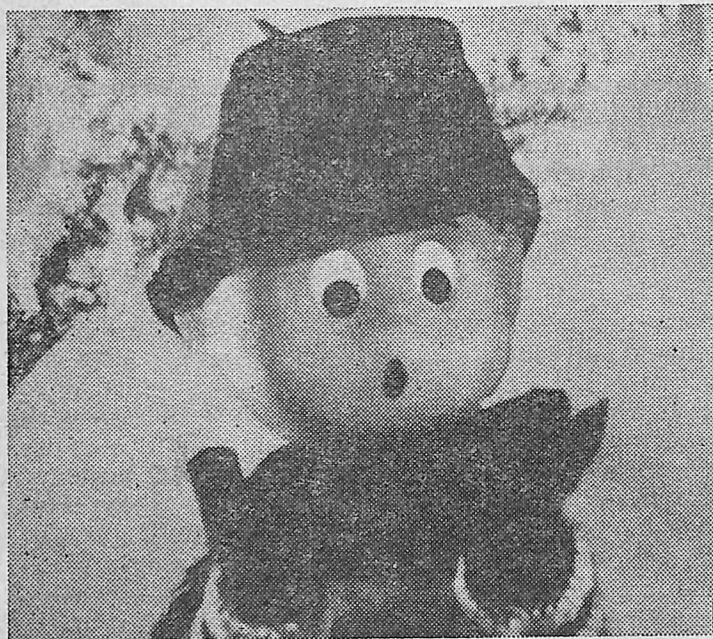
THE LAST DAYS of life on this planet are vividly portrayed in Nevil Shute's sobering novel, "On the Beach." The background of the novel is a nuclear war that has gotten out of hand and destroyed most of the life on earth. The story deals with the few remaining people in Australia as they await the coming of the fallout, carried by seasonal winds. With it comes radiation sickness and inevitable death. Scientists tell us that this is entirely within the realm of possibility. A catastrophic nuclear war is one of the obvious concerns of our time. Not so obvious are the dangers in the "just a little more won't hurt" attitude. Nuclear testing is hardly so dramatic but the results could be disastrous. Frightful consequences could also ensue from many other things that are being done in the name of science and progress. A recent report by University of Minnesota scientists indicates that there is a greatly increased incidence of certain kinds of cancer in cattle in some parts of the United States and in Denmark. (Whether or not human cancers and animal cancers are related is not yet known.) Among the suspected causes of this increase are atomic fallout and farm chemicals. We are surely all for progress, scientific and otherwise. But sometimes we do have the feeling that expediency and progress are being confused. In our headlong rush forward we may someday find ourselves in the position of the sorcerer's apprentice who unleashed forces he could not stop. "On the Beach" is based on one way in which this could happen. But, let us not forget, there are other and less obvious ways.



# "Davey and Goliath"

*New TV series makes  
hit with children*

by: Richard K. Brunner



"Davey"

New York, February 15—A unique experiment in children's television — showing boys and girls who've never been to Sunday school what God is like — is being launched in major American cities.

The program, "Davey and Goliath," produced for the United Lutheran Church in America by its Department of Press, Radio and Television, will ultimately be seen on more than 200 television stations across the United States and Canada.

The first 13 programs of the planned 26-week series took 18 months to complete at a cost of more than \$200,000. The second 13 of the initial series are now in production in Hollywood. Each episode runs 15 minutes.

Richard T. Sutcliffe, associate director of the church's Press, Radio and Television Department, who supervised the series, said "Davey and Goliath" is the first children's color-animated religious program to be shown in television.

"We're more than grateful for the magnificent critical response from the networks," he said in his office at denominational headquarters here this week.

Officials of NBC, ABC and CBS, respectively, described "Davey and Goliath" as "the only religious films for young people that come anywhere near their objective," "a long step forward in religious programming for children," and a "series that will have great appeal to children."

These comments from network representatives were interlaced with such adjectives as "enchanted" and "charming."

Sutcliffe explained that the series attempts to reach children between the ages of 6 and 10 who do not attend Sunday school.

"The programs," he said, "attempt to tell the child what God is like. To achieve this we have taken

various facets of God and tried to dramatize each in a way that children can understand.

"For instance, our series includes episodes which emphasize the God who cares, the dependable God, the forgiving God and the God who provides."

Early in the planning stages of "Davey and Goliath" Sutcliffe, with help from staff members of the church's Board of Parish Education, developed a method they hope will translate certain of God's qualities into dramatic form which child viewers can comprehend. They use parables.

"How do you tell a kid that God cares for him?" Sutcliffe asked. "To show this we use a series of parables, a device Jesus used in order to speak to all depths of understanding and all degrees of comprehension simultaneously."

But then, he said, "when we tried to put this procedure into operation we came up against a concrete wall. The Good Samaritan on a donkey means nothing to a kid on Park Avenue. He doesn't know what it is to ride a donkey and see a man lying along side the road. We discovered we had to build Christian parables for this generation."

To illustrate how this was accomplished, Sutcliffe cited an adventure of Davey and Goliath, his oversized dog, showing them lost in a cave because of disobedience. Later, they are found by a guide whose actions show Davey what God is like.

In another episode, "Stranded on an Island," the principal characters are left high and dry at low tide. When they are rescued at high tide, the producers hope children will see in the dependability of the tides an evidence of God's dependability.

Additional stories in the series employ a similar treatment to dramatize other characterizations of God.

"The glamorous figure of Davey and his pal, Goliath,

(Continued on Page 15)



"Goliath"



# Church News From Around the World

## "MANPOWER DEFICIT" OF ULCA PASTORS CITED

New York—A "manpower deficit" of United Lutheran pastors that is not likely to be altered in the foreseeable future was cited here today in a report by the church's Board of Higher Education which says 444 additional pastors are needed to carry on the church's work.

The annual survey noted that "an estimated total of 444 pastors is needed by the ULCA in 1961 for service in established congregations, home missions, overseas missions, chaplaincies and other ministries."

On January 1, the report showed, there were 308 parishes without their own pastors. However, the presidents of 32 ULCA synods indicated that only 238 of this number "were in a position to call and support a pastor."

A total of 148 ministers can be utilized by the church's Board of American Missions. Other boards and agencies expect to call eight pastors.

In view of the tremendous need for additional pastors to serve the 4,600 congregations in the 32 synods of the church in United States, Canada and the Caribbean, the survey indicates that only 212 men will be graduated from the ULCA's ten seminaries this year.

"Of this total 15 anticipate the continue graduate study and several others may be unable to accept pastoral responsibilities until a later date," the report stated.

"The church confronts the sobering difference between a realistic potential supply of less than 200 and a need for as many as 444 pastors. The graduates of ULCA seminaries will not be increased in the foreseeable future by the currently enrolled pre-theological students in college."

The survey disclosed that instead of the "college and seminary pipeline carrying a relatively static and disappointing manpower load of about 1,500 candidates, it could carry an encouraging additional 1,000 candidates."

## MINISTERS, STUDENTS JAILED IN "SIT-IN" DEMONSTRATIONS

Atlanta—Eight ministers and scores of students in Atlanta and other southern cities have elected to spend 30 days in jail rather than pay fines for their participation in so-called "sit-in" demonstrations at segregated restaurants and lunch counters.

In this city alone, 77 students were jailed after being charged with violating Georgia's Anti-Trespass Law. Six others from church-related colleges in Lynchburg, Virginia, were given 30 day terms on similar charges, while four students in Rock Hill, South Carolina, also elected jail rather than pay fines.

The eight Atlanta ministers — seven Negro and one white — were arrested after staging a sit-in demonstration at a restaurant here in support of the jailed students.

As southern Negro leaders planned a mass meeting here to bolster the morale of the convicted demonstrators, the Rev. Martin Luther King, Jr., chairman of the Southern Christian Leadership Conference, told

1,600 persons at Warren Memorial Methodist Church that the students and ministers were justified in violating any law they believed to be unjust.

Warning that Georgia's Negroes will not accept token integration in public schools on a permanent basis, Dr. King declared: "You can no more have token integration than you can have token democracy."

## NLC OPPOSES FEDERAL AID TO PAROCHIAL SCHOOLS AT HOUSE, SENATE HEARINGS

Washington, D. C.—(NLC)—A Lutheran spokesman has opposed any form of federal aid for church-controlled schools.

In testimony before subcommittees of the House (March 17) and the Senate (March 20), Dr. Robert E. Van Deusen asserted that when "a religious group accepts the option of conducting its own schools, it should provide the necessary financial support, thus insuring its own continuing autonomy and freedom."

"We feel that the responsibility for religious training rests upon the Church rather than the State," said Dr. Van Deusen, who is Washington secretary of the National Lutheran Council's Division of Public Relations.

He testified that Lutheran leaders recognize the right of any religious group to establish and maintain its own schools in order to integrate religious teaching with general instruction, provided it meets the standards of teaching competence and curriculum content set by the community.

But he emphasized that the existence of such schools "does not in any way constitute a claim on public funds, either for grants or loans, or for salaries of teachers and administrators."

"We believe that public subsidy of the program of any religious group in our pluralistic culture is wrong, since it forces the individual citizens to contribute to the financial support of a faith with whose tenets they do not agree," Dr. Van Deusen said.

"We consider long-term, low-interest loans a form of subsidy to the extent that their terms are more favorable than those which are available on the commercial market."

He also warned that the availability of low-interest government loans could result in "the expansion of existing parochial school systems, and the formation of parallel systems by other groups, with a consequent erosion of the public school system and a fragmentation of American culture along religious lines."

## AGAINST IT

A meeting was being held at the church-house in a small rural community to consider the purchase of a chandelier. Midway in the proceedings, an old fellow in the back row stood up and announced himself as "agin" it.

"In the first place," he said, "we can't none of us spell it. In the second place, we can't none of us play it. And in the third place, we need some new light fixtures a lot worse than we need a chandelier!"

St. John's (Seattle, Wash.) Bulletin.



## Fellowship Weekend

### CAMP NYSTED, NEBRASKA

APRIL 21, 22 and 23

- 2:30—Welcome and Opening Devotions, Pastor Folmer Farstrup, Cordova  
 3:00—Coffee  
 4:00—Pastor Harold Ibsen, Kronberg, in charge  
 6:00—Supper  
 7:30—Song Fest  
 8:00—"The Community Church," Pastor Harold Petersen, Bethlehem Lutheran church, Askov, Minnesota  
 9:30—Coffee  
 10:00—Evening Devotions, Pastor Harold Ibsen

Saturday, April 22

- 7:30—Breakfast  
 9:00—Morning Devotions, Pastor Richard Thompson, Dannebrog-Nysted  
 9:30—"All the People," Pastor Harold Petersen  
 11:00—Lecture, Dr. E. B. Keisler, President of Central Lutheran Theological Seminary, Fremont, Nebraska  
 12:00—Dinner  
 1:45—Lecture, Dr. E. B. Keisler  
 3:00—Coffee  
 3:30—Two Meetings: Women, Mrs. Aage Paulsen, Cordova, in charge  
 Men, "Men, What Are You Doing?" Pastor Clayton Nielsen  
 6:00—Supper  
 7:30—"New Frontiers in Christian Ethics, I," Rev. Don Zinger, Professor of Religion, Grand View College, Des Moines, Iowa  
 9:00—A Movie, "The Secret Of The Gift"  
 10:00—Coffee  
 10:30—Evening Devotions

Sunday, April 23

- 11:00—Morning Worship, Sermon by Pastor Lavern Larkowski, Hay Springs  
 12:00—Dinner  
 2:00—"New Frontiers In Christian Ethics, II," Rev. Don Zinger  
 3:30—Coffee and Farewells

**NYSTED IS** three miles west and one mile north of Dannebrog, about 27 miles northwest of Grand Island.

**BY BUS OR TRAIN,** come to Grand Island and call Dannebrog CANal 6-2300 for transportation to Nysted.

**PLEASE BRING** your own bedding, soap, towel, etc.

**THE TOTAL COST IS \$8.00** for the full weekend; that covers meals, lodging, and EVERYTHING!

**REGISTER NOW WITH** Pastor Lavern Larkowski, Hay Springs, Nebraska.

## Rock Point Mission

Late last summer Dr. Erling Ostergaard, his wife and son, Daniel, moved to Rock Point Mission in Arizona to take up a work among the Indians there.

Rock Point is a mission station located some fifty miles from Chinle, Arizona. The station consists of an eight-bed hospital with an apartment for the doctor and his family. There is also a shop, well, electric light plant and sewage system.

The auto repair shop is the only one in a radius of 50 miles. It is necessary for the maintenance of station vehicles.

The Navajo Indians also receive help here.

The Mission is directed by the Indians. They live in hogans which are log buildings covered with clay. Such houses shelter an average of five or six people. The mission is supported by a group of Lutheran churches, the American and the Augustana Lutheran churches.

Before moving to Rock Point, Dr. Ostergaard practiced medicine in Evansville, Minnesota, for a number of years. Dr. and Mrs. Ostergaard's other two children, Sylvia and David, are students in Minneapolis.

Dr. and Mrs. Ostergaard were formerly missionaries to the Santals in India. Their present address is: Rock Point Mission, Chinle, Arizona.

## NORWEGIANS TO BUILD CABINS FOR "UNCLE TOMS"

Oslo — (LWF) — Shocked and galvanized to action by a radio journalist's first-hand account of a lively slave trade being conducted in present day Africa, Norwegians gave 13,000 crowns (\$1,823) in a "lightning campaign" for a rehabilitation project.

Carried out in February, the emergency campaign was dubbed "Operation Uncle Tom's Cabin" by press organs in this country.

The amount raised will enable the Cameroun mission of the Norwegian Missionary Society to enlarge its slave rehabilitation work by building nine huts to house some of those who escaped captivity. Also obtained for the slaves were 350 woolen blankets.

Led by Program Editor Arthur Klaebo of the Norwegian Broadcasting Service, organizers of the effort intend to continue it until they raise enough funds for 50 huts. They also hope eventually to establish a trade school for the ex-slaves.

"On the record, slavery has disappeared in free Cameroun and other African States," Editor Klaebo told Norwegian audiences after visiting that region. "Actually a continued transport of slaves is taking place right across Africa to Saudi Arabia."

"The authorities lack the power to enforce their will against the Mohammedan chieftains. But the United Nations knows about the situation... Now the time has come to create public opinion (against the slave trade.)"

## SUMMER WORK CAMPS SCHEDULED

New York, N. Y.—Eleven hundred young people from 55 nations will seek a new understanding of each other's religious beliefs and cultural background this summer while laying bricks or digging foundation for schools, houses, chapels and refugee centers in 37 countries.

The young people, 250 of them Americans, will participate in the fifteenth series of Ecumenical Work Camps which have been conducted since 1947 by the World Council of Churches. Sponsor in the United States is the Ecumenical Voluntary Service of the National Student Christian Federation. American program director is the Rev. C. Frederick Stoerker of the National Council of Churches' Division of Christian Education.

The concern which motivates these work camps to help meet a specific need, said Mr. Stoerker, has received further impetus

from President Kennedy's projected Youth Peace Corps which "parallels in its program much of that of the Ecumenical Work Camps." The latter, however, operate only from one to two months each summer.

In addition to their hard work, the young people selected will pay for the privilege out of their own pockets, Mr. Stoerker explained. Often, he said, the home church assumes the cost of transportation to the location of the summer-long work-play-and-study groups.

Each work camp will have two co-leaders and about 25 workers from participating countries. No more than four Americans will be in any one of the overseas camps.

Work camps in the United States will draw on foreign students presently enrolled in our colleges as well as American students.

Age of participants is 19-30, but most are college upper classmen. Of those going overseas from the United States, about half are young women and about two out of ten work campers are serving for the second time. Some of the projects, too, are "repeats" having been worked on for as many as three summers.

Most of the camps run from four to five weeks, not including travel time, said Mr. Stoerker. In addition to work, the camp program includes daily worship, Bible study, recreation, and educational programs.

## LWR AID TO AUSTRIA CUT AS SELF-SUPPORT GOES UP

New York — (NLC) — Reductions in material aid shipments to Austria through Lutheran World Relief and Church World Service are being made possible by increased support of relief programs by Austrian Protestants, a representative of the two agencies said here.

Carl F. Nielsen, who serves in Austria as LWR/CWS material aid representative and as refugee integration supervisor for the Lutheran World Federation, is now on furlough in the United States until April. While in New York early in March, he conferred with officials of the relief agencies.

"As relief supplies from abroad have diminished, Austrian giving has been on the increase," he said.

"Supplementing the supplies of relief goods from LWR/CWS have been sizable donations in cash and kind by Austrian Protestants themselves. Usually this takes the form of congregational in-gatherings in addition to annual nationwide appeals."

LWR/CWS plans call for a 90 per cent reduction in U. S. surplus food shipments by June 30 and complete termination of the food program by December 31, 1962. Used clothing donations are to be reduced at one-third of the present rate in each of the next three years.

Mr. Nielsen supervises a program through which material aid is sent to the Evangelisches Hilfswerk, Protestant welfare agency, for distribution to refugees and other needy individuals.

Mr. Nielsen, who has his headquarters in Vienna, was a claims attorney with a Des Moines, Iowa, firm before accepting the LWR/CWS Austria appointment in February, 1958. He is a member of the American Evangelical Lutheran Church.



## OUR CHURCH

**Askov Folk School, Denmark:** Dr. Johannes Knudsen, who is in Europe on a sabbatical leave from the seminary at Maywood, suddenly became ill here on March 14. He was admitted to the hospital at Biorup, five miles from here, but has now been released and is back at Askov. His address continues to be Askov Folk School, Vejen, Denmark.

**Greenville, Michigan:** Trinity congregation here has dedicated 85 copies of the new Service Book and Hymnal and has begun using the new service found therein. Ivan Westergaard is pastor at Trinity.

**Waterloo, Iowa:** St. Ansgar's Youth Choir (grades 6, 7, 8) has obtained new robes. The eighteen old robes, which are gray, full length with white stole, are available to any AELC congregation that might be able to use them. Inquiries should be directed to Pastor Richard Sorensen, 1465 Hawthorne Avenue, Waterloo, Iowa.

**Askov, Minnesota:** A "Family Sunday" will be held here on May 7. Church services in the morning, a noon meal, a planned program, free discussion and games for the children will be features of the day. This will be the first of a series of such monthly "Family Sundays." Pastor at Bethlehem Lutheran is Harold Petersen.

**Kimballton, Iowa:** Senior seminary student, Ralph Andersen, has accepted a call to serve Immanuel congregation here. He will begin his services soon after he graduates from the seminary.

**Salinas, California:** A building fund goal of \$52,500 has been set by St. Ansgar's congregation here of which Paul Nussle is pastor. Pledges are being solicited to raise funds for adding Sunday School space, Sunday school furniture, black-topping of the parking area, an organ and landscaping.

**Cozad, Nebraska:** Seminary student Hans Nelson served St. John's congregation here during the Easter holiday.

## Synod Officers

### President:

Pastor A. E. Farstrup  
3112 Lawnview Drive  
Des Moines 10, Iowa

### Vice President:

Pastor Holger O. Nielsen  
42 West Hartford Road  
Newington 11, Connecticut

### Secretary:

Pastor Willard Garred  
Route No. 2  
Hampton, Iowa

### Treasurer:

Mr. M. C. Miller  
79 West Road  
Circle Pines, Minnesota

## "Davey and Goliath"

(Continued from Page 12)

bounce across the home screens full of life and activity," says Sutcliffe. "But on the production line, Davey and Goliath are full of wire and rubber."

"Each figure stands about seven inches high — an intricate mechanism whose basic structure is a heavy gauge wire 'stick man.' Wire arms, legs, torso and neck are connected by tiny but smooth-moving universal ball joints," he explained.

"Placed in a mold, the wire frame is covered with a special fast-solidifying foam rubber. Painted flesh color the figure, dressed in specially made clothes, is now ready for camera."

Sutcliffe said the actual shooting is a tedious process. "Carefully following an intricate story-board, the animator places the characters in tiny sets built-to-scale. A moving picture camera is focused on the set.

"The action is interrupted frequently to make necessary changes in the positions of the characters. A change of three-eighths of an inch of Davey's arm or Goliath's head is about the maximum allowed in order to keep production smooth," he said.

At this pace, in an eight-hour day a total of 42 seconds of completed film is considered excellent. Synchronization of facial movements to correspond to the sound-track is done in the same manner, Sutcliffe explained.

Production costs for the series of 26 will exceed \$400,000. The entire production and distribution costs will be paid for by the United Lutheran Church in America.

The Broadcasting and Film Commission of the National Council of Churches is promoting and distributing "Davey and Goliath," as part of its nationwide television ministry.

"Davey and Goliath's" producers face a dilemma in the distribution and telecasting of the series. A few TV stations, accustomed to showing religious fare Sunday mornings, may be inclined to place the new United Lutheran series at church and Sunday school hours.

"The primary target audience," Sutcliffe said, "is unchurched children, so if we can reach them Sunday morning between 9 and noon, all well and good. But we don't feel comfortable about such airtime. If 'Davey and Goliath' means anything to the young viewers we reach, we hope they'll want to know more about God and that they'll turn, first to their parents, next to their friends and eventually, to a church and/or Sunday school. If we have them glued to the TV sets Sunday morning, we're working against ourselves.

"For this reason, we hope that station program directors will schedule the series during prime childrens' viewing hours. Tests lead us to believe that 'Davey and Goliath' will hold its own with the best of the children's show — Captain Kangaroo, Mickey Mouse Club, Heckle and Jeckle, and others. No station will suffer because 'Davey and Goliath' is included in the station's telecasting schedule."

Scores of program directors of television stations throughout the U. S. have made requests for audition prints of the bright new series.

## We Also

In LUTHERAN TIDINGS, No. 14, March 5, 1961, we read about "Our Ministry to the Aging," all very well and interesting. After seeing this, I thought that probably I would be allowed to mention a few things in the same line from up here in Calgary, Alberta, Canada.

We have what is called Bethany Chronic Hospital, operated by The Lutheran Welfare Society. At the present time there are forty-one beds but the contractor is busy building a new wing, so we will be able to have one hundred beds.

I was present when we broke ground for the original hospital. I spoke at the dedication March 25, 1956. (See dedication message in LUTHERAN TIDINGS) and have had something to do with the hospital ever since.

On account of my diabetes, I eat at the hospital when I am home, but that is not all. Daily I have devotion at noon, over a loud speaking system, one was printed in LUTHERAN TIDINGS some time ago. I also say Grace at the table for those who are able to be in the dining room.

When the new wing is finished, we will have a real chapel. Besides this, we have regular Sunday evening service in the lounge, conducted by Lutheran Pastors, as well as pastors from other denominations, and frequent visitors from young people's groups. At Christmas time, especially, many different groups are here singing and playing to entertain the patients. These visits are very much appreciated. All in all the spirit is good, even excellent, it is a pleasure to pass through the upper and lower halls to be greeted with a smile and a happy "Good Morning" from the whole staff, to see how kind and tenderly they do all they can for the patients. They are all so good to the old pastor, in case he is not feeling too well, but sometimes they claim that he is out too much and not resting enough.

Above the hospital we have the Old People's Home, also operated by the Lutheran Welfare Society, and conducted in the same Christian spirit with daily devotions and services every week by Lutheran Pastors.

It will be understood that it takes much of my time, so I can hardly do enough in the work among the Danes. But that is another story.

P. Rasmussen.

## Church Dedication and 90th Anniversary

On April 23, 1961, the Fredsville Evangelical Lutheran Church is celebrating the 90th Anniversary of the organization of the congregation with the Dedication of a new church, which has been built during the past year.

The congregation is hereby inviting its friends, especially old Fredsville people, to share the day and its festivities with us.

C. A. Stub, Pastor.  
Harlan Nielsen, President.



## District VIII Meeting

St. Ansgar's Lutheran Church in Parlier invites delegates and friends of District VIII to the annual District Meeting to be held in Parlier, April 28 to 30, inclusive.

This is a small congregation, but home accommodations will be attempted for those so desiring. Excellent and reasonable Motels are nearby. We urge you to let one of the undersigned know your plans. Early registration is a great help. Please let us know number of your party, date of arrival and your wishes in accommodations.

Elmer Lennox, President.  
Niels Nielsen, Pastor.

## Growing in Faith

(Continued from Page 9)

today, who do know so much but realize that they don't know so much more.  
Amen.

## Over the Typewriter

The above article was first delivered as a sermon by Miss Karen Sorensen of Trinity Lutheran Church on Youth Sunday. Peter Thomsen is her pastor.

In this Easter season, the national board wishes you joyous and glorious greetings. We also wish to announce that applications for the Lutheran Youth Leadership awards and Caravan positions have been coming in rather slowly and more are invited. Do it now!

**POSTMASTER:** If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA  
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April 5, 1961

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

Name \_\_\_\_\_

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

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

PETERSEN, ANDREW K. 6-4  
TYLER, MINN. RT. 2

## Acknowledgment of Receipts

### by the Synod Treasurer

For the Month of March, 1961

#### For the Synod Budget:

Unassigned Receipts: (by Congregation)	
Brown City, Mich. ....	\$ 64.00
Racine, Wis. ....	299.10
Alden, Minn. ....	425.00
Cozad, Nebr. ....	112.60
Newington, Conn. ....	165.00
Minneapolis, Minn. ....	150.00
Watsonville, Calif. ....	243.60
Clinton, Iowa ....	225.00
Brush, Colo. ....	186.50
Circle Pines, Minn. ....	91.00
Trinity, Greenville, Mich. ....	220.00
St. Peter's, Cedar Falls, Iowa ....	67.20
Marquette, Nebr. ....	500.00
Seattle, Wash. ....	768.50
Manistee, Mich. ....	76.00
Minneapolis, Minn. ....	250.80
Omaha, Nebr. ....	190.00
Enumclaw, Wash. ....	300.00
Victory Trinity, Ludington, Mich. ....	105.00
Muskegon, Mich. ....	750.00
Tyler, Minn. ....	1,512.00
Askov, Minn. ....	300.00
Bridgeport, Conn. ....	100.00
Circle Pines, Minn. ....	91.00
Cozad, Nebr. ....	112.60
Trinity, Chicago, Ill. ....	300.00
St. Paul ELC, Cedar Falls, Iowa..	310.80
Viborg, S. D. ....	300.00

#### President's Travel:

Denmark Evangelical Lutheran Church, Vesper, Kansas .....	20.00
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#### Santal Mission:

Ladies' Aid, Alden, Minn. ....	43.68
Sunday School, Circle Pines, Minn. ....	16.22
Sunday School, Parlier, Calif. ....	54.52
West Denmark Sunday School, Luck, Wis., for a Santal Child..	50.00
In memory of Mrs. Lena Christensen, Ringsted, Iowa, from St. John's Memorial Fund .....	20.00
Elsie and Otto P. Nissen, Hampton, Nebr. ....	30.00
In memory of Mrs. Chr. Dixon and Mrs. L. C. Pedersen, Askov, Minn., and Mrs. Mette Bovbjerg, Tyler, Minn., by Miss Dagmar Miller .....	5.00
In memory of Dr. Henrik Graeser, by Ida S. Larsen, Woodland Hills, Calif. ....	5.00
Sunday School, Withee, Wis. ....	40.00
Sunday School, St. Paul ELC, Cedar Falls, Iowa—1960 .....	33.80
—1961 .....	32.59

#### For Publications:

Cordova, Nebr. ....	4.00
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Total Budget Receipts from congregations .....	\$8,570.51
Previously acknowledged .....	9,814.91

Total to date .....\$18,385.42

#### Other Budget Receipts:

##### Pastor's Pension Contributions:

Rev. A. E. Farstrup .....	\$ 9.50
Rev. H. O. Nielsen .....	1.25
Rev. Holger Jorgensen .....	22.50
Rev. H. O. Nielsen .....	23.75

Rev. Harry Andersen .....	29.00
Rev. Richard Sorensen .....	29.25
Rev. Ivan Westergaard .....	14.87
Rev. Joseph Sibert .....	24.00
Rev. Vagn Duus .....	17.49
Rev. Ottar Jorgensen .....	25.68
Rev. Harald Ibsen .....	24.00
Rev. J. C. Kjaer .....	27.00
Rev. A. C. Kildegaard .....	31.75
Rev. Alfred Sorensen .....	50.00
Rev. George Mellby .....	9.25
Rev. W. Clayton Nielsen .....	24.00
Rev. John Christensen .....	4.50
Rev. Gordon Miller .....	20.00
Rev. Harold Petersen, Askov, Minn. ....	20.00
Rev. Ivan Westergaard .....	5.63
Rev. Ronald Jespersen .....	29.00
Rev. Harris Jespersen .....	21.99
Rev. Harald Knudsen .....	12.45
Rev. Peter Thomsen .....	27.35
Rev. Eilert Nielsen .....	27.28
Rev. Harold Olsen .....	21.49

Total for month .....\$ 552.98

Previously acknowledged ..... 391.96

Total .....\$ 944.94

Total Budget Receipts to date ..\$19,330.36

#### Received for Items Outside of the Budget: For Lutheran World Action:

(by Congregation)

Rev. Alfred Sorensen, Des Moines, Iowa .....	\$ 4.00
Racine, Wis. ....	15.00
Cozad, Nebr. ....	12.72
Minneapolis, Minn. ....	38.00
Watsonville, Calif. ....	36.25
Clinton, Iowa .....	25.00
Brush, Colo. ....	36.90
Rev. Ronald Jespersen, Cedar Falls, Iowa .....	10.00
Circle Pines, Minn. ....	15.75
St. Peter's, Cedar Falls, Iowa ....	7.40
Manistee, Mich. ....	24.00
Minneapolis, Minn. ....	38.20
Victory Trinity, Ludington, Mich. .	18.50
Tyler, Minn. ....	245.70
Circle Pines, Minn. ....	15.75
Cozad, Nebr. ....	12.72
St. Paul ELC, Cedar Falls, Iowa..	48.10

Total for month .....\$ 603.99

Previously acknowledged ..... 1,775.11

Total to date .....\$2,379.10

#### For District IV Home Missions:

Received from District Treasurer for months of Feb. and March..\$ 550.00

#### For GVC Development Fund:

In memory of W. N. Hostrup, by Alma and Dick Jessen, Des Moines, Iowa ..... 2.00

#### For Des Moines Old People's Home:

In memory of Peter Nelson by Mrs. Hartvig Jensen ..... 5.00

#### For Church Extension Fund:

From Faith and Life Advance .... 1,700.00

Respectfully submitted,

American Evangelical Lutheran Church,

M. C. Miller, Treasurer  
79 West Road,  
Circle Pines, Minnesota