

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Vol. XX

January 5, 1954

No. 11



It Can Be A Great Year

These days the salutation with which we greet one another is "Happy New Year." Something more important is at stake in 1954, however, than mere happiness. Our times call for us to be more than happy; they call for us to be great. Moving through the gates of a new year should provide a point from which to look back on the past. Resolutions for the new year are meaningless unless closely associated with repentance for the past. The ministry of Our Lord is described in a phrase which stresses repentance; "He came to call sinners to repentance" and His first public utterance was a demand for repentance. Each fresh outburst of energy in the early church began with the same emphasis. The Twelve went out "everywhere preaching that men should repent." After Pentecost, as the crusade to Christianize the Empire began, the watchword was "Repent, and be baptized" And as they called the Gentiles, the stress is the same: "Repent ye therefore, and be converted, that your sins may be blotted out." Paul describes his missionary zeal as an effort "to show men that they should repent and turn to God." Barth shows repentance as the soul coming to an awesome halt before God, and William Law tells us, "Repentance is a kind of table-talk until we see in it so much of the deformity of our own inward nature as to be in some degree frightened and terrified by it."

Without some such insight into the experiences of 1953, 1954 cannot be a great year. The private practices of men or the public policies of nations ought to be overshadowed and influenced by a sense of Kierkegaardian shame for sin and failure.

Then the forgiveness of God and the grace of our Lord Jesus Christ will open the way the final triumph of right. Then it can be a great year.

A New Year Meditation

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world from everlasting to everlasting thou art God."

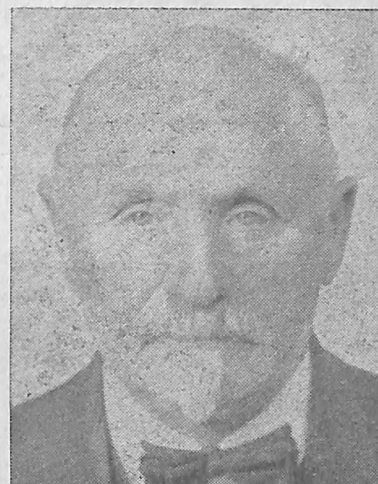
Ps. 90,1-2.

We live in a changing world, we even live in a sinful world; contrasting therewith is the eternity of God and his mercy endureth forever. "In the beginning God," throughout all ages and forever, God. "Thou art the same and thy years have no end." Ps. 102, 28.

In a beautiful little poem called "An Alpine Song," Grace Noll Crowell tells us something of what goes on when the sun is setting its evening fires, and the peaks are gold with flame, and the shepherds are homeward bound with their flocks.

They call to each other across the twilit valleys. They lift their voices in beautiful benediction to cheer and comfort their hearts at the close of day. "Hitherto the Lord hath helped, let us praise Him." Their echo leaps from the peaks clear as a harp's touch string until all the air is vocal with music. Then faint their voices ring, "Goodnight, Goodnight." All the crags again make answer "Goodnight" and the dusk comes down. Then there is a wish in her soul that the same sweet song could echo across today's deep twilights: "Hitherto the Lord hath helped, let us praise His name." What about the closing hours of the old year? New Year's Eve we used to be together at one of our daughters' home, and I think it is only proper and natural that we first think of the past and then look forward with expectancy and hope. It is stated that an automobile must have both a windshield and a rearview mirror, so the driver can see the road. In looking back there is something we must never forget but store up in our traveling bag, all the pleasant things of years gone by and especially God's rich blessing. "Bless the Lord, O my soul and forget not all His benefits, who forgives all your iniquity, who heals all your diseases." On the other hand there is something in the past that we should forget. The apostle Paul has it this way. "One thing I do, forgetting what lies behind and straining forward to what lies ahead." I think we should try to forget past failures, disappointment, injuries and even our sinfulness in the past. If we confess that we believe in the forgiveness of sin then we shall not brood over it again, and again. I know that we are apt to do it. If we confess, "I believe in God the Father all Mighty," then we can not the next moment be filled with worry. And that leads us to the gate and entrance of the New Year. We enter with confidence in God.

Let me illustrate this the following way. "In the high-class Christian homes in India there is a small room set apart for devotion. Every morning the young Indian girl bathes and dresses in fresh garments. Then she goes to the quiet room and offers her morning worship of prayer and thanksgiving to God. Before she leaves the room, she takes a flask of per-



Pastor Peder Rasmussen

fume and bathes her feet with it. Slipping in her sandals, she goes out to her household duties and pleasures. She carries the fragrance of her prayer hour with her, and is reminded of God throughout the day." (From the book: "The Mature Heart.") Could you think of a better way of entering the gate of the New Year? When the Israelites had come to the river Jordan in order to enter the new land they were asked to sanctify themselves.

And then there is something called the second chance. We may have such a one. What a blessing that would be.

"He came to my desk with a quivering lip."

The lesson was done—

"Dear teacher, I want a new leaf," he said, "I have spoiled this one."

In place of the leaf so stained and blotted I gave him a new one all unspotted.

And into his sad eyes smiled,

"Do better now my child."

We often think that if we could do it over, we would act in a different way and do better. I am not so sure of that, but there is something about a second chance.

Many other things could be said about New Year but I will close with this beautiful poem:

"I said to the man of the gate of the year;
What light canst thou lend to those entering here?
I never have traveled this pathway before;
Thy help and thy counsel I humbly implore
How can I discover what lieth ahead
That I may walk safely where ever I tread?
The man at the gate, turning kindly to me,
Spoke words of assurance that answered my plea.
The way that seems dark can be cheerfully trod
By putting thy trust in the guidance of God.
He goeth before thee, He knoweth the way,
Just follow His counsel from day unto day."

Christian Precision

By R. Norris Wilson

(This is the first of a series of articles to appear in LUTHERAN TIDINGS describing conditions in the areas of need overseas, toward which are focussed the humanitarian efforts of the churches working together in ministering to the suffering and distress of all peoples regardless of race, color or creed.)

The most striking feature of the ministries of Relief and Reconstruction in Europe and the Middle East, as the American visitor sees them, is their precision.

Our churches are doing precisely what is needing most to be done in order to be of the greatest help to the people in these countries. This is an exciting, not to say refreshing, discovery for an American Christian.

We have, as church people, in the last years, been addressed by the overwhelming needs of Europe and the Middle East, as well as the rest of the world, and the very vastness of the world's need has somehow given us the impression that anything that we are able to do and contribute would be a help, and so, subconsciously, we have gotten the impression in our churches that overseas we are doing just anything to be of help.

Those who have tried to interpret the needs to us, have recited an almost endless catalog of suffering, want, and trouble, and they have also recited an almost endless list of services and gifts, clothes, vitamins, drugs, and food that are needed. These recitals, I say, have given to many American Christians the impression that the needs have been so vast and urgent that necessarily the Relief and Reconstruction operations overseas would be "jerry-built" improvisations, and, while not lacking in the spirit of Christian love and good will, were in the long run possibly even wasteful.

It is a delight, therefore, to the visitor to discover the precise economy of the services which are being rendered by our denominations in so many ways in many areas overseas. This precision shows in a number of ways.

In the first place, our programs are tailored to meet the precise needs, that is to say, the needs which are really the most important needs of the people. A good example is Greece, whose recovery from the war has been more difficult than any other European country.

In the Athens area, clothing, food supplements, and drugs are still needed, but very soon after the guerrilla activity had ceased, it appeared that social work was much more necessary. The disruption of family life, the death of father or mother

leaving children without means of support, the problem of the aged, the problem of the demoralization of youth, and so on, represented a need which was much more fundamental than the need for mere relief, and so since 1950 the Congregational Christian Service Committee has been doing social work in Kaisariani, a depressed neighborhood in Athens, where, in the flood-tides of war, the erosion of personal and family life had taken a dreadful toll.

This area was a concentration point for the Communist guerrillas in the period immediately after the German occupation. In the first free election following the war, voters in Kaisariani cast an overwhelming Communist vote. In the next election there were hardly any Communist votes at all, and Greek officials tell you that the change was due to the work of Dr. and Mrs. Frank Watson who had patiently, through that period, been trying to meet the needs of the men and women, boys and girls, in their neighborhood.

They were precisely meeting what is precisely the deepest need in the area, and incidentally providing a unique example of first rate social work in Greece where this type of service is practically unknown.

On the other hand, in northern Greece where village life was so completely disrupted by the various occupations, Italian, German, and British, and also by guerrilla warfare, there was need for material relief. Beyond and deeper than this, and more precisely, there was a need for the restoration of village and community life and for the training of the villagers in new and more rewarding methods of farming, husbandry, and domestic science.

The so-called "Greek Village Project," initiated by the Brethren Service Committee, in which a number of our denominations are cooperating, and which has sent workers to live in the villages to meet this need, is again a notably precise form of Christian service.

Secondly, the ministries of Relief and Reconstruction might be called precise in regard to the churches' choice of the persons to whom these ministries are entrusted.

I think, for example, of the work the Lutheran World Federation in Damascus is doing under the direction of Christian Christianson. As he tells you about the clinics, the food distribution centers, the vocational guidance, and the other ministries which he and his staff are performing, you get the impression that precisely Christian Christianson, and nobody else, could have given the quality of leadership which is there. He has a staff of 27. All



Bernard A. Confer, administrative secretary of Lutheran World Relief (holding hat) sees clothing distributed to an Arab refugee in Jordan. LWR was first on the scene with help during recent border raids in troubled Near East.

except himself and six Syrian doctors are Palestinian refugees.

Christianson is a Dane and his leadership, because of this, is much more acceptable to the Syrian government than if he were an American. Syria, in the present nationalistic phase of her life, does not easily accept the presence of foreigners, especially from the big nations—America, Britain, or France.

Apart from this interesting fact, Christianson's administrative ability, his love for the people, and the devotion with which he is regarded by the refugees, as well as by the members of his staff, confirm the visitor's impression that he is precisely the man who should be leading this crucially important service among this large concentration of refugees.

In the Middle East, the observer discovers still another sense in which it is correct to use the word "precise" in describing the churches' ministries to the refugees.

There are in excess of 850,000 Palestinian refugees in the Middle East today. They represent not only a huge and stubborn obstacle to the peace of the world, but also an immensely compelling task for the churches. As one sees the work which is being done in Damascus, or Jerusalem, or Beirut, one wonders at the smallness of these ministries in proportion to the overwhelming size of the refugee problem as a whole.

Viewed one at a time, our services seem almost futile, and yet the persistent traveller gains at last a very different and more encouraging impression. There are many churches at work in this area—Lutherans, Presbyterians, Anglicans, Quakers, Baptists, Congregationalists, and so on, each doing precisely what they can do best in this area, and in a wonderful way all of these ministries fit together to form a pattern of service of very impressive size.

Moreover, the influence of these combined ministries is far greater than their size would warrant. The praise and gratitude and affection on the faces and in the words of the refugees, most of whom are Moslems, for the work of the Christian churches, both pleases and humbles the traveller.

When, therefore, during our observances of One Great Hour of Sharing, and at other times, appeals are made in behalf of our ministries of Relief and Reconstruction throughout the world, it will be good to remember the precision of these services which our churches have so generously undertaken in the face of the world's great and continuing need. It is, I think, a confirmation to us that these services are truly of Christ, that we have been able to raise up such able and consecrated leaders whose work, with such blessed precision, is meeting the needs of the world's troubled peoples so gracefully.

(The second article of this series—concerning the resettlement of refugees—will be written by Dr. Paul C. Empie, D. D., Director of the National Lutheran Council and Chairman of the Lutheran World Federation Commission on World Service. It will appear in the January 20, 1954 edition.)

Lutheran Tidings - PUBLISHED BY THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.
POSTMASTER: Send Forms 3579 to ASKOV, MINN.
Editor: Rev. Verner Hansen, 1336 Morton Ave., Des Moines 16, Iowa
Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

And He Shall Gently Lead Us

(Confessional Talk)

Dearest Savior, who dost bend down in divine compassion and love to me as I prepare to receive, with the bread and the cup of the Sacrament, Thy holy body and blood, grant me a faith which will not doubt the truth of Thy words: "This is My body given for you," "This is My blood shed for you." Shut out all worldly thoughts as I meditate upon Thy mercy, Thy suffering and dying in my stead.

Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come. Amen.

Ever since that first Holy Thursday evening when Jesus gathered the twelve with Him in the Upper Room, Christians, have met at the Lord's table.

Why? Most of you know, and if you don't you should know the answer given in Luther's Catechism, and it would be vanity and folly on my part to believe I could add anything of significance to what has already been said and written. However, I am also aware that each generation looks for something that it especially needs when men seek the Lord's Table.

Upon reading the introduction to Communion I notice words and phrases like these—**unite, gather, present among us, together with all Thy believers,** etc. And who are to be gathered and united at the Lord's table? It is we. It is people. You don't go to Communion by mail or proxy. It is you, my friend.

When once you have heard the invitation, then what? Do you ever experience the feeling of life falling apart, scattered and confused? Who among us could not say with Ann in the film, **Answer for Ann**—"I am all mixed up." If you, my friend, have insulated yourself so well against the errors and pains of suffering humanity, I can only say you live an isolated and sheltered life which adds up to an empty life. It is the congregation of the erring, the confused, the weary that seek the Lord's table and are given something. Here our scattered lives are gathered by One who can unite the broken; here forgiving words lift a load from weak shoulders to the only One who can rightly carry the heavy burdens of the day; here we are made strong because we are united with Him through faith, hope, and love. Amen.

Holger O. Nielsen.

War is more terrible than a man's mind can comprehend. It is the corpse of a friend; one moment ago a living human being with thoughts, hopes and a future — just exactly like yourself — now, nothing. It is cities — labor of generations lost — now dusty piles of broken stones and splintered wood — dead. It is the total pain of a hundred million parted loved ones — some for always. And when it is in your mind so strongly that you can never forget, then seek how you can best keep peace.

Corporal Walter J. Slatoff, Korea.

The Return To Origins

By Dr. Ernest D. Nielsen

I

At the turn of the century, the slogan: "The evangelization of the world in our generation" encircled Christendom. It echoed in every Christian nation. Everywhere young men and women volunteered for Christian service abroad. We may rightly charge them with failure to view the world realistically, but we cannot deny that they were motivated by a high sense of duty and hope. It is D. Elton Trueblood who points out that the great modern concept of technical assistance (which he calls "one of the great ideas of our time") is really an extension of the missionary movement. In the very same connection, Trueblood says, "Most of us have so taken foreign missions for granted that we have failed to recognize the wonder of the movement."

However, it is one of the theses of this series of articles, that the task of evangelizing the world involves something much vaster than the geographical expansion of Christendom. The missionary enterprise of the Church is an ever unfinished task. It confronts us abroad and at home. As the late Robert E. Speer said, "The missionary enterprise is not a quest for something that Christianity does not possess. It is an effort to share with the world the things that Christianity does contain, . . . that are there not needing to be supplemented, or corrected, or enriched. . . . They are all there, in our Lord Jesus Christ, . . . and this salvation . . . it is our clear duty to carry to all the world now."

Yes, the Church's very nature is inextricably bound to something given—the Word, the faith, the sacraments, grace, mercy, life, and truth. Speaking in pedagogical language, we are learners, growers, and practicers. It is part of our task to articulate the message and the mission of the Church in such a way that people may grasp that that which they meet in Christianity is a living reality. It is here, as practicers, that we often fall short. It is here that we may speak of failure, but the failure is ours and not the Church's. Certainly, the failure of efforts is not always due to unwillingness. On the contrary, it is often traceable to failure to recognize the "teachable moment." Some degree of personal experience is necessary in order to achieve understanding. There are things in life which require living before they can be grasped.

It is my deep conviction that man comes closer to the fountain of the Christian life in the Christian congregations than anywhere else. Hence, I am persuaded that any "churchly revival" that shall awaken the spiritual life of men must issue forth from congregational centers. The Lutheran pastor does not only preach but teach religion. As a teacher of religion, he does teach children and adolescents, but what about adults? Yet, the truth is that many of

the problems which face us in congregational life may be partly overcome, if not solved, through a more serious concern for the education of adults. Any program of evangelism that aims at winning the unchurched and the lapsed must rest on men and women who are willing to accept their pastor as both preacher and teacher of religion. We shall not win people in any great number without a willingness to learn, to sacrifice a few hours each week or month, to study, think, decide, and pray about the tasks that confront us. The day is past when mere announcements suffice. We shall have to persuade men to come. Jesus knew something about the problem of reaching men. There is much to be learned by turning to the method that Jesus employed in the winning of men. If nothing else, it reveals that saneness of Jesus' whole approach as compared with the methods of the modern zealots who in their very ardor make a caricature of evangelism.

In the next article, we shall conclude the present discussion of "Return to Origins" by turning to the Gospels for one or two illustrations of how Jesus succeeded in enlisting men for His movement and evoking their deep loyalty.

The Ribers

Tentative* itinerary of Harold and Mary Riber in Districts VIII and IX (West Coast).

Wilbur, Wash.	Jan. 17
Enumclaw, Wash.	Jan. 20 or 21
Seattle and Tacoma, Wash.	Jan. 24
Junction City, Ore.	Jan. 31
Fresno, Calif.	Feb. 2
Parlier, Calif.	Feb. 3
Solvang, Calif.	Feb. 4 or 5
Los Angeles, Calif.	Feb. 7
Pasadena, Calif., one evening in week of	Feb. 7-13
Salinas, Watsonville	Feb. 21
Oakland, Calif., one evening in week of	Feb. 22-28

*These dates are **not** definite. Please watch for announcements of meetings in your congregation.

Open Discussion Of Seminary

Attention is called again (see Dec. 5 issue) to the open meeting to be held at Grand View College January 19, 1954, by the Board of Directors of Grand View College and Grand View Seminary. This meeting is designed to give opportunity of expression to all those interested in the future of the Seminary. Lengthy reports have been published, and interested persons are now invited to share their opinions with the Board at this open meeting. Any member of the Synod may appear at the meeting (9 a. m.) and be heard. It is not required, but it is suggested that persons so desiring should write a note to Dr. Erling Jensen, 1209 Marston Avenue, Ames, Iowa, stating his wish to be heard.

Since it is an open meeting, persons are invited to attend even though they may not wish to speak.

God's Word Is Free

By Aage Moller.

My heart was gladdened several times in Denmark when people voluntarily asked for the singing of a certain song—"Guds Ord blev aldrig bundet" (God's Word was never bound). It is given in the excellent hymnbook used in the free churches and in the folk school song book. The author, Grundtvig, starts out by saying that darkness triumphed at Calvary in its supreme victory, and Judas, the henchman of a false church, aided the enemy in condemning Christ, the light to an oblivious death, yet the Word was free. The Word was free when death penetrated the root of his heart, his trust in God, and his blood stained the cross. As sweetly and forcefully as ever the words sounded from his mouth, over his blue lips came words promising the fellow sufferer a place in paradise, in spite of utter depravity.

Now he asks the so-called powers everywhere how they can assume that they can bind the word which conquered death and arose on Easter Morn, intact of the Roman spear. You cannot bind the King's word. Your ropes of tough fibre will break like they did on Samson.

He tells the Christians that they shall not fear the woven lariats made for the purpose of putting thought, faith and word in a cell. God will protect the freedom, which he has entrusted to man. What he has said to give a humanity of despair hope will never be void of force and expression.

We can join Paul as he stood before Satan's throne in Rome declaring joyfully that God's Word was never shackled and the bonds made for that purpose can serve only as directives as to which course we shall take.

The people's choice of this song was, so I felt, an expression of prayer, of thanks for what has happened in history, of a belief that the militant might principle, legal or illegal, cannot bind the Word. As I listened to the undertones and read between the lines I realized that the people were in touch with the indomitable force of a universal spirit which works in freedom and which transforms human frailty into the substance of the Word.

The church of Denmark is an enigma to many visitors. It is financially maintained by the state and yet it is free of state control. The state cannot use the church in the promotion of centralized power. People who endeavor to form ecclesiastical power by means of scriptural interpretations cannot control the church, nor can the ones who try to alter the church into moralism or intellectualism. Strong efforts have been made to do away with the folk church and put synods, each one flaunting its own brand of scripture theology, in its stead. They failed. So many want the church to be a plant of bustling activity handing out credits to the workers, and others want it to be a source of magical sensation. God is upholding it.

There were people who ardently hoped for ecumenical unity with the German Church but they were impelled to see that the freedom within the Danish

Church cannot marry the compulsion within the German. They cannot ignore what Grundtvig saw and said in regard to God's word. They can be either watchmen or betrayers. The hidden sacredness of the church is universal and must be given to the world but it cannot happen through a betrayal—for the sake of security. These same people know that they must be very vigilant in regard to what comes from the west. They cannot submit to this or that churchly organization, proclaiming the gospel according to its specific brand of scripture interpretation.

Can anything good come from Lilleput Denmark? Could anything good come to Rome from the cantankerous Israelites? God's ways are not ours. He will keep and perpetrate his regenerative Word which has no less objective than that of baptizing humanity into a realm of ultimate goodness.

District VII Convention

Kronborg, Nebraska

Ninety delegates and ten pastors met at Kronborg, with the president of the district, Pastor Harris Jespersen, presiding. The treasurer's report showed income of \$979.87 and expenditures of \$658.25 with a cash balance of \$321.62 as the meeting opened. After a discussion of the president's report, delegates from some of the congregations told of the work in their locations. (No details appeared in the minutes). Pastor Charles Terrell, reported on the Reading Circle, recommended that a new Circle be started, since the two-year period for the present one had expired. He also reported on Young People's work, with the comment that the work had not been as successful as in the past, and said that the leadership work-shop scheduled at camp time had been canceled because of a lack of registrations. The Convention voted to have the Y. P. convention in Nysted in November. Pastor Jespersen reported that the Junior Camp was a success, with forty-three campers. It was decided to continue the camping program, with Pastors Knudsen and Jespersen to plan for the coming year. The District's share of the Synod Budget (\$6,770) was allocated by representatives of the congregations, and the Convention decided to increase the confirmed-members-quota to the Lutheran Student Foundation at the University of Nebraska in Lincoln from five to seven cents. Articles of Incorporation for District Seven were adopted and a revised and amended constitution of the District was adopted. Nebraska Lutheran Social Service was voted a gift of fifty dollars, and two Seminary Students from the district were voted gifts of one hundred dollars each. It was further decided that "in case the Nysted Folk School property should at some future time become of no use or value to the District . . . We deem it reasonable that the Nysted Congregation be given first chance to acquire the property either as a gift or by purchase." Pastor Harris Jespersen was elected president of the district for a two-year term.

(The above report was editorially condensed from the minutes. A report on lectures and sermons appeared in Nov. 5 LUTHERAN TIDINGS.)

Epiphany

Epiphany falls on the sixth of January. In the English tradition it is also called "Twelfth Night" which indicates that it is the end of the Christmas season. In the Danish tradition it is called the "Day of the Three Holy Kings" which indicates that it celebrates the story of the visit of the magi as told in the second chapter of Matthew. For most people Epiphany is only known by the fact that the church year has allowed for six "Sundays after Epiphany." There is thus an "Epiphany season," but its significance has largely been lost. This is regrettable, for the season, the very name, and the underlying significance is much deserving of attention.

The name itself is strange to modern church people. It is a Greek name which means "appearance" or "manifestation." Its first part is the preposition "epi" which has many uses, mostly in regard to time and place, and means "at" or "upon," and its second part is the verb "phaino" which means "appear" or "shine." (The combination is not used very extensively in the New Testament, mostly in I and II Timothy and Titus, but the word "phaino" is used in many places to mean "appearance" or "revelation.") The use of the word as a name for a season of the church year is therefore an emphasis upon the manifestation of Jesus. His glory was made manifest to men, in the adoration of the magi, in the appearance in the temple, at the wedding of Cana, in the healing of the leper, etc., as it is indicated in the selections of the texts for the Epiphany season.

The glory of God was made manifest in Jesus, even as the doxology was sung by the angels on the fields of Bethlehem. It would therefore be natural to assume that the emphasis of Epiphany is upon the divinity of our Savior. The adoration of the magi, the visit of Jesus to the temple, the miracle of Cana, etc., all these features contain a strong element of divine power or wisdom, and it would seem that we could characterize Epiphany simply by saying that it calls attention to God's divine glory manifested among men.

If we dismissed Epiphany with this simple analysis, we would miss the main significance of it, however. It is not only a celebration of the divinity of Jesus, and such a celebration would be an anticlimatic repetition of the Christmas message. (Perhaps that is the reason Epiphany fades out for us.) No. Epiphany is a celebration of the glory of God made manifest **among men**. Without sacrificing the emphasis upon divinity it is therefore an emphasis upon the humanity of Jesus. He was not only the Son of God; he was also Jesus of Nazareth.

This is an emphasis which we need to point out today. A short generation ago we were battling for the faith in the divine nature of Jesus, and I am happy to believe that that battle has for the most part been won. This victory is exemplified in the fact that both the World Council and the National Council of Churches require a confession of the divinity of Jesus as a condition for membership. But

we are now trending in the other direction. Statically orthodox churches and revivalistic sects are preaching the divinity of Jesus without sufficient consideration of his human nature. That is one reason for the frenzy of our religious situation. A strong emphasis upon the divine power of Christ without the required balance of emphasis upon his human nature makes for a "miracle" religion emancipated from the everyday life of people. Just as the one-sided emphasis upon the humanity of Jesus led to a rationalistic "social gospel" a generation ago, so does the one-sided emphasis upon the divinity of Jesus lead to a fanatical or hierarchical exclusiveness today. Epiphany should bring us back to our senses. It emphasizes the glory of God made manifest **among men**. Jesus is the Word of God which became flesh and dwelt among us.

In this connection it is interesting to remember that the very first theological battle in the history of the church was a battle against an overemphasis upon the divinity of Jesus which neglected his humanity. The first heresy in the church was "docetism" and it was an overemphasis upon the divine Savior which almost completely neglected his humanity. Jesus was not a man among men; he was only apparently man, he was an appearance which only **seemed** to have flesh and blood. It is a tribute to the soundness of the church that it unequivocally rejected this emphasis as heresy, and we can learn a lesson from it today.

The battle against docetism is quite evident in the younger documents of the New Testament, and it is both interesting and important that we have these later testimonies. Take for instance, the so-called Pastoral Epistles. Many people consider it a tragic loss that modern scholarship maintains that they were not written by Paul (although in his name) but by Christian witnesses of the latter part of the century. For me it is an enriching of our historical testimony to have these documents (plus the Catholic Epistles, Hebrews, and Ephesians) from the second (or third) generation of Christians with all their problems and answers. Many significant insights are thus given to us.

Among these important insights is the emphasis upon Epiphany which we find as mentioned above, in the Pastoral Epistles, i. e. in I and II Timothy and Titus, and which is aimed against docetism. Take for inst. II Timothy 4:1: "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing ("Epiphany") and his kingdom . . ." (It must be noted, however, that the author of the Pastoral Epistles also uses the word "epiphany" to indicate the coming appearance of the Lord.) Especially, however, do we find the word used in I Timothy 3:16 (although we here have only the word "phaino" and not "epiphaino") in one of the most powerful and significant confessions of faith from the church of the New Testament. It is given in

(Continued on Page 15)

Paging Youth

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

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

Filmstrips Available

The AELFYF convention at Tyler authorized the purchase of seven new sound filmstrips. This purchase has now been made and these seven filmstrips, in addition to the four previously purchased, are now available to all societies desiring to use them.

The sound for each strip (except "Rumor Clinic" which has no sound) is on 78 r.p.m. records. Any society that can beg, borrow, (no we won't say steal) or somehow get a projector and a record player would do well to make use of these fine filmstrips. The only cost to the local society is the payment of the return postage for the filmstrips and the records.

Requests for the use of the strips should be made as far in advance as possible. Send your requests to:

Miss June Westergaard,
2921 N. 56 Street
Omaha 4, Nebraska.

It might be well, in sending your requests, to send June an alternate date so that if the strip you want is in use on the date you would like to have it she can send it to you on the alternate date.

The filmstrips now available are the following: (asterisk (*) indicates the strip is one of the seven new ones).

The Accused—Christian Youth are accused of failing to live their Christian faith. Youth defends itself by telling what Christian youth can do and is doing.

And With This Ring—This concerns the problems of Protestant-Catholic marriages. This film can provide the basis for a very good discussion of mixed marriages. (Ed. note: Ladies' Aids and other adult groups will also be greatly interested in this filmstrip.)

A Christian and His Vocation—

Rumor Clinic—Shows, in a most interesting way, how rumors spread. You'll have fun with this one—and learn something besides.

* **We Have This Fellowship**—A strip that points up the importance of the youth fellowship in effecting changed lives.

* **The Faith of a Guy**—This is the story of how one boy learned about faith from another.

* **Gallery of Witnesses**—Pictures several young people in differing situations, confronted by various choices, and living their lives according to various standards.

* **I Found a New World**—The story of Ed. Farlow, storywriter for a well-known magazine. He is given the job of traveling through most of the countries

of the world, and while traveling through "out-of-the-way" mission compounds, he discovers a new world.

* **The Measure of a Man**—The story of Jerry, a high school letter-man. He attends the clinic of the Doctors Far-Sight, In-Sight and True-Sight, who have machines for measuring the actual size of an individual. He discovers his true stature and works to build himself to the size of a real Christian citizen.

* **How Wide is Our Circle**—The story of young people in a rural church who had good times together but who felt dissatisfied, as if there were something still lacking.

* **Big Enough to Tackle**—This tells the story of how the young people and their adult advisors in one community came to see more completely the needs of youth and of the church youth program in their town.

A Word About YULE

Dear Friends of AELFYF:

It is too early to report the final results of the 1953 sale of YULE, but I can say that it is the biggest year yet. We were not fully prepared to meet such a large demand. In the next issue I hope to have a complete report for you.

Meanwhile, this is to remind you to send your YULE money to me before February first, if you wish to keep the discount which you have earned.

Best wishes for a Happy and Good New Year for AELFYF.

Gerda Duus, Business Manager.

Quotes From New Books

"Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature."

Gaston Foote in
LIVING IN FOUR DIMENSIONS
(Fleming H. Revell Company)

"Take up your cross, then, both daily and believably. And all the time be sure to exercise your imagination on your cross. For one thing, imagine yourself in your offensive neighbor's place. Put yourself inside the mind and inside the heart and inside the history and inside all the circumstances of the man who is such a cross to you. For, depend on it, we are all as great crosses to other people as they are to us. He is a hopeless fool who goes on all his life thinking and saying and praying that he is the only injured man and the only insulted man and the only despised man and the only cross-bearing man in all the community."

THE TREASURY OF ALEXANDER WHYTE
(Fleming H. Revell Company).

Our Women's Work

Editor

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

A Suggestion

In Askov we do not have a special W. M. S. group and the W. M. work is carried on by our Ladies' Aid.

At a recent meeting, after we had completed our yearly collection for W. M., a discussion came up whether the gift should be earmarked for Home Mission or "for the General Fund."

This led to further discussion of the W. M. work.

As comparatively few of our women have the opportunity to attend our synod convention and there help decide about the W. M. work for the coming year, and as we all know that the time for discussion is always so very limited, the possibility was suggested of having a tentative budget or plan prepared by the board and sent to the various groups and Aids before the convention.

This would enable the delegates to know what projects their group would be interested in supporting. It could also create more interest in the work.

We would like to know the opinion of other groups concerning this suggestion.

Danish Ladies' Aid of Askov.

The Mission Of American Church Women Today

Women's mission work has often been ridiculed in literature and elsewhere. The picture is familiar: Club women sewing little garments for naked African children, and refusing on the way home to sit beside a colored man in the streetcar. These same women listening dewy-eyed to a lecturer tell of the starving multitudes of India, and then contributing a dollar at the "silver tea"—and eating a great many unnecessary calories as a reward for their generosity. The obvious hypocrisy of so much mission spirit has revolted many serious-minded women and kept them from joining in the work.

Yet, I believe that we, as American church women, have a tremendous mission to perform. But perhaps we need to re-think the whole idea of missions. It is no longer enough to contribute a few dollars to heathen lands, or sew a few garments for poor natives. Indeed, the door to that type of mission work may soon be closed we were told recently. Nor is it enough to contribute a robe to a new pastor, or drapes to a college dormitory. These things must be done, but our mission extends far beyond this. Perhaps we need to explore the whole nature of it.

Our first mission will, of course, be in our homes. And let no one minimize the importance of this. It is all too common to say that someone is "only a housewife." To set the "climate" of a home, to influence a child in those first, important years takes skill and devotion. Many great men attribute their success to the early influence of their mothers. In

a Norwegian song we sing that a single home often saves a land by sending out a son to defend it.

As church women, our next duty must obviously be to our church. All our work will be for God and His Kingdom, and in the church we will derive the necessary strength and inspiration to carry on. In the organizations and activities of our churches we will find many things that need us. We may teach Sunday School, sing in the choir, belong to the various groups, contribute our work and money.

These things are obvious. But our mission as church women extends beyond this to our communities, too, for our homes and churches cannot thrive in sick communities. We must be interested in the schools, necessarily, in good recreation facilities for our young people, in progressive civic enterprises, good local governments and everything that will make our communities good places in which to live.

Our mission extends even beyond this, to our nation. Long ago we were given the privilege of voting, and there are women, even in civilized countries, who are still struggling for this right today. Yet many of us do not bother to vote, and most of us do not take the trouble to keep informed about the issues, but vote only as our fathers or husbands do—or for the most attractive candidate! What mother hasn't looked at her little son and shuddered at the prospect of a future, terrible war in which he might be engaged? Yet, how many know what the United States' proposal is on disarmament in the United Nations?

And since the world is growing ever smaller, our mission as American church women extends even to the whole of it. It is said so often these days that what happens in a remote corner of the world today will be felt by us tomorrow. A border conflict between Israel and Arabia, a prime minister deposed in Iran, may be the event that in its outcome sends our sons into battle. More than that, we have a moral responsibility toward all the poor people of the world. We can no longer feast while two-thirds of the world are hungry. We can no longer preach the brotherhood of man and see it denied to Africans. The peoples of the underdeveloped countries, to whom we have sent our missionaries for generations, are asking now if we mean what we preach; that all men are equal before God. The awakening masses of India, China, Africa look to America to lead the way, for they have heard of our revolution, our Jefferson, the preamble to our Constitution—that "all men are created equal," and have "certain inalienable rights."

We have a double duty then, as Americans and as church women, to be concerned about these things. We must realize our great mission in the world. We must be awake, informed, and concerned.

To further this end I proposed at our church convention that we conduct a Women's Mission Retreat at Danebod. I promised that I would work very hard

(Continued on Page 15)

A Call to Christian Stewardship

Grand View College And Home Missions

For the Stewardship Committee to suggest that it might be worthwhile for all of the members of our congregations to try to relate the work of the College to Home Missions, is quite a challenging thought. Such a suggestion or proposal brings into focus the importance of maintaining a close connection between Grand View College and all of the congregations of the American Evangelical Lutheran Church. Indeed, the churches have a greater stake in Grand View College for the accomplishment of an effective ministry of their respective missions than commonly is recognized. As has been stated so well: "The missionary vocation includes a manifold number of essential services by means of which Christ works through His Church and the Church works out its obligation to its Head." Among these many services, carried on through our various agencies and institutions, Grand View College is identified with the life of the congregations in a most unique manner. It is the center of learning, life and fellowship on a Christian college campus for the youth of our churches.

Each congregation has a strategic opportunity to strengthen its own congregational program by encouraging and **helping** young people to attend Grand View College. Missions to America, whether we think in terms of new Home Missions or the ministry of old and established congregations, need young people that are trained for Christian responsibility and service to the Church. This is not the sole purpose of the Christian college, but it is one function which we gladly would extend. Nothing would give us greater joy than to be able to send back into the congregations a greater number of students whose lives have been enriched and directed toward voluntary participation in the life of their respective home congregations. Perhaps the tide is turning. Many thoughtful adults and parents are giving serious consideration to the need of Christian Higher Education and the need for the small college where the contacts between teachers and students are very close, and where advance in faith, learning and living go hand in hand. Educational leaders are frank to admit that: "In the twentieth century college with a much larger enrollment, the ideal of the collegiate way of living tended to break down, as it does in any college with more than three or four hundred students."

As you try to relate Home Missions and Grand View College to each other, ask yourself these questions: How essential is the College to the welfare of the American Evangelical Lutheran Church? Does the College do its job well? What loss to the people, the youth of the congregations, the Church-at-large would there be if the College did not exist?

We, as members, parents, and congregations, shall be fulfilling an important part of our stewardship re-

sponsibility as we encourage our young people to attend Grand View College. We shall be helping to increase the supply of the potential leaders of tomorrow.

E. D. N.

District IX Convention

Enumclaw, Washington

It was a good meeting altogether, with about 100 people sharing in a Christian fellowship during Sunday. The meeting did not evolve around any specific theme; but somehow it all pointed in the same direction—the need for lay participation in the work of the church, specifically, lay evangelism.

Pastor John Pedersen during morning devotions spoke on the scripture: "Lo, I am with you always, even unto the end of the world"—applying it to going forward in the Christian Church "not by promotion, but by the Spirit, and determination."

Saturday afternoon, Dr. Alfred Jensen spoke to us over the words: "We are God's house of living stones," saying that those he spoke to here were the American Evangelical Lutheran Church, that **we** were the Synod. "Does it mean anything to you?" he asked. "You are part of all its activities; behind it is the living Christian Church."

In the evening the Women's Mission Society had the church for a meeting, enriched by a film brought by Dr. Jensen, "Healing in the Holy Land." As this good meeting has already been covered in Lutheran Tidings by the District representative, Mrs. Fred Madsen, I will give no more details here.

The message at the Sunday services, given by the Rev. Harold Olsen on the text of the day, had as its theme: "Christian Schizophrenia." Christianity is sick! It cannot decide whether it wants to work for the Lord God or for mammon; one of the remedies would be more consecrated Christian workers in congregations and community, he said.

Sunday afternoon we heard a talk by Pastor Holger Andersen about "Lay Evangelism." He pointed out that the first followers of Christ, the Apostles, were laymen, spreading the word of God by faith, but faith, he said, can never be imparted to others by a new technique. Evangelism is not a membership drive; but it is still-born without individual and united prayer. Dr. Jensen presented a second Lutheran World Action movie: "Fruit of the Living Word." It was deeply moving and should be a good help in any place to reach the quota allotted in the Church's work of mercy.

Later in the afternoon we had a very fruitful "Laymen's Discussion Hour." It was led by Mr. Harold Herman, Council of Churches and Christian Education, Seattle. Grievances of all sorts from both sides (congregation and pastor) were aired and much good came of this frank discussion.

In the evening Dr. Jens C. Kjaer spoke from the third chapter of John on "Jesus and Nicodemus." Dr. Kjaer developed that "to hear God requires a personality that shrinks back from evil. We must humbly accept the shame of the past, and so be reborn. God can change a life. And He does—you are reborn. The

Fiftieth Annual Meeting

Eben-Ezer, Brush, Colorado

The Board of Trustees met at Eben-Ezer October 9th to 11th, 1953. All members except one were present, including two new members, the Rev. Emery Petersen, Aurora, Colorado, and Mr. Walter Hartvig, Brush, Colorado.

The visiting pastors shared the pulpit at morning and evening devotions at All Saints' Church. Pastor Thorvald Hansen gave the confessional sermon Saturday night and Pastor Holger Jorgensen preached the sermon at the Communion Service the following morning. The closing meeting on Sunday afternoon was addressed by Dr. Alfred Jensen.

During the business sessions Friday and Saturday several important decisions were taken on problems that had first been dealt with by three committees:

need is not in more organizations but in the re-birth of the heart."

The ladies of the Enumclaw congregation did themselves proud serving as hostesses for the convention. The food was fine, ample and well-served. Two coffee breaks, one Saturday afternoon, admiring the scenic beauty of Green River Gorge, and another Sunday afternoon in the parsonage garden, did much to take the edge off the rush, and to relax the mind and body, and avoiding having excess time on our hands.

We are thankful for the good spirit that governed the whole meeting and wish the blessings of the Lord upon the work of pastors and congregations in the year to come.

Pastor Svend Holm, Convention Sec.

The following decisions were taken by the convention:

1. Allocations of the Synod Budget as follows:

Seattle	\$1080
Tacoma	225
Enumclaw	415
Junction City	550
Wilbur	200

Total\$2467

2. Congregations were urged to adopt a home mission policy in harmony with the Synod's objectives.
3. The Convention officially favored the use of the Revised Standard Version of the Bible in teaching and preaching activities.
4. Congregations involved must incur the travel expenses of the District President on special occasions.
5. The Sunday offering was placed in the District Treasury.
6. A resolution of thanks to Pastor and Mrs. C. S. Hasle for many years service prior to their retirement was passed.
7. A resolution of gratitude and sympathy was sent to the widow of Pastor Carl C. Rasmussen, former pastor of Seattle church.

Ways and Means Committee, Hospital Committee, and Committee for Home and Diaconate.

In view of the high cost of managing a general hospital at the present time and because of new hospitals being built in the district, the Hospital Committee recommended to lease the management of the hospital to the local community. This was first discussed at an informal meeting with the doctors and representatives of the community, who were unanimous in praising the fine service rendered by the hospital. The community was given three months for planning and final decision.

The Committee for Ways and Means gave recommendations for continual improvement of the Home for the Aged—which has suffered somewhat from the increased cost of the hospital. As a saving measure it was decided to convert the boilers from coal to gas, which is now available right at the entrance of the institution. Since it was felt proper to extend the above mentioned offer to the community regarding the hospital—which they have supported from time to time—it was further decided: In case the town accept the management of the hospital, we recommend that a 1954 Jubilee Drive commemorating the 50th anniversary of Eben-Ezer be inaugurated among the Lutherans in the State of Colorado for the purpose of erecting the Madsen Memorial Building to care for the aged chronically ill of our state. (Plans for the building were prepared and foundation laid some years ago.)

Another resolution concerned the Jubilee celebrations, for which the second Sunday of October, 1954, was set aside. It was resolved that an appeal be made to all congregations in both synods for a special 50th anniversary Eben-Ezer offering on the 13th Sunday after Trinity in 1954 and that this offering go to the Madsen Memorial Building; that envelopes with information be prepared and distributed to all congregations. Other resolutions were passed regarding social security for workers not otherwise provided for; and that Eben-Ezer-in-the-Pines, Evergreen, be made available for any home mission of National Christian Council groups, if it does not interfere with the usual summer program.

The Committee for Home and Diaconate recommended cooperation with the Lutheran Service Society regarding admission of guests and introduction of Occupational Therapy for aged and chronic ill. It was decided to continue cooperation with the deaconess institutions of other Lutheran Synods, especially in training programs. Appreciation was expressed for the successful arrangement for the Lutheran Deaconess Conference to which the Eben-Ezer Missionary Society contributed substantially.

The officers of the board for the coming year were elected as follows: Dr. H. C. Jersild, President; Pastor Holger Strandskov, Vice President; Sister Sigrid was re-elected Directing Sister with Sister Catherine to act for her during her absence.

The executive committee members were re-elected. Dr. Alfred Jensen, the out-going President, was given a hearty vote of thanks for his service.

V. E. Bagger.

C. P. Højbjerg, A Great Teacher

When the soul of man was stirred
By a breath divine, the word
Was in heart of man created:
This on earth inaugurated
Human life and history.

It was about December 1, 1908, that my father enrolled me at the Nysted, Nebraska, Folk School of which C. P. Højbjerg was the leader. When the school opened there were 50-60 young men present. I count these three months about the richest of my life. There were several reasons for this. Among them were the comradeship, a devoted faculty, and most of all the inspiring leadership of Rev. and Mrs. Højbjerg.

I was nineteen years of age, and my formal education did not extend beyond the eighth grade. I know there was not a high school graduate in the group. We were unsophisticated and untroubled. But of the young men who attended that term of school, I am certain that none will ever forget C. P. Højbjerg.

His daily lecture was the high tide of the day. I still have a vivid mental picture of him as he stood there before us. It did not make much difference what the subject was: we listened. He spoke about A. Lincoln, Florence Nightingale, Gladstone and Helen Keller. Many of the ideas we did not comprehend, but we saw before us a personality that was living and warm.

To this day, forty-five years later, I can still see him when he sang the great songs of Bjørnson and Grundtvig. I can hear his voice as he read "En Glad Gut." I can see his face as he led us in morning and evening devotions.

There was much about him that we young fellows did not understand, but he understood us. We were often noisy as all healthy young people are noisy, but he did not seem to mind. One evening a bunch of fellows got into a fracas in one of the student rooms. It sounded as if the walls of Jericho came tumbling down. I went to my window to look in the general direction of the noise. There, outside in the cold, stood Højbjerg, looking and wondering what was happening. He stood there till the youthful energy was spent, and then went back to his dear books.

From coast to coast in our congregations I have met men and women who have been his students. Hundreds of them will bless his name as long as they live. **I doubt very much that any single person in our church has inspired so many young people as did Carl Peter Højbjerg.**

I am told that his ashes are to be buried on the Nebraska prairies. I am happy to hear that. He was always an American, and on the prairies, I think, he spent his best years. I can hear his rich voice saying:

"When at last, O church bell, thou art tolling
O'er my grave as loved ones weep and sigh,
Say to them, their troubled hearts consoling:
He is resting with the Lord on high!"

Alfred C. Nielsen.

Carl Peter Højbjerg

It is comparatively easy to write about a man who has been the object of my observation or one who is three paces apart from me, but it is difficult to say anything about a friend with whom one has communed. This applies to Højbjerg, and I know that I cannot write his biography. I can only point out a phase of his life, which was discernible.

Højbjerg was the man of passion, the very opposite of a stoic who has acquired a poker player composure. I remember vividly how he boiled on finding out that the venomous Zion Protocols were circling in the community and how he could not speak at weddings and funerals without trying to awaken people as to Nazism—and that was years before thirty-nine. He could not be just a job holder, for he was passionately integrated in the work entrusted to him. In his teaching he was much more the prophetic believer than he was the academical scholar. Speaking for months about Lincoln he gave his students an impression of a soul to soul contact much more than he gave a blueprint of Lincoln and his times. It was with intense feeling he brought Grundtvig, Luther, Kold, etc., close to the listeners, and when he took up the border problems of past and current history, his innate sense of Justice and indignation would break through. I have several times heard him preach as one who is groping and seeking, but generally it was warmhearted testimony he gave.

Much of his energy was spent on the war path, spiritually speaking, and to him the struggle was not a sport ending up with a comradic coffee party. He was in dead earnest about it. He honed the weapons and cleaned them. It was hard for him to forgive people who in his mind did not use clean weapons.

Højbjerg was the subjective protestant. Although he was so devotedly a disciple of Grundtvig, he could never leave Kirkegaard on the book shelf. When his son died he stayed behind closed doors for a long time, for the faith of the church had to be either rejected or become substance in his soul. He was rooted in the entire concept of the historical church but subjectivism challenged him more and more. Is the faith of the church true more than to the extent it has become active reality in my life? That was the question. It can perhaps be said that when the church he served moved toward institutionalism he went in the other direction.

To him, freedom was more than a principle in organized society, enacted into law; it was a personal life, a value worth more than existence; and whenever freedom was deleted out of deference to security, he was up in arms. I remember him say when Darrow and Bryan were contestants in the Scopes trial that he was at heart on Bryan's side, but decidedly against him when he tried to curb the freedom of the teacher.

Højbjerg was the Danish Missionary in U. S. "The Light from the North" had made him responsible and he refused to see the necessity of obscuring the light.

Age Moller.

Was Grundtvig The Founder Of A Sect?

Valdemar S. Jensen



The Augsburg Publishing House in Minneapolis sends out Book News Letters telling of new books. In the October issue of 1953 is found an announcement about Hal Koch's book on Grundtvig, translated by Llewelyn Jones. The announcement is by Lawrence N. Field, who probably is a Dane or of Danish extraction, since he designates himself as being of Grundtvig's religious and language background. And he designates Grundtvig as Professor, although Grundtvig never taught except in a boys' school in his younger days. Mr. Field further designates Grundtvig as linguist, clergyman, philosopher, philologist, polemicist, reformer, public speaker, poet, historian, and **founder of a Lutheran sect**. Some of these characterizations show that Mr. Field has **some** knowledge of Grundtvig.

But was Grundtvig the founder of a Lutheran sect? The common connotation of the word "sect" is a religious organization, the members of which have separated from some other religious body. Neither Grundtvig nor his followers ever separated from the Lutheran Church, nor did they ever form any separate religious organizations.

But perhaps Mr. Field intends to say that Grundtvig in his thinking and teaching deviated from Luther's teaching. Let us take a look at what Grundtvig says about Luther, Lutheranism and the Lutheran Reformation, and see if Grundtvig can have been the founder of a Lutheran sect, or if he in his thinking and teaching departed from Luther.

In 1830, Grundtvig, being then forty-seven years old, wrote a book with the title: "Shall the Lutheran Reformation Really be Continued?"¹ And in the book, he answers this question in the affirmative. The answer to the question posed in the title does not indicate that he is going to depart from Luther; but what does he say in the book about Luther and the Lutheran Reformation? Herewith a few excerpts:

"In the Lutheran Reformation I find this fundamental principle followed, that what essentially constitutes the Christian Faith²—fellowship must under all circumstances be preserved unchanged."

"But it is just as certain that the Christian Church must beg to be rid of every so-called reformer who does not want to reform in the

fundamentally Christian Spirit of Martin Luther." (Pg. 282)

"In my eyes Luther was a matchless Church Reformer, for he found that what the Church lacked was not in any way a new Faith, or anything new of any kind whatever, but rather that it lacked **Life** and **Light** in and upon the old ancient Faith and institution. . . ." (Pg. 285)

"Whatever some people may please to designate as Reformation, the word does, nevertheless, in the Latin language from which it has been borrowed, mean a renewing, or a regeneration of the original. . . . Martin Luther and his first disciples used the word in this sense; and therefore the Lutheran Reformation can in the history of Church or State never come to mean anything else than the Lutheran attempt to restore the Christian Church in all respects to its original condition." (Pg. 296)

"Luther's Catechism is the most valid testimony to the fact that he himself adhered to the Christian Faith, and that he wanted the Church to adhere to that Faith undeviatingly." (Pg. 318)

"From this standpoint, we are to view the Lutheran Reformation in the relationship of the Church to the school. It is that the Bible was opened anew to the whole congregation for enlightenment in the unchangeable Christian Faith, and as a defense against fables, dreams and lies about the original historic Christianity." (Pg. 325)

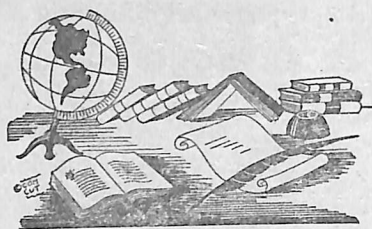
Utterances like the above showing that Grundtvig adored Luther and least of all wanted to deviate from him, can be multiplied; but let these suffice.

Or, since the above citations were written in 1830, and Grundtvig lived until 1872, did he in this later part of his life depart from Luther in his thinking or teaching?

In 1857 a meeting of representatives from the Scandinavian Churches was held in Copenhagen. When Grundtvig was asked to address the meeting he said, among other things: "First of all I must say: Would that he stood here alive before me, the old Martin Luther, that man of God as few or none (have been) from the days of the apostles till now! Would that he stood here, that truthful witness to the **Light** and the **Life in Jesus Christ**! Would that he stood here; for the remembrance of him can hardly have been of greater comfort—is hardly more precious to anyone

¹ "N. F. S. Grundtvig's Udvalgte Skrifter" ved Holger Begstrup, V, pg 278

² When Grundtvig speaks of the Christian Faith he specifically means that Faith into which all Lutherans have been, and are being, baptized; namely, the Apostolic Confession.



OPINION AND COMMENT

The growing unrest and revolt in many parts of the world can have grave consequences on the immediate effectiveness of mission work in foreign fields. Of particular interest to our Synod is the situation in India where the bulk of our missionary effort is expended. In the next issue of LUTHERAN TIDINGS we plan to carry an article by Harold Riber, who should have some enlightening information for us based on his several years work in Santalistan. Meanwhile, many of us watch almost with bated breath the developments in those areas where native control of politics has supplanted foreign, white dominance. India's Home Minister, Dr. Kailash Nath Katju, last year insisted that foreign missionaries confine their work to "uplift", and to leave evangelism to the local population. This statement seemed to endanger the future of not only our mission, but, by precedent, missions everywhere. More recently Dr. Katju has been more reassuring saying that the internal affairs of mission organizations would be left alone. While Dr. Katju's statements do not pertain to all of the area known as "India", they do constitute, probably, something of a norm. In the LUTHERAN STANDARD we read that E. Stanley Jones says the Nehru government is not anti-mission minded, but that it objects to missionaries going outside their fields to interfere in local politics, and to the practice of "bribing" low caste natives into Christianity. These seem to be sensible objections. We do not need to have fear for the long-range program of foreign mission work, in the light of centuries. The Epiphany spirit will outlive contemporary frustrations. But we can at least have insight enough to see where the frustrations are our own doing and be unbending enough to admit our faults.

Records kept by the Tuskegee Institute show the disappearance of lynching in the United States. This is an important step along the road of civilization. Fifty years ago, three or four occurred every week. Last year there was not one case of a lynching in our nation, nor was there any the year before. There were three attempts last year (only one of them in the South) but none was carried off. Until this year, the Institute has used the number of lynchings as a barometer for measuring the state of race relations. There are still serious difficulties between races here and there, and o

now a new measurement of progress will be needed. It is sad indeed that some of the worst race prejudice occurs at eleven o'clock every Sunday morning.

We found the article "Was Grundtvig the Founder of a Sect?" one of the most interesting pieces on NFSG we have read. It should be of special interest to many newcomers to our Synod, who hear the name Grundtvig frequently venerated with almost apostolic reverence, and who are perhaps confused as to the place of this important thinker in Lutheranism.

The line drawing accompanying the feature "No Greater Love" in the Christmas issue of LUTHERAN TIDINGS was used through the courtesy of "The American Weekly" magazine.

The open discussion on the future of the Seminary should attract many to Des Moines. We know of several pastors who intend to be present. It will be unfortunate, however, if only pastors attend. The School Board is very anxious to know the tenor of the Synod on this important issue so that it can make plans and recommendations which will be acceptable to the Convention in August. (By the way, we are becoming increasingly curious as to where the Convention will be held!)

The famous evangelist, Dwight L. Moody, when criticized for his rather flamboyant tendencies, had a devastating answer: At least, I like my way of doing it better than your way of not doing it.

In This Issue

Peder Rasmussen, former folk-school director and at present pastor in Dalum, Canada.

R. Norris Wilson, Associate Minister and Executive Secretary of the Missions Council of the Congregational Christian Churches.

Pastor Holger Nielsen, Vice President-Secretary of the Synod, and pastor in Cedar Falls, Iowa. (We asked Pastor Nielsen for a New Year Greeting to the Synod from the Board; he sent us instead the communion address, for which we are very grateful.)

Dr. Ernest Nielsen, (also E. D. N.) President of Grand View College.

Pastor Aage Moller, former minister in Solvang, California, now retired, who

returned recently from a visit to Europe.

Dr. Johannes Knudsen, Dean of Grand View Seminary.

Nanna Mortensen, wife of Pastor Enok Mortensen, Tyler, Minnesota.

Pastor Victor E. Bagger is a former missionary to India, and at present serves as superintendent of Eben-Ezer.

Pastor Svend Holm, Secretary of the Convention of District IX and pastor in Enumclaw, Washington.

Prof. Alfred C. Nielsen, Dean of Grand View College.

Pastor V. S. Jensen, Ordainer of the Synod, former pastor and teacher in the Seminary, and now retired.

Solvang Lutheran Home

MEMORIAL GIFTS

In memory of Miss Gudrun Jorgensen, Mr. and Mrs. Knud Andersen	3.00
In memory of H. C. Hansen, Marian Campbell, Richard Moore, and Hans Knudsen By Mr. and Mrs. Oscar Christensen	8.00
In memory of John Pohls, Mr. and Mrs. Ole Hansen	2.00
In memory of Fred Larsen, Mr. and Mrs. Ole Hansen	2.00
In memory of J. P. Jensen, H. C. Hansen, Hans Knudsen, Fred Larsen, and John Pohls By H. C. Johnson	5.00
In memory of Carl Moller, Pasadena, Calif., Mr. and Mrs. Anton Nielsen, Mr. and Mrs. N. P. Nielsen, Mr. and Mrs. Bob Andersen, Mr. and Mrs. Axel Lindvang, Mr. and Mrs. Chris Folst, Mr. and Mrs. Carl Pedersen, Mr. and Mrs. Th. Kellerup, Mr. and Mrs. Shafer, Mr. and Mrs. Bill Madsen, Mrs. Martha Simonsen, Mrs. Kirstine Lensen, Mrs. M. Lund, Mr. and Mrs. Noregaard, Rev. and Mrs. H. V. Knudsen, Mr. and Mrs. Harlan Pedersen, M. J. Kergaard	17.00
In memory of Paul Brindero, Salinas, Calif., Pors and Schultz Family	3.50
In memory of Harold Sorensen, Tyler, Minn., from Friends and Relatives, Danebod Lutheran Church	25.00
In memory of Skov Nielsen, Salinas, Calif., Pors and Schultz Family	3.50
In memory of Fred Thonesen, Parlier Calif., Mr. and Mrs. Chester Thomsen, Del Rey Mr. and Mrs. Guy Granger, Del Rey	5.00
Mr. and Mrs. Fred Holm, Selma	2.00
Mr. and Mrs. Niels Hansen, Selma	5.00
Selma	3.00

(Continued on Page 16)

Epiphany

(Continued from page 7)

a rhythmical form which underscores its creedal or even liturgical character.

He was manifested in the flesh,
vindicated in the Spirit,
seen by angels,
preached among the nations,
believed on in the world,
taken up in glory.

It is important to note that the church of the second and third generations of Christians placed Epiphany in an important place. It contained for them a sound emphasis upon the divine revelation as well as the earthly appearance and task of Jesus. Also we can appreciate this. The message of Epiphany is a fitting continuation of Christmas just as Advent is a fitting forerunner of the feast of the nativity. It carries Christmas into an organic relation to the rest of the church year. May we understand and appreciate this.

J. Knudsen.

The Mission Of American Church Women Today

(Continued from Page 9)

to make it a success (but not, as Ellen Knudsen wrote, to scrub the whole college. Danebod is always clean!) I believe that such a "retreat" would be most interesting and there are many things we could discuss and learn about this mission of ours.

I would suggest that we take five days for it and spend them singing together, worshipping together, discussing our problems, listening to talks, perhaps doing a few crafts, and so forth. I am sure that such a week could be of immense benefit and inspiration to us.

Would you come? When would be the best time for it? Early spring before housecleaning? The last of June, or first part of July before harvest? Or would you have time in the fall? Send your ideas or comments to Ida Egede, or to me.

Nanna Mortensen, Tyler, Minn.

Was Grundtvig The Founder Of A Sect?

(Continued from Page 13)

here than it is to me. I am certain that we would not quarrel when we met. Martin Luther would hardly advise anyone not to found his faith upon that to which he bears witness in his Small Catechism!"³

Grundtvig was, when he made these statements, seventy-three years old, and did not in his last years change his views on Luther or Lutheranism, or found a Lutheran sect. Is it not most likely that if before that time he had taught differently about Luther and Lu-

theranism, or deviated from Luther's teaching, someone in that great audience of churchmen from the three Scandinavian counties would have arisen and pointed out the discrepancy in Grundtvig's statements?

Neither Grundtvig, nor any of those who have learned from Grundtvig what constitutes the fundamentals of Christianity, have ever founded a sect, nor did Grundtvig ever deviate from Luther.

But what, then, is the reason that in some circles the conception has become prevalent that Grundtvig did deviate from Luther and was, to the same extent, a heretic?

With the permission of the editor, I shall in a succeeding article endeavor to throw some light upon this to all Lutherans, and, I believe, to all Christians, important question.

Santal Mission

November, 1953

General Budget:

Emelie Stockholm, Chicago.....	\$ 10.00
Danebod Congregation, Tyler, Minn.	35.41
Mission Group, Muskegon, Mich.	32.00
Axel Olsens, Perth Amboy, New Jersey	25.00
St. John's Congregation, Ringsted, Iowa	45.00
W. M. S. District 7 Meeting, Kronborg, Neb.	65.96
Albert Olsens, Ruthton, Minn.	10.00
St. John's S. S. Easton, Calif.	34.02
S. S. and D. V. B. S., Germania, Mich.	20.00
A Friend, Des Moines, Iowa ..	5.00
Mrs. S. C. Dixon, Askov, Minn.	1.00
St. John's Dan. L. Aid Mission Meeting, Hampton, Iowa ..	7.85
Bethania L. Aid, Ringsted, Iowa ..	10.00
Emanuel S. S., Los Angeles, Calif.	25.00
Danebod Dan. L. Aid, Tyler, Minn.	50.00
Mission Circle, Manistee, Mich.	30.00
St. Peter's S. S., Dwight, Ill.	120.46
Dan. L. Aid and Dan. Reading Circle, Grayling, Mich.	15.00
Mrs. W. Raae, Grayling, Mich.	3.00
Bethany Cong., Badger, S. D.	33.54
St. Stephan's Dan. Ladies' Aid, Metuchen, N. J.	10.00
Gertrude Guild, Clinton, Iowa ..	50.00
Wolters Corner Bethany L. Aid, Withee, Wis.	5.00
Mrs. Aage Larsen, Missoula, Mont.	10.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
Luther Mem. Sunday School, Des Moines, Iowa	30.00
In memory of Mrs. Inger M. Olsen, Cedar Falls, Iowa, by John J. Langskov Family ..	5.00
In memory of Simon Madsen, Ruthton, Minn., by Chr. Hansen, Jennie Petersen and Vera ..	1.00
In memory of Mrs. Agerskov-Petersen, Danevang, Texas, ..	

by Ferd. and Odetta Pearson, Lindsay, Neb.,	5.00
By Mrs. Mary Thompson and family	5.00
By Danevang Ladies' Aid ..	5.00
In memory of Mrs. Molly Madsen, Tyler, Minn., by Harald P. Nielsen, Tyler, Minn. ..	2.00
In memory of Mrs. Molly Madsen and Mrs. Soren Jensen, by Dagmar Miller	2.00
In memory of Mrs. P. M. Jensen, Spencer and Mrs. Else Andersen, Newell, Iowa, Rev. Hakon Jorgensens	2.00
In memory of Elna Pedersen, Askov, and Mrs. Elise Falkenberg, Cedar Falls, Iowa, by Mrs. L. C. Pedersen	10.00
In memory of Hans Hansen Slot, Svendborg, St. Stephan's Sunday School, Chicago ..	5.00
For Children:	
Kronborg S. S., Marquette, Neb.	2.15
Harold C. Andersens, Westbrook, Me.	25.00
St. John's Danish Ladies' Aid, Hampton, Iowa	25.00
Nazareth Danish Ladies' Aid, Withee, Wis.	25.00
Danish Evang. Mac Rae, Saginaw, Mich.	10.00
For the Ribers' and Muriel Nielsen work:	
W. M. S. District 7 Meeting, Kronborg, Neb.	59.64
Total for November	\$ 897.03
Total since January	\$7,454.73
May our quota be filled in December. Thank you.	

Contributions for December 1953

General Budget:

Mrs. A. G. Larsen, Albany, N. Y.	\$ 10.00
Bethany Women's League, Menominee, Mich.	25.00
Kedron Congregation, Grant, Mich.	18.00
Central Lutheran, Muskegon, Mich.	50.00
Our Savior's Congr., Manistee, Mich.	23.00
First Evang. Congr., Greenville, Mich.	66.00
Trinity Congregation, Victory, Mich.	76.08
Marquette Danish Ladies' Aid, Marquette, Neb.	50.00
Oak Hill Ladies' Aid, Brayton, Iowa	10.00
Kronborg Congregation, Marquette, Neb.	50.00
Danevang Sunday School, Danevang, Texas	25.00
English L. Aid, Askov, Minn.	10.00
North Sidney L. Aid, Greenville, Mich.	25.00
Danish L. Aid, Askov, Minn.	10.00
Hope Lutheran L. Aid, Ruthton, Minn.	10.00
Marie Olsen, Ruthton, Minn.	10.00
Rev. and Mrs. Holger Jorgensen, Des Moines, Iowa	10.00

3 "Forhandlingerne paa det Første Skandinaviske Kirkemøde" Fr. Hammerich, pg. 70

St. John's Congregation, Cozad, Neb.	19.50
Our Savior's Congregation, Omaha, Neb.	7.00
Johanne Petersen, Martin Grobeck, Marinus Larsens, Karen Olsen, Metha Petersen, Al Rasmussens, Agnes Sorensen	30.00
A. P. Grobecks, Tage Laursens, Carl Olsens	9.00
Catherine Clausen, Folmer Farstrup, Chris Frederiksen, Anna B. Jensen, Niels Jensens, R. M. Petersens ..	12.00
Pastor and Mrs. Marius Krog and Donna	4.50
Clara, Katherine, Kristine and Mrs. Chr. Kjeldgaard	5.00

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

(To Be Continued)

SOLVANG LUTHERAN HOME

(Continued from Page 14)

Mr. Soren Paulsen, Selma ..	5.00
Mr. and Mrs. Niels Thygesen, Selma	2.00
Mr. and Mrs. Ed Jepsen, Parlier	5.00
Mr. and Mrs. Richard Milton, Parlier	3.00
In memory of Fred Thonesen, Parlier, Calif., Mr. and Mrs. Sophus Hansen, Parlier, Calif.	2.00
Miss Dagmar Jensen, Fresno, Calif.	2.00
Robert Kahl, Munster, Ind.	5.00
Mr. and Mrs. Gus Brumm, Chicago Heights, Ill.	5.00
Mrs. Gertrude Ryan and Mr. and Mrs. G. F. Brumm, Fresno, Calif.	5.00

In memory of Joe Abelaitz, Mr. and Mrs. Aage Block ..	3.00
In memory of Mrs. Mary Step, Mr. and Mrs. Elmer Lunde ..	3.00
Mr. and Mrs. Niels Larsen ..	3.00
Mrs. Niels Petersen	2.00
In memory of Nels Jensen, Mr. and Mrs. Jack Ross ..	3.50
In memory of Martine Jensen, Mrs. Christine Petersen ..	1.00
Mr. A. C. Block	2.00
In memory of Friends who have passed away the past year, Mr. and Mrs. Paul Christiansen	20.00
In memory of Carl Christensen, Mrs. Agnes Christensen ..	5.00
In memory of Mrs. Henrietta Brun, Salinas, Calif., Pors and Schultz Family	10.00
Mr. and Mrs. Theodor Closser	5.00
In memory of Mr. and Mrs. H. C. Hansen	10.00
Mrs. Campbell	5.00
Mrs. Margaret Kohler	5.00
Mr. Arthur Funder	5.00
By Mr. and Mrs. A. H. Lund, Chicago, Ill.	
In memory of Mrs. Ane Fisher, Fresno, Calif., Easton Ladies' Aid	5.00
Stephen and Bean Funeral Fund	10.00
Mrs. N. J. Beck	3.00
Mr. and Mrs. Hans Koch ..	5.00
Miss Annie Eskelsen	3.00
In memory of Jens Nicolaisen, from friends at Dagmar, Mont.	2.25
In memory of Mrs. Katie Sandholt, Hollister, Calif., Pors and Schultz Family ..	3.50
Wm. Jensen's Party	14.50
Mr. Martin Astrop, Bell, Calif.	5.00
Louis Deigaard	500.00
Julius K. Petersen, Lake Forest, Ill.	25.00
Thora No. 11 of Dannebrog, Fresno, Calif.	50.00
Chris A. Jensen, Santa Barbara, Calif.	100.00
Mr. and Mrs. Lawrence Albertsen	150.00
Mr. and Mrs. Howard Hanson, Los Angeles, Calif.	50.00
H. C. V. Hansen, Pacific Grove ..	100.00
D. S. S. General Committee, Fresno, Calif.	62.00
Women's Mission Society, Des Moines, Iowa	25.50
Hans P. Hansen, Santa Maria, Calif.	25.00
Solvang Home Residents, Sales at Bazaar	262.65
Mr. and Mrs. Provesen, Santa Barbara, Calif.	12.20
Mr. and Mrs. Carl Christensen, Buellton, Calif.	25.00
Luther Memorial Aid, Des Moines, Iowa	25.00
St. Stephen's Gertrude Guild, Clinton, Iowa	10.00
Mr. Axel Pedersen, Los Angeles, Calif.	25.00
Mr. and Mrs. J. P. Neist, Santa Barbara, Calif.	500.00
Hope Ladies' Aid, Ruthton, Minn.	10.00
Mr. and Mrs. Alvin Jarvis, Baptismal gift	20.00
Mr. and Mrs. Holger Abeloe ..	5.00
Past Presidents' Club of Dana Lodge No. 15, Salinas, Calif.	5.00
Mr. and Mrs. Chris. Nielsen ..	5.00
Bethania Ladies' Aid, Ringsted, Iowa	5.00
Danebod Lutheran Church, Tyler, Minn.	70.23
Friendship Circle, Immanuel Lutheran Church, Kimballton, Iowa	5.00
Svend Olsen, Santa Barbara, Calif.	25.00
Lodge of Dana No. 23, Solvang, Calif.	50.00
Lutheran Guild of St. Ansgars, Salinas, Calif.	25.00
Children of Mr. and Mrs. B. P. Christensen, Dearborn, Mich.	10.00
Nain Ladies' Aid, Newell, Iowa ..	30.00
N. J. Nielsen, Los Angeles, Calif.	10.00
M. R. Stratton, Santa Rosa, Calif.	3.00
Dagmar Nielsen, Solvang, Calif.	100.00
Carl A. Hansen, Los Angeles, Calif.	35.00
Mr. and Mrs. Otto J. Sorensen, Alhambra, Calif.	25.00
Elvera Jensen, San Marino, Calif.	10.00
Mr. and Mrs. Niels Petersen, Solvang, Calif.	10.00
Mrs. Alma Petersen, Solvang Lutheran Home	80.00
Mr. and Mrs. P. C. Jensen, Los Angeles, Calif.	25.00
Mr. and Mrs. J. P. Olsen, Dagmar, Mont.	25.00
Mr. and Mrs. James Nielsen, Paso Robles, Calif.	5.00
Mr. and Mrs. Ernest T. Greene, Los Angeles, Calif.	25.00
Vitis Behring Lodge No. 18, Los Angeles, Calif.	5.00
Mrs. Gerda Adair, Los Angeles, Calif.	5.00
Mr. Henry Infeld, Los Angeles, Calif.	5.00
Paula Hansen, Fresno, Calif.	5.00
The Golden West Club, Fresno, Calif.	10.00
Mr. and Mrs. Eigil Jensen, Los Angeles, Calif.	3,000.00
Total received from Oct. 1, 1953 to Dec. 31, 1953	\$ 5,847.33
Previously acknowledged since July 1, 1953	4,528.57
	\$10,375.90
Unpaid Pledges	6,500.00

For these and previous gifts our most heartfelt thanks and best wishes for a happy blessed New Year.

Nis P. Pors Treasurer.
320 West Alisal Street,
Salinas California.

I am a member of
the congregation at _____
Name _____
City _____ State _____
New Address _____

January 5, 1954

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

REV. CLAYTON NIELSEN
WITHEE, WIS.
5-1