

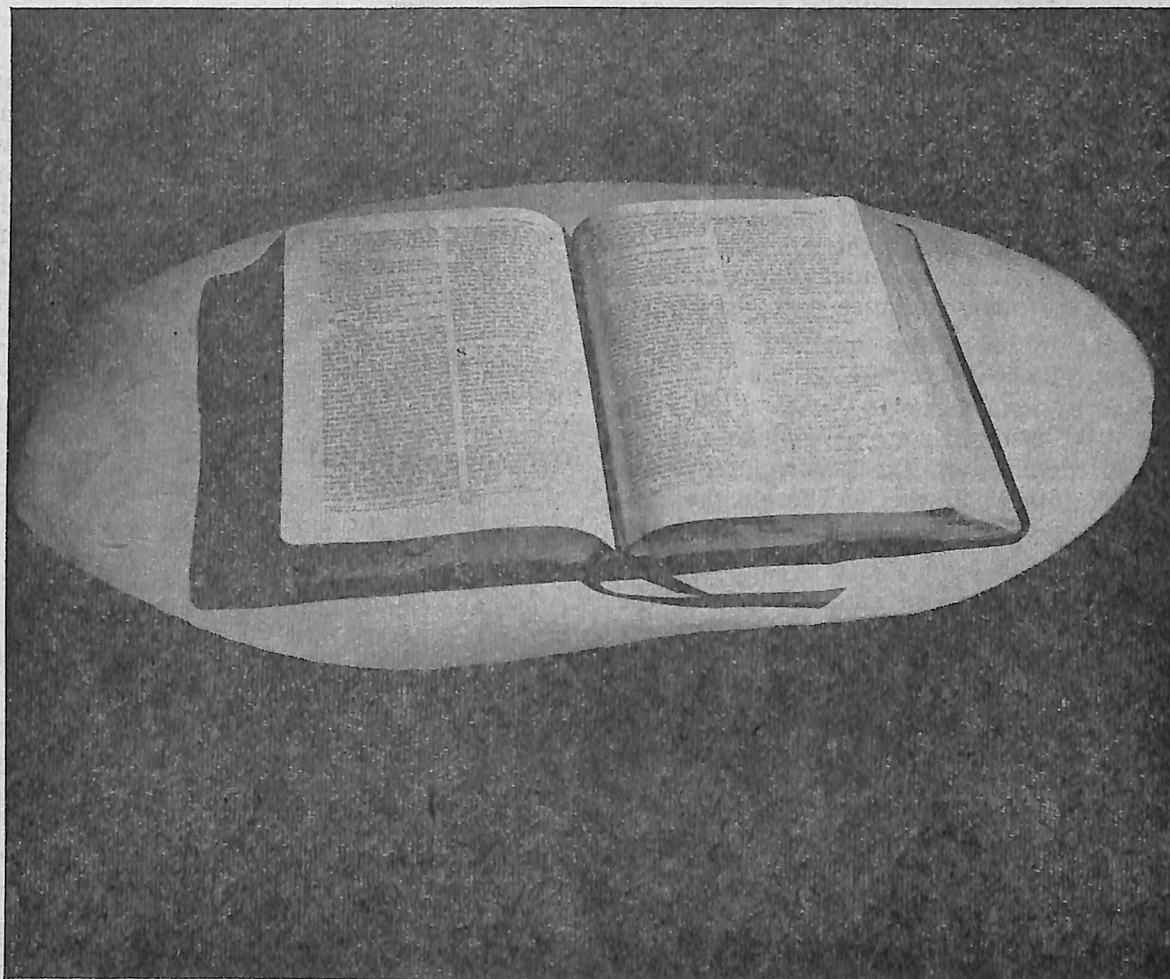
Lutheran Tidings

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Never Such A Book

A short time ago a Bible seller in Syria was dragged off to the local police court for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded "Where is that man Paul who wrote this book to the Romans? Bring him into this court!"

The Bible seller did his best to explain to the judge that the Apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally he said to the Bible seller, "Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents."

Few Christians have the insight of this Mohammedan judge. We tend to look upon the Bible as an ancient book, more or less unrelated and unrelatable to our modern industrial civilization. Of course, we revere the Bible, but too often we do not read it. We honor it

with high-sounding praise, but too many of us do not believe it with our hearts. We quote it, but we do not live it.

Perhaps the Bible would take on new meaning for us if we realized that it is not only the best loved, but also the most hated book in the world. While millions of people respect it, other millions suspect it. It is forbidden entrance into many parts of the world, and its distribution is systematically thwarted by its enemies. I have been in places where the Bible is called "the Book of the Devil," so hostile has been the attitude of the established religion to the message of this unique Book Despite all the opposition to this Book, it still remains the world's best seller, and has been translated in whole or in part into a total of 1,059 languages. There never before has been such a book as the Bible because there never has been such a message. There never before has been such a message for there never has been such a person as Jesus Christ.

—Dr. Eugene A. Nida.

(Secretary for Translations, American Bible Society)

A Bit of Poetry From the Canadian Prairie

by Pastor P. Rasmussen

Jewels of the Dawn

The windows in my study are facing eastward. One certain morning during the cold spell, while the thermometer had registered more than thirty below zero during the night, I saw something very beautiful on the window panes.

As the sun rose well above the horizon, there appeared uncounted stars, pearls, or diamonds in all different colors: white, blue, pink, orange, purple, red, green and what more.

During the night through an act of nature, they had come about; but it was when the sun shone upon them, that it became such a wonderful masterpiece of art, filled with splendor, radiance and glory.

This may point to something spiritual and transcendent: the importance to remain in the heavenly sunshine. "Abide in my love," said Jesus. First I am thinking of the little hymn or song we sing so often in Sunday school, as the children like it so much: "When He cometh to make up His Jewels." Therein the children are called the jewels, precious jewels, His loved and His own.

But there is something more about Jewels of the Dawn. Zacharias sang his joyful song of the new era to come with redemption and freedom as recorded by Luke and at the same time was assured of this, that his own son was to prepare the way for the Savior into people's hearts; and the virgin Mary gave herself fully over to serve God, as the hand-maid of the Lord, and later together with Elizabeth sang her wonderful hymn of God's way to deal with men, His power and holiness, His love by choosing her to be the mother of his Son. I think we may call all of this, "Jewels of the Dawn."

There is still something more. In the 110th Psalm of David we read as follows: "Your people will offer themselves freely on the day you lead your host upon the holy mountain. From the womb of the morning like dew your youth will come to you." This prophecy culminated on the day when John and Andrew, as well as other young men, found Jesus and abode with Him that day and He said unto them: "Verily, verily I say unto you, you will see heavens opened and the angels of God ascending and descending upon the Son of Man." What a dawning that was.

And we may just as well remember Easter morning. The women at the sepulchre! With sadness in their heart they had come. With joy, hope and assurance they left to tell the most wonderful story that people had ever heard: "His is risen!"

Or imagine Mary Magdalene later on after she had run to call John and Peter, and now stands by the grave, not knowing what had happened to the other women. She is crying out her heart for they had taken away her Lord, and she knew not where they had laid him. And then just one word from her Master:

"Mary." All the sorrow and relief, the longing and love of her heart came forth in one word. "Master."

I also have in mind that woman who washed His feet with her tears. "Your sins are forgiven. . . . Your faith has saved you, go in peace."

Repentance, confession and decision may also be Jewels of the Dawn in a person's life. Think of the prodigal son: I will arise and go to my father and I will say to him, "Father, I have sinned against heaven and before thee," and then the meeting! His father saw him, and had compassion, and ran and fell on his neck and kissed him. Wonderful words of love. A father's love dawned on the heart of a prodigal boy.

We will close with words about another home-coming, as they are also Jewels of the Dawn. First this word spoken by Christ himself. "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then two verses from well known hymns:

I know of a morning bright and fair
When tidings of joy shall wake us,
When song from on high shall fill the air,
And God to his glory take us.
When Jesus shall bid us rise from sleep,
How joyous that hour of waking.

I saw the holy city
The New Jerusalem,
Come down from heaven a bride adorned
With jeweled diadem;
The flood of crystal waters
Flowed down the golden street,
And nations brought their honors there
And laid them at her feet.

There is much in the picture of the New Jerusalem that we do not understand, as there was something in the windows I can't explain. But there is one sure thing about it—A place of glory and pure delight, the most wonderful home and forever more abode. And just think of it, free from sin, temptation and sorrow. Changed into His likeness from one degree of glory to another. Jewels of the dawn.

When John had seen it all, he closed his book with these words: Amen, Come Lord Jesus!

As stated before, my windows are facing eastward. I see much traffic when I look out. Will I see Jesus come in glory?

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A Little Girl Cried, Her Tears Launched That Most Amazing Organization Now 150 Years Old

The Idea Caught Fire

A little more than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible as her own and that it was her own personal problem.

The story of Mary, and how she got her Bible, is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for 25 miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was the Reverend Thomas Charles, of the village of Bala, in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet, sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people.

In that same year, 1800, an edition of 10,000 Bibles was exhausted in four months and whole districts failed to receive any. Two years later, Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new Society. The society would supply Scriptures for the people of Wales.

The idea caught fire. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the World?" Why not, indeed?

On March 7, 1804, the British and Foreign Bible Society was launched. One hundred and fifty years later, people of at least 60 nations commemorate the historic event. There are now 24 national Bible societies, all joined in the United Bible Societies and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries in Europe and America and 48 Bible societies grew in the next 12 years.

In America, the first Bible society was formed in Philadelphia in 1808 and a hundred others followed

quickly, until in 1816, a national body, the American Bible Society was established. Today, the American society provides more than half of the total world distribution.

The entire year of 1954 will be a year of observance but five dates will have special significance.

On Saturday, March 6, children in Britain attended a giant "birthday" meeting in Royal Festival Hall, London. The Lord Mayor of London officiated and cut a tremendous birthday cake. Funds which children have contributed for the distribution of Scriptures and signatures of the World Goodwill Book were collected.

On May 5, two great mass meetings will take place. The first, a morning meeting, will be held in Westminster Central Hall. The evening meeting is scheduled for the Royal Albert Hall. Delegations from Bible societies will be present.

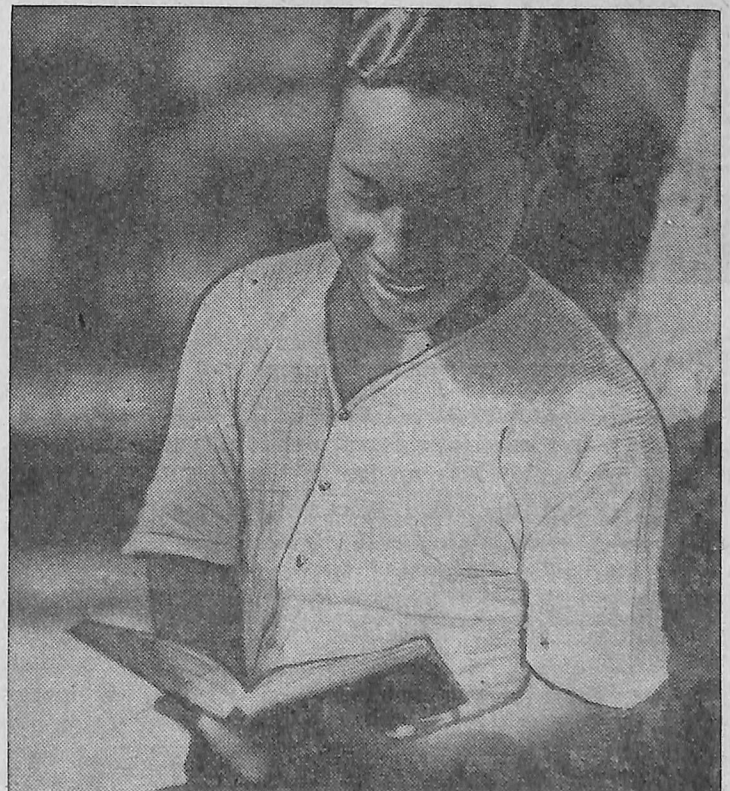
On May 14, a jubilee concert, commemorating the anniversary, will be given by the London Symphony Orchestra, with Sir Malcolm Sargent conducting, in Royal Festival Hall.

On June 16, a Women's Rally will take place at Westminster Central Hall.

On December 4, special anniversary and thanksgiving services will be conducted by the Archbishop of Canterbury at St. Paul's Cathedral.

Although the jubilee year will be observed with proper appreciation and thanksgiving for the accomplishments of the past, it is also a period for serious reflection on the work still to be done. Hundreds of millions of people are still without their copies of the Scriptures and the number grows greater, rather than less, each year.

Despite the amazing record of twenty million copies distributed in 1953, the total did not even keep up with the birth rate—much less keep up with the needs of re-



© American Bible Society

The Bible is read in 1,000 languages

New Edition Of RSV

CHICAGO, March 2—(NCC)—The Pulpit Bible, Revised Standard Version, released March 1st, has already passed the 2,000 mark in advance sales, Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School and chairman of the Standard Bible Committee, has announced. In stating that the acceptance and use of the RSV is reflected in current publishers' sales figures, he said that sales of the Illustrated Edition, which came out in January, had already reached 222,000 copies.

He announced that sales of the various RSV editions

placements and the needs of the newly literate. In the year 1953, twenty-five millions were added to the earth's population while only twenty millions of Scripture copies were being distributed by the societies.

The first aim of the societies will be to increase distribution during 1954 to 25,000,000 copies, a total designed to keep pace with the birth rate. By 1960, it is hoped that 50,000,000 copies will be distributed annually.

The second goal is to bring about a mass statement of faith in the Scriptures—the greatest mass statement in human history. All who believe in sharing their Scriptures with those who want a copy of the Word of God—as Mary Jones wanted her copy—will be asked



© American Bible Society

**"Lord, speak to me that I may speak
In living echoes of Thy tone"**

to sign their names in a World Good Will Book, as a testimony to their love for the Bible, their faith in its teachings and their desire to share it with others.

Throughout the world, in remote villages and giant cities, people will sign the book.

To Mary Jones, sobbing before the Rev. Thomas Charles, it was small comfort that a copy of the Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate and as the art of printing explores new horizons, the goal, "To each in his own tongue," becomes a realizable accomplishment, and 1954 becomes a year of rededication.

—American Bible Society Release

had now reached 2,647,000 since the original edition came off the press 17 months ago.

In addition to all this, he added, sales of the Revised Standard Version of the New Testament, which appeared in 1947, have passed 2,500,000.

"It is fortunate that at a time when people need so desperately the Word of God, we are securing revisions of translations which make that Word understandable and clear to people generally," he declared.

"Democracy depends on faith in God," he pointed out; "therefore we do not want the Word of God to be the prerogative of a specially trained class of people. We want all to understand it, not just those who understand old English literature."

Dr. Weigle also commented on the new translation he said was being made by a committee appointed by the churches of Great Britain, the official revision of Luther's German Bible, the revisions being made by the Roman Catholic Church, and the revised translations recently issued in France and Switzerland.

"The reasons for this worldwide activity in Bible revision is that we now possess many more ancient manuscripts in the original language and thus have a more accurate knowledge of what the original text of the Scripture was; and secondly, this has been the 'Age of Discoveries' of biblical archeology. We know much more about the vocabulary and idioms of biblical languages than was available prior to the 1880's."

"For example," he said, "the 'outlandish' woman Soloman married meant 'foreigners.' When the King James Version of 1611 said that Moses 'apparently' spoke to God, it meant that Moses 'actually' spoke to God. This is the exact opposite of what 'apparently' means today."

The Yale dean-emeritus noted that the German translation now being revised was made about the same time as the King James Version in England. "These were accurate four hundred years ago, but not now," he said.

Dr. Weigle also reported that the translation of the Apocrypha was scheduled to be completed in June, 1955. These are books "between the Testaments," originally part of the King James translation but now seldom printed with it. A compilation of a concordance is now also in progress, he declared.

"The larger number of advance orders for the Pulpit Bible," he said, "indicates the vast upsurge of interest in reading use of the Bible and to people's possession of a Bible in a language that is clear and which accurately represents the ancient text and meaning."

Asked about the Pulpit, or Lectern, Bible, Dr. Weigle noted that it was bound by hand for individual churches on paper specially manufactured "for the long endurance necessary for church use" and with gold applied to the edges by hand, as has been done for centuries. The type of course, for reading in the pulpit, is nearly three times as large as a regular hand Bible.

"This means, of course," he concluded, "that churches are availing themselves of the new resources for education and public worship. Most of the major denominations are now using the RSV in their educational literature Sunday school quarterlies, lessons for young people, etc."

The Role of the Minister in Contemporary Culture

By Edwin L. Becker

A distinguished educator asks some questions about the authority of the minister in this first of two articles.

EVERY society known to man has had its religious leaders. Religion appears to be one of the universal elements of culture. Every society sets aside certain persons who are to have particular responsibility for its religious institutions. Such persons may fulfill other functions as well as those which are peculiarly religious. They may be medicine men as well as priests. They may be scholars and men of knowledge. They may be political heads or chiefs. They may be warrior-priests. But whatever have been the added functions, they must also fulfill the needs of the culture for religious leadership. The evidence of cultural anthropologists, both from study of primitive and contemporary cultures appears to agree on this point.

The exact role of the religious leader in any culture, however, arises out of the norms and practices of his own religious group, and the needs and values in the general society. We use the term "role" here in a somewhat technical sense.

The sociologist uses it to refer to "the function or expected behavior of an individual in a group, usually defined by the group or the culture." Persons participate in groups and in culture through the various roles they play. A man may be a father, a citizen, a member of a church, a worker in a factory, a member of a softball team and in each of these groups his role may be quite different. And the role he plays in each group will be defined not only by the qualities of his own person but by the needs of the group which in a sense will assign him his place. Thus, when we speak of the role of the minister, we are giving our attention to the minister in his role as a religious leader as defined both by the religious group, the church, and by the culture in which the church is set. Our question then is this: "What are the functions which the minister fulfills in American culture?" Or, "How does our culture define the roles which its religious leaders are to play?"

The sources of data to which we turn for an answer are scattered, unclassified, and of differing value. Sociological studies such as the Lynds' *Middletown*. Liston Pope's *Millhands and Preachers*, and Yinger's *Religion in the Struggle for Power* are among the sources of data. Surveys of lay attitudes such as found in Leiffer's book, *The Layman Looks at the Minister* and in Harthshorne and Froyd's *American Baptist Study* give us hints. Professor Julian Hartt's article on "The Image of the Ministry" presents the impression of a brilliant participant-observer. Two recent articles on the minister as portrayed in modern novels and on the screen, one by Lynn and the other by Miller, provide valuable insight into the judgment of our culture on the minister's role. My own extended and directed interviews with fifty-two seminary students engaged professionally in church work and with more than thirty laymen who employed and directed the work of some of these students have helped formulate this analysis.

That which follows is indebted to all the sources but is to be considered as impressions in need of further study and validation.

Let us consider first the basis of the minister's authority in our day. Two basic types or religious leadership can be discovered in our culture.

In the first type, the leader's authority derives almost exclusively from the consensus of the religious group which assigns certain duties to certain members. These religious leaders are selected by the religious group and carefully trained for their work. Their roles in the group are carefully defined and widely recognized. The religious leader in such a situation performs according to a pattern which the group itself has established for him. There are objective measures by which the success or failure of his work can be gauged. The authority lies not in the leader himself but in the office which the group has defined and for which the group has called him, set him apart and trained him. The office may be rationally determined in a sort of pragmatic and utilitarian manner or it may have a long tradition and history behind it and even, as in Catholicism, be thought to have a super-natural origin and sanction.

On the other hand, the authority of the religious leader may derive from his own particular gifts. In most groups, these gifts are believed to be of super-natural origin. The religious leader is one who has received a call to his work and with the call has had bestowed upon him gifts, talents, abilities which enable him to perform his special duties. These gifts must of course be recognized and respected by many individuals in the group before he can be said to have authority, but the authority is believed to lie outside the group and rest in the particular qualities which the individual exhibits. He may have the gift of tongues. He may exhibit miraculous control over natural events. He may be able to cause certain signs to appear which validate his special call. Or in a scientific and naturalistic culture such as ours, his gifts may be more demagogic in character. He may be the spell-binder, the overwhelming personality, the good mixer. In any event, it is through his own personal gifts that he establishes authority in the group.

We, of course, see both types of religious leader in America today. The authority resting in the office is characteristic of Roman Catholicism. The offices are furthermore placed in hierarchical order with a chain of command which is well recognized. The leader is chosen early and submits to long years of training and preparation to be fitted for the office.

This type of authority is not absent from Protestantism, however. Seeing the effectiveness of a hierarchical and bureaucratic type of organization in the Roman Catholic church, many Protestants are tempted to adapt their organization to the same pattern. Even stronger than the example of Catholicism is the influence of Protestant laymen themselves who know how necessary and how effective a bureaucratic or-

ganization is in business. American capitalism as well as big government function with the efficiency they do because they are able to think first of the office and the functions which must be performed and secondly, of the person who is to fill the office. This has a profound influence among certain Protestant groups, particularly in those churches where businessmen are predominant. The large institutionalized Protestant church may have a staff of ministers whose areas of operation are clearly defined and whose authority rests with the committee or board which creates the offices. The trend toward rational bureaucratic authority is even greater in the national and regional organizations of the denominations where higher level businessmen are of greater influence.

There is also an increasing specialization within the ministry. There is the counseling ministry, the industrial ministry, the rural ministry, the ministry to college students, the preaching ministry, and so on, each with its special skills. A whole literature is developed in each specialization and schools and short courses are established to train persons for the different areas of religious leadership.

There is always present the distinctive Protestant doctrine of the priesthood of all believers which prevents such official authority from taking on any supernatural sanction as it does with Roman Catholicism. Even the term "official" is usually avoided. Rational measures of utility must be applied and the doctrine of the universal priesthood of believers causes an underlying resistance to the development of a bureaucratic organization. This resistance is often exploited by those religious leaders who do not find a place within the structure and must rest their authority within themselves. But it is discouraged as well by those who genuinely fear a basic tenet of Protestant Christianity may be compromised.

While the authority of office does tend to increase among Protestants in America, it must be said that far more prevalent is authority resting upon the personal qualities of the minister himself. In Protestant circles it is frequently affirmed that "the minister is the key man in the church." Signs are posted along the highway which invite the public to "Come hear our preacher preach." The emphasis is on the man and not the office. If his personality is strong enough, he can create an almost completely new concept of the ministry for the group. If the man is winsome, if he is a good mixer, if he can talk well, if he can influence people, he will be a success in the ministry. His authority is recognized insofar as he is able to attract and hold the attention and loyalty of enough individuals.

This situation exists in part because in America churches compete for members, both among themselves and with other institutions. The minister must be one who can attract and hold, who can promote and stimulate. He is encouraged to become an actor and a manipulator. He feels strongly the competition of other ministers. He is reluctant to admit that any other minister can teach him anything. Even where large churches have sought to rationalize their organization and put a specialized staff persons in charge of various areas of work, there is frequent rivalry and jealousy among the ministers.

Bishop Kennedy once defined the sermon as something a minister will not go across the street to hear but will go across the country to deliver. Because the minister's authority depends so much upon his own personal gifts, he must carefully guard them and avoid if possible to be shown at a disadvantage.

Authority for the Protestant minister in our culture rests then primarily in his own person and the gifts he has to attract and hold individuals to himself. This is only one of the several strains which our culture places upon the minister luring him to corrupt his gifts and his own person.

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

Refugee Relief Act

The administrative regulations for the Refugee Act of 1953 appeared in the **Federal Register** of December 3. The regulations reflected the restrictive nature of the Act and showed a tendency on the part of the Bureau of Security and Consular Affairs to give the strictest possible construction to its provisions.

There will be three types of assurance forms: one to bring in an alien by name; one to describe the immigrant in terms of skill or training, with the name to be supplied by an agent of the sponsor; and one to bring in an orphan for adoption or one already adopted. In each of the three types there is an alternate form to be used when a group of people rather than a single individual wants to provide an assurance.

Resettlement agencies are frankly pessimistic as to whether any substantial number of refugees can be brought in under the new regulations. One of the big roadblocks is the stringent demands made on sponsors to hold specific jobs and housing open until the immigrants arrive, and to guarantee that they will not become a public charge.

Discussion among resettlement groups has resolved around the possibility of endorsement of individual assurances by the agencies. The suggestion has been made to the State Department that a new assurance form be developed which would provide for such endorsement on a formal basis.

The Executive Committee of the National Lutheran Council approved a plan on December 2 by which the Immigration Service of the Division of Welfare, set up to handle the last phases of the DP resettlement program and to provide consultative service to immigrants on a long-term basis, will also coordinate a program of service to refugees entering under the new law. Responsibility for seeking job and housing assurances and providing personal follow-up essential for successful resettlement will rest upon local and regional church welfare agencies. The national office will keep in touch with the overseas phase of processing refugees, receive dossiers describing potential immigrants and pass them on to area committees, deal with government agencies responsible for administering the program, provide pier service for new arrivals, make travel loans to immigrants needing them, and coordinate the various phases of the program. —National Lutheran Council.

N. F. S. Grundtvig And Christianity

By Valdemar S. Jensen

**"Battle we must through the course of life;
Life here below is strife."¹**

IN a previous article we saw that Grundtvig was not and could not have been the founder of a sect. He was the **finder** of fundamental principles, but had no faith in organization for the propagation of these principles. He was in thorough agreement with Luther. "The word, the word, must do it"—and carried out that principle much better than Luther.

But if Grundtvig was not the founder of a sect, why, then, the opposition to his tenets from the very day they were set forth until now? Why can a man who knows **something** about Grundtvig, set him forth even today as the founder of a sect?

Now it can be told. For now the question to which Grundtvig found the answer, has been raised also in our land—the question, namely, "What is Christianity?" I have before me four books with that identical title, published during the last eighteen years. Let me first say a word about these.

The first is "What is Christianity?" written by a Lutheran, Charles Jacobs, and published 1936. He comes nearer to the answer than the other three in that he says, "Christianity is a life of faith in God through Jesus Christ, which has as its goal perfect righteousness."

That is a good definition—for the learned. But what help will the layman get from this answer when the question "What is Christianity? How can it help me?" is for him a question not of the head, but of the heart? i. e., when his question is identical with that other question: What shall I do inherit eternal life?

Sverre Norborg's book, "What is Christianity?" published also 1936, seems to give less of an answer in that it dwells mainly upon the **manifestations** of Christianity.

Then comes Charles Clayton Morrison with his book of the same title in 1940. It is his Lyman Beecher lectures of 1939 at Yale University, and bears the mark of the learned man speaking to men of learning. He begins by saying "What do we mean when we say 'Christianity?'" Do we mean a certain body of doctrines about God and Christ and man and the Bible and the future life? Do we mean certain events which occurred in history, especially the advent, the life and death and the resurrection of Jesus Christ? Perhaps we do not mean any of these as particular elements; but something, only vaguely defined, which we call the Faith, and which is handed down to us as the Christian tradition."

This last sentence is characteristic of Morrison's book. He does not seem to know that The Faith among

Christians — at least, among Danish Lutheran Christians—is not something vaguely defined, but is the very definite Word of Faith (Rom. 10:8) into which people have been baptized as far back as church history can trace baptism.

As his answer to the question posed, he says, page 32, "In all humility and prayerfully we ask again, What is this Christianity which once we thought was our guarantee of human progress and salvation, and which now returns to judge us? I am affirming that it is the revelation of God, and that it is revelation of God in history."

Again, a good definition; but again we must ask, What help does it give the babes to whom Jesus says that Christianity has been revealed?

Morrison is hard on the Protestants who don't distinguish between revelation and the record of revelation; he says,

"By lodging divine revelation in the Bible, Protestants withdrew the divine revelation from history. . . . The result is that Protestantism is unable to present Christianity as a historical religion. . . . For the true Christian there can be no appeal beyond the divine revelation. The locus (place) of revelation determines catholicity and unity. If its seat is in a book, and this book is open to private interpretation—as, of course, any book must be—there is no such thing as catholicity, and the only unity possible is that which rests upon like mindedness in the interpretation of the book-revelation." (Pages 24, 26).

If we did not know that Grundtvig has not yet been translated into English, we might almost infer from the above that Morrison had read Grundtvig. Or are his tenets on Bible and unity what all thinking men must come to, when the endeavor is to bring about unity among the churches upon the Bible as foundation?

The last book that I have on the subject is J. Gresham Machen's "What is Christianity?" published 1951. Gresham Machen comes somewhat nearer to Grundtvig than the others in that he not only insists that the events of Christianity have happened in time, are historical events, but goes on to say that if men want to "change the program" of the first Christians, they thereby forfeit the right to the name "Christian." But when he says further that from the beginning Christianity "was a life founded on doctrine" then all must part company who believe that Christianity is a life founded in Faith and not on doctrine. Dr. Weidener, in his day, spoke of "the saving doctrine." We know there is no such animal.

Characteristic of all these as of many other books published these last 25-30 years, and touching directly or indirectly upon the same subject, is the fact that they all endeavor to treat Christianity scientifically. But if Christianity rests upon, and is, revelation, can it be treated of scientifically? That is, can reason sit in judgment on revelation? Is true revelation subject to reason? Or is it an object for faith?

That was the issue between Grundtvig and the rationalists of his day. Is reason highest authority on revelation, or must "Miss Reason here keep her mouth shut?"

1) "Kæmpe vi maa i den løbende Tid; Livet herved er Strid."—Grundtvig: "Kvædingerne," 1813.

Paging Youth

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

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

Friends Of Youth Committees

Members of all youth fellowships, may I call to your attention a matter which was discussed a good deal and passed upon by the 1953 National Convention at Tyler, Minnesota. The matter concerns "Friends of Youth" committees to help sponsor the activities of those youth fellowships whose membership consists mainly of the high school age group.

Where such committees have been tried, success has generally rewarded their ventures. The point is to have someone in the congregation to whom the young people can turn for support and help in carrying out their activities. This committee can bring the concerns and desires of youth to the attention of the whole congregation.

The Tyler convention also expressed the sentiment that the youth should have a voice in selecting the members of such a committee. It was suggested that youth do the nominating and that the congregation then elect a committee from these nominations.

A letter has been circulated to all of our congregations, with a copy of each to go to the pastor, the chairman of the church council and the president of the youth fellowship. This letter contains suggestions as to the nature of the help that can be given by such a committee. If you have not read the letter, ask your pastor or church council chairman for a copy, and see what you think of the idea.

Harald "Brun" Petersen,
Synodical advisor.

"Why Didn't You Tell Me?"

Recently I heard a Lutheran pastor stress the importance and the value of mission work in a talk given to a group of people assembled for the dedication of an addition to the Bethlehem church in Cedar Falls, Iowa. Listening to this speaker, I was reminded of an analogy which a friend had once related to me. The story clearly shows us why mission work should be of vital interest to all Christian people. Because it left such a vivid impression in my mind, I should like to relate it as it was told to me.

A man is walking along a dark street. Since it is evening and the street is an unfamiliar one, he is carrying a flashlight. Presently, the light rays, produced by the batteries in the metal container, strike a huge depression in the middle of the street. Upon seeing the hole, the man with the light turns back and decides to use another street.

On his way back he meets another man who is ad-

vancing toward the pit. There is one distinguishing difference between these two people; the first man we see has a light to illuminate his path, but the second individual has no light so it will be hard for him to find the way. The man with the light realizes these facts yet he fails to tell his brother about the dangerous pit which lies ahead. So this man continues his journey little knowing what awaits him.

When the individual who has found a means by which he can light his pathway finally decides to go back and tell his brother about the pit in the road, the mistake he has made cannot be remedied. Here is a man who has failed to share his findings with his brother. The man, by the use of his flashlight, returns to the depression in the middle of the road. A heap of bruised and torn flesh lies at the bottom of the hole. A short time ago this now distorted body was confidently walking along a dark, unlighted, unknown street, but—never again. The stranger looks up at the figure peering down at him from the edge of the pit and says, "Why didn't you tell me?"

What answer can this man give? What could you say if God should ask, "Why didn't you tell them?" Can there be any excuse for not sharing our good news with all the people of the world? If you should have to answer would you be able to say, "I did tell them."

An AELYFer.

(Editor's Note: The name of the contributor of this article is withheld by request.)

AELYF Doings

National treasurer **Ellen Thomsen** asks us to remind all local treasurers that one fourth of the **Youth Sunday collection** should be sent to her. The division of the **gross** Youth Sunday receipts is: one half to the local society, one fourth to the district and one fourth to the national treasurer. Ellen's address is 4455 41st Avenue South, Minneapolis, Minnesota.

From the **Fredsville (Iowa)** group comes word of a Valentine Box Social for the benefit of "Operations India." The proceeds, which amounted to Fifty dollars (\$50.00), will all be contributed to OI.

A Prayer

Lord, make me an instrument of your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

—St. Francis of Assisi.

Our Women's Work

Editor

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

Where The Living Is Easy— Danish Old People's Home

The following is taken from the Des Moines Tribune, March 9, 1954, and is the last of a series of articles printed by the Tribune on the aged. The interviewer was Lillian McLaughlin of the Register and Tribune Staff. (One of the pictures that accompanied the article will be printed in the next issue of LUTHERAN TIDINGS.)

The Danish Old People's Home, 1101 Grand View Avenue, says one of its residents, Mrs. Johanna Davidsen, 88, is a "good place to live."

"It is so good," she said, with a wicked little laugh at her own joke, "we cannot even die!"

The 43 residents at the home indeed are of long-lived sturdy stock. Twenty-eight are past 87, four past 90, and the eldest is 97.

One of three such homes established in the United States by the American Evangelical Lutheran Church, the Danish Old People's Home once was supported by the synod; for some time it has, through endowments, bequests, etc., been self-supporting.

This hard financial fact undoubtedly is one reason why the home is, as Mrs. Davidsen says, a good place—and a cheap place to live. Its residents, from pensions, social security or aid from children pay from \$40 to \$70 a month.

The sound finances behind the home also permit a highly elastic interpretation of "rules" for entering and living in the home.

The food is good at the Danish Old People's Home. The breakfast menu includes orange or grapefruit juice, oatmeal, toast, honey, coffee, — once a week, pancakes.

The big meal at noon, one day this week, for instance, included breaded veal cutlets, corn, potatoes and gravy, beet pickles, real milk, upside down gingerbread cake with pears.

At 2 p. m., coffee and coffee cake are served. A typical supper would include rice boiled in milk, (a favorite dish), cheese, homemade rye bread. Eggs are served in the evening three times a week, soup worked into the menu twice.

The housing is good. Every person, except for a couple sharing a large room, has his own room. The rooms are furnished simply and attractively.

There are large, brightly decorated reception rooms, with piano and television set, porches for summer. The basement dining-room is brightened with light paint, gaily checked table cloths.

There are special safety construction features—hand rails in the halls, ramps at outside exits, tubs centered in the bathroom for those who need assistance, an elevator (installed a year ago from part of a \$20,000 bequest earmarked for the purpose.)

These physical features, however, are only the framework for Mrs. Davidsen's "good life."

There is a spirit of contentment the visitor senses as soon as he walks beneath the stone lintel, carved

with the inscription, "Valborgsminde"—Danish for "in memory of Valborg." This was the name of a pioneer church member who went through his synod collecting funds to establish the homes.

Contentment speaks out through many small details: The pretty, well-groomed white hair of the women; their homey little handmade aprons; the smell of coffee perking in a room; a hearty laugh echoing in the room of deaf Anton Berg, Des Moines, and his words in Danish, "That's good!" spoken to himself as he reads; the way the feeble step forward to help the feeble.

Contentment and purpose are reflected in the old Danish songs floating from the room of Chris Sondergaard, of Dike, Iowa, where a private "sing" is in progress; in the devout silence, the silvery bowed heads as the Rev. Mr. Kjaer, superintendent, leads each morning's devotional.

The devotional, and much of the conversation at the home, is in Danish. Though the residents speak English, and reared English speaking families, as the years slip by, Mrs. Kjaer notes, they learn more and more on their childhood tongue. (In another decade, she and her husband believe, this old-world character of the home will have disappeared.)

Danish is the tongue in which Mrs. Davidsen reads to her little story hour group, including several women whose sight has failed. ("It's romances we like. Sometimes we laugh, sometimes cry a little.")

Its Danish character figures importantly in the successful operation of the home. Though preference is given to members of the American Lutheran church, persons of other denominations are admitted when there are vacancies, but great care is taken to preserve the homogeneity of the community. Only persons who will fit into its life and interests are accepted.

(The late Mrs. Belle McConnell Knisley, beloved retired Des Moines school teacher, was an example of an "outsider" who fitted admirably into the pattern of life at the home, Mrs. Kjaer said. Mrs. Knisley studied a Danish grammar, eventually joined the American Evangelical Lutheran Church.)

There are other points, in the formula of good life at the Danish Old People's Home: For instance, the dedication of the small staff, which follows no set working hours nor tasks. Mrs. Kjaer is also "baker," turning out of the kitchen oven nine loaves of rye, 10 of white bread a week.

Mrs. Dagny Petersen, cook, sees to it that blind Soren Andersen, 83, enters the dining-room first for coffee. ("He has his own route to follow and needs a clear track," she explains.)

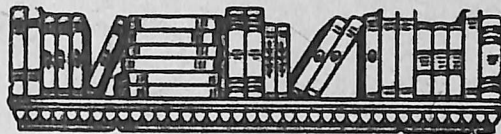
Mrs. Alice Celenieks, a Latvian lady who has been employed at the home for the past three years, does all the laundry and cleaning for residents, once a week.

Mrs. Anna Svensen, a practical nurse, helps those unable to care for themselves.

The women who are able, help clear the dishes. As long as possible they do the easy housekeeping

(Continued on Page 13)

Books In The News



John P. Milton: "Preaching From Isaiah." Augsburg Publishing House. \$2.50.

It is a prevailing tradition—and a good one—that sermons in our church are based on the gospel text selected for each Sunday. This not only means that we let the gospel message speak rather than try to select some subject for which we might find a scriptural basis. But it also means that we base our sermon on the New Testament. In contrast to this many other church groups make regular use of the Old Testament as the scriptural basis for their sermons.

For the use of those who thus plan a whole series—even a series covering the whole church year—Dr. John P. Milton, professor of Old Testament at Luther Theological Seminary, St. Paul, has published a study: "Preaching From Isaiah." For each Sunday of the church year he has selected a topic, a text from Isaiah, and a theme. He then discusses the relation of the text to the theme, the basic religious teachings of the text, and the New Testament echoes of the text. The work is very thorough and the author displays a profound and sound knowledge of Isaiah as well as the content of the Christian kerygma. In order to apply Isaiah to the gospel he, quite naturally, emphasizes promise rather than fulfillment, and the Easter text is a good example. There he uses Isaiah 25:6-9.

The book is to be recommended, and should someone not be interested in the specific purpose of supplying preaching texts it might well be used as a means of private study. Regrettably, the author straddles the question of Second Isaiah, but it is his contention that this problem need not influence the use of the texts for preaching. With this contention I disagree, and with that qualification I recommend the book.

J. Knudsen.

Kathryn Hulme: "The Wild Place." Little, Brown & Co., 275 pages, \$3.75.

To many of us in America, particularly within church circles, displaced persons have been a cause for concern. We have felt that, as Christians, we have a very real obligation to help our less fortunate brothers across the sea.* But, concerned as we may be, until we meet him face to face, for most of us the D. P. has necessarily been simply an unfortunate human being. He has been one among many. His hopes and his fears, his virtues and his failings have been largely unknown to us. A Displaced Person Camp has been little more than a phrase with which we have associated thoughts of tragedy and pity.

The *Wild Place* is the story of Kathryn Hulme's experiences as a Deputy Director of a vast D. P. Camp in the Rhön mountains of northeast Bavaria. Well hidden in the deep forest, "Wildflecken," as it is called in German, had formerly been the greatest training center for Hitler's Storm Troopers.

In this book, which received the Atlantic non-fiction

award for 1953, Kathryn Hulme makes a D. P. camp come alive. She draws a vivid picture of camp life beginning with the seemingly endless flood of D. P.'s arriving at the camp shortly after the war. From there she takes us through the long wait for the doors of other lands to open until, at last, when it seemed that there were openings for D. P.'s to "go everywhere except the United States" our own doors were set slightly ajar. Finally, she tells of the many heart-breaking experiences caused by the discriminatory clauses in the D. P. laws, which she says "had names and faces for us."

As one reads about these homeless ones, he cannot but be impressed with the tragedy written into some of their lives. There is, for instance, the camp doctor, an outstanding surgeon, who wept bitterly because he could not be cleared for admission to Canada—as a hard-rock miner. There is the old man who, while others were rejoicing in the departure of a group for Belgium, hanged himself—because the aged were generally not wanted. There is the Countess who suffered endless delays in being admitted to the U. S. because she had received a degree from a Russian University—in 1910. There is Ignatz and his family who, after surmounting one obstacle after another, were finally turned back at the embarkation center because, during the long wait, one of the children had developed a spot on her lung.

But, not all is tragedy in this book. There are times of joy in a D. P. Camp and the author does not neglect this aspect of camp life. Nor does she neglect to let us in on some of the humorous incidents one would expect to meet in such a place.

Kathryn Hulme praises the patience and the perseverance of many of the D. P.'s. She sympathizes with them in their difficulties. But, she does not hesitate to point out their faults and to give criticism where she feels it is due.

This book makes interesting and valuable reading at any time, but perhaps particularly at this time when the National Lutheran Council is about to embark on a six month's trial of a new resettlement program under the Refugee Relief Act of 1953. A reading of this book will give pastors and laymen a better understanding of why National Lutheran Council leaders have described the new law, which is even more rigid than the old one, as "practically unworkable."

Thorvald Hansen.

S. D. Rodholm: "A Harvest of Song." Published by the Committee on Publications of our Synod.

This book has just been received from the printers, and will be reviewed in the next issue of LUTHERAN TIDINGS. However, this announcement will call it to the attention of those who have anxiously waited for this volume and who may want to use it for a gift—for confirmands, for example. Available from the Grand View College Book Store, Des Moines, Iowa, at \$2.00.

*Editor's Note: See the articles "Refugee Relief Act" and "NLC Votes Trial Period" elsewhere in this issue.

Pastor Ove Nielsen Accepts Position With L. W. R.

New York—(NLC)—Appointment of the Rev. Ove R. Nielsen of Reserve, Montana, as full time director of the All-Lutheran Food Appeal was announced here by Lutheran World Relief, material aid agency of the National Lutheran Council.

The All-Lutheran Food Appeal was initiated last year and is sponsored by Lutheran World Relief, with the cooperation of the Board of World Relief of the Lutheran Church-Missouri Synod.

Mr. Nielsen, who is a member of the American Evangelical Lutheran Church, will establish his office in Minneapolis, Minn., on April 1. His responsibilities will include working with state committees in the various areas in which the program will operate this year.

In 1953, congregations in twelve states of the mid-west participated in the campaign. Gifts of cash and

farm commodities totaled about a quarter of a million dollars. In that appeal, Mr. Nielsen served as chairman of the Inter-synodical Montana Committee and Montana Lutherans contributed 16 carloads of wheat and one carload of flour, with total gifts exceeding a value of \$60,000. Montana and Illinois were the top states in last year's appeal.

In 1953, the All-Lutheran Food Appeal was projected in Montana, Illinois, Iowa, Nebraska, North Dakota, South

Dakota, Ohio, Kansas, Minnesota, Wisconsin, Michigan and Missouri.

According to Bernard A. Confer, executive secretary of Lutheran World Relief, consideration is being given to extending the program in 1954 to other states which have large agricultural areas, including Texas and Washington.

Born in Badger, S. D., in 1915, Mr. Nielsen attended elementary schools in Tyler, Minn. He was graduated from Grand View College at Des Moines, Iowa, in 1939 and Grand View Theological Seminary in 1942, when he was ordained.

He served his first charge, Hope Lutheran church of Enumclaw, Wash., for three years (1942-45), was pastor of St. Stephen's Lutheran church at Perth Amboy, N. J., for three years (1945-48), and since then has served Nathanael Lutheran church at Reserve, Mont., and Volmer Lutheran church at Dagmar, Mont.

Mr. Nielsen has been a member of the Stewardship Committee of the American Evangelical Lutheran Church since 1949 and its chairman since 1952.

Mr. Nielsen is married and has two young children.

A Call to Christian Stewardship

Mandates From The Master

During the last decade and a half our Lutheran Church has often presented causes requiring our support. In several instances it has been candidly stated that we have mandates from the Master to provide the necessary resources to meet the needs set forth in order that the work may be done. It is not unusual that many minds shall have posed the question: "But what constitutes a Mandate from the Master?"

It occurs to me that some explanation may be helpful. We know that a mandate is an order or a command. We also know that our Savior is the Master. It seems to me we ought to try to determine at what point or under which circumstances our support of an existing cause becomes a Mandate from the Master.

In an effort to make it clear, I should like to attempt the use of an analogy. We know that Baptism is not simply water, but it is water comprehended in God's command and connected with God's Word. "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Purely for clarification I should like to venture that a Mandate from the Master occurs when God's Word (command) is comprehended by the Christian who has the resources to follow the command.

When we look back over the last 15 years and review the vast program of our Church, we find that in no instance have we been presented with a mandate which was impossible for us to follow unless we had failed to comprehend the Word of God. If we have not comprehended that Word we have not had a Mandate from the Master. The Master speaks only to those who are His. Those of us who have not responded willingly to the commands ought to ask ourselves whether we have helped only out of generosity, softheartedness, pity, or innate goodness, whether for us it was a Mandate from the Master.

Those of us who comprehend these things as Mandates from the Master saw in them opportunities for our stewardship in life and conversation. We saw that what we did we accomplished because we have been redeemed by God who loved us so that He gave His Son who shed His blood for our sins, because the Holy Ghost called us through the Gospel and engendered saving faith in us.

At no time has our Church required more of us than Christian people could readily give. If giving has been difficult it has not been because we did not have the material resources but because our spiritual ones were lacking.

Let us hope and pray that for all of us these commands may be Mandates from the Master. It is a certain way of knowing that we are His own.

O. R. N.

Greetings and Comments From Our Readers

Friendship Meeting

Newark, N. J.

On January 31, 1954, Bethesda Evangelical Lutheran Church, Newark, N. J., held a most successful Friendship Meeting. Invitations had been sent not only to our sister churches in Perth Amboy, N. J., Brooklyn, N. Y., and the Bronx, N. Y., but also to Bridgeport, Conn., and Hartford, Conn., and a great many members from these churches accepted the invitation and spent the day in Newark, N. J.

We had the good fortune to have two of the best known men in our synod as speakers for the day, namely Dr. Alfred Jensen and Dr. Johannes Knudsen.

The day started with a Danish Service at 10 a. m., followed by the regular service at 11 a. m., in English. Communion was served. Rev. Carlo Petersen preached at the Danish service and Dr. Johannes Knudsen preached at the English service.

A delicious dinner prepared by the Ladies' Aid and served by the Young People's Group was enjoyed by all.

The first speaker in the afternoon was Dr. Alfred Jensen, who delivered a stirring and inspiring message, his subject was "The church and the people."

Two of our members, Miss Meta Michaelsen (our organist) and Mr. John Wolthers entertained us with a musical program. It should be remarked that a new organ had been installed on trial a few days previously. **This organ which now has been purchased is a gift from Trinitatis Church in the Bronx, N. Y. to our church.**

Coffee was served, after which a lecture was given by Dr. Johannes Knudsen, the subject: "Opportunity."

It was indeed a most enjoyable Sunday spent together with friends from other churches in our District and it is to be hoped that other churches will continue from time to time with the Friendship Meetings, which were started a few years ago as there is much to be gained from such meetings.

—Reported by P. M.

(Editor's note: The following summaries were supplied by another reporter.)

Rev Alfred Jensen's emphasis was upon the people as the Church, they being a "royal priesthood" ministering to the world through the agencies and institutions which they as a church have established for this purpose.

The church is neither a building nor a group of ecclesiastics, but a communion of believers, a fellowship in which all of us have a part to fulfill. Departing after a worship service, we aren't leaving the church behind, for that fellowship with God we experienced there stays with us, going with us into our daily living and work, as a guide and power, urging us on in our ministries, upholding us in our temptations. In other words, the church is you and I, the people under God.

Dr. Johannes Knudsen spoke of our opportunity to

grow as a church in the soil of American church life, with our main roots having been nourished in Danish soil.

Having traced the highlights of the opportune moments in the life of the church from early periods to the present, he urged us to be aware of the opportunity our church has to enrich the American church life and the opportunity we have to be enriched by American church life. All, "to grow in goodness, truth and grace."

N.L.C. Votes Trial Period For Resettlement Program

Atlantic City, N. J.—(NLC)—The National Lutheran Council will attempt to conduct a refugee resettlement program under the much-criticized Refugee Relief Act of 1953.

In action taken at its 36th annual meeting here, the Council voted a budget of \$203,200 for a six-month trial period of activity in resettlement of refugees.

The decision was reached after several speakers criticized the law as "practically unworkable."

Noting that the commitments and procedures under which assurances required by the law must be signed are "cumbersome and patience-trying," the Council decided that "the best hope for recruiting considerable numbers of assurances lies in skilled interpretation of the program."

The program, it said, must be interpreted to pastors and sponsors "one by one in small groups."

To do this job of interpretation, the Council empowered its Division of Welfare to establish 36 area committees in areas of "high Lutheran population," and voted a tentative \$10,000 monthly budget for all of them.

At the same time it was decided to select twelve areas for special promotional and interpretative work during a six-month trial period and to staff these committees with the "best persons available" in order to seek assurances "actively and intensively."

It voted the \$203,200 budget for this trial period with the understanding that if the "high pressure" efforts should prove successful there would be continuing expenses for processing, receiving, transporting, and servicing of refugees and that "there may be need to extend the work to other areas."

If on the other hand, there should be little or no success, the Council would limit its further activities under the Refugee Relief Act to "a residual program" in the 36 areas with a combined budget of \$120,000 yearly.

The areas which the Council selected for the special promotional efforts during the trial period are: Connecticut, New Jersey, New York State, Indiana, Ohio, Iowa, Pennsylvania, Michigan, Wisconsin, Minnesota, Missouri and Nebraska.

The Council specified that the members of the new immigration committees in local areas shall not be appointed centrally from the national office of Lutheran Service to Immigrants, but named by officials of the Lutheran bodies in the respective areas under the general auspices of the church body presidents.

The Council decided not to enter upon an orphaned

refugee children resettlement program "at this time" in view of the high per capita costs involved in such a program.

Welcome To Danebod!

The doors of Danebod Folk School will be wide open April 21-25 as we welcome the women from our congregations who will participate in our Women's Retreat. We do not intend this event to be a retreat or an escape from the world but rather a retreat into a dynamic experience which we hope will strengthen and help us to live in the world and face its many problems.

We begin Wednesday night, April 21st, at supper time and close with dinner the following Sunday noon.

Nanna and Enok Mortensen.

Women's Retreat Program

At Danebod Folk School

Wednesday, April 21

- 6:00 p. m.—Opening meal.
8:00 p. m.—Opening Meeting. Lecture by Rev. Ottar Jorgensen.
Coffee and Evening Ceremony

Thursday, April 22

- 9:00 a. m.—Bible Study, Rev. Ottar Jorgensen.
10:00 a. m.—Lecture, "Great Churches of America" — Enok Mortensen.
11:00 a. m.—Discussion, "Our Church Work"—Enok Mortensen.
12:00 noon—Dinner, rest and study.
2:00 p. m.—Special Interest Session: "What is United Church Women?" Leader, Mrs. Ida Egede.
3:00 p. m.—Coffee.
3:30 p. m.—Craft.
5:00 p. m.—Reading.
6:00 p. m.—Supper.
7:00 p. m.—Sing, movies.
8:00 p. m.—Lecture, Mrs. Pearl Cummings, Assistant Prof. of Child Welfare, University of Minnesota.
Coffee and Evening Ceremony

Friday, April 23

- 9:00 a. m.—Bible Study, Enok Mortensen.
10:00 a. m.—Lecture, "Our Homes and Communities," Mrs. Pearl Cummings.
11:00 a. m.—Discussion: "Home and Community Problems," Mrs. Cummings.
12:00 noon—Dinner, rest and study.
2:00 p. m.—Special Interest: "How can we make our Ladies' Aids and Mission Groups more effective?", Ellen Knudsen.
3:00 p. m.—Coffee.
3:30 p. m.—Craft.
5:00 p. m.—Reading.
6:00 p. m.—Supper.
7:00 p. m.—Sing, movies.
8:00 p. m.—Lecture, Dean Alfred Nielsen.
Coffee and Evening Ceremony

Saturday, April 24

- 9:00 a. m.—Bible Study, Enok Mortensen.
10:00 a. m.—Lecture: "World Affairs", Dean Alfred Nielsen.
11:00 a. m.—Discussion of world problems.
12:00 noon—Dinner, rest and study.
2:00 p. m.—Special Interest: "The Future of the Women's Retreat," Leader, Mrs. Nanna Mortensen.
3:00 p. m.—Coffee.
3:30 p. m.—Craft.
5:00 p. m.—Reading of Play, "One in Christ Jesus" by six women at the camp.
6:00 p. m.—Banquet and party. Speaker: Mrs. Harold Riber.
10:00 p. m.—Coffee and Final Evening Ceremony.

Sunday, April 25

- 9:30 a. m.—Danish Church Service, Enok Mortensen.
11:00 a. m.—English Service, Enok Mortensen.
12:00 noon—Final meal and farewell.

All participants should bring their own bedding (sheet, pillowcase and blanket) and towels, soap, etc. Please bring your Bible, Hymnal and World of Song. We have set the cost low to encourage many to attend. It will, therefore, be necessary for everyone to do some k. p.—setting tables and washing dishes. Please register early. Send registrations to Mrs. Nanna Mortensen, Tyler, Minn. If you want information on how to get here, write and ask. Let us know how and when you arrive, so we can meet you. Cost: \$10 plus registration fee of \$2.

Where The Living Is Easy— Danish Old People's Home

(Continued from Page 9)

tasks in their rooms.

Some residents have developed little jobs of their own. Chris Rasmussen, for example, is official shopper for the home. Each day he goes down to the East Ninth Street and Hull Avenue shopping center to purchase fruit, coffee, stationery, for the less able.

Mrs. Davidsen at present is happily up to her neck in a self-assigned task; she is embroidering tea towels for her 15 great-grandchildren.

All events at Luther Memorial Church, E. Thirteenth Street and Grand View Avenue—services, weddings, funerals—are brought through a loudspeaker to the home's reception rooms. Intermingled with Grand View College's youthful population frequently are visitors from the home for the aged across the street. They attend convocations, sometimes enroll in classes.

Finally, and most important of all, the feeling that these old people are loved and know that they are loved. One senses this in the patience and affection with which the Kjaers and other staff members address them and humor them. This feeling of love is evidenced in the exchange of favors between the residents themselves. How proudly Mrs. Marinus Larsen of Hamlin, Iowa, brings forth crocheted miniature cup-and-saucer favors she'll send to a young relative for a party.

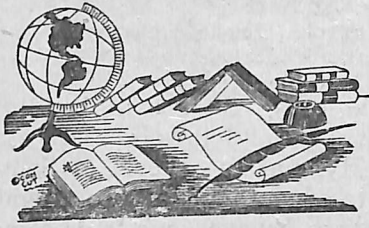
"A lady down the hall made them for me," she said.

At a recent conference on geriatrics, Dr. Leo. B. Sedlacek, Cedar Rapids psychiatrist, said: "When we reach the age of 65 and are not loved and respected and are unable to contribute to the lives of our fellow men, we are unhappy and want to die."

("They are hungry for love," said Mrs. Kjaer. "Sometimes you cannot always give them all the love they want!")

The 43 residents of the Danish Old People's Home do not fear death. When one of their group slips away, they take it far more calmly than a younger group might. But neither do they want to die. Modern science may prolong life. A non-profit home for the aged or a commercial-type nursing home may provide good physical care.

In the long run, however, the degree of success in any care of the aged will depend on how well the custodian keeps alive the desire to live.



OPINION AND COMMENT

ANOTHER TEST of the hydrogen bomb has been surmised by commentators as having taken place this month. Some say it was five hundred times as powerful as the "primitive" types used on Japan. A congressman has confirmed that other nations also have developed this city-disintegrator. We wonder where it will all end. From the a-bomb it was possible to do things which resulted in the h-bomb. What will now result from the h-bomb? Surely such concentrated force will lead in a few steps to still more horrifying potentialities. Lately we have been reading some of the recent novels of Philip Wylie, who pictures the devastating results of such explosions vividly. Mr. Wylie can be disgusting, but he has a most realistic imagination. (One of these books pictures Christ speaking with one of the scientists responsible for the atomic weapons, as they speed in the aircraft to the destination where the bomb will be released. The scientist agrees to turn back, on condition that Christ prove who he is: "Suspend for one moment, one natural principle—" Thus, the scientist demands that the heart of truth be violated so that the truth might be accepted. In the end, neither the military, the journalist, the scientist, are willing to turn back, and the mission proceeds.) A widely read columnist recently pointed out that the surest safeguard against war was not rearmament but disarmament, since history has shown that a nation armed to the teeth eventually tests its strength on the battlefield. This is a fearless thing to say in our time. Our only real hope lies in the nations of the world cutting down their own potential to make war.

TAKING ANOTHER LOOK at the news of the day, we note a further thing which it is curious that no one seems to be commenting on, and that is the great popularity of investigators, (even when they turn into Inquisitors). A look back over the past ten or fifteen years reveals some rather striking personal successes that have been wrought largely through investigatorial prestige. We believe in thorough and fair investigations, of course. But it is startling to see how far ahead in their careers the investigators suddenly go. The now largely-forgotten Truman committee did much to combat fraud and waste rampant in the early and frantic days of the war with Germany and Japan. It is not far wrong to suggest that largely on the basis of his identification with this well-publicized committee did Mr. Truman win the nomination for vice president, which resulted in his becoming president of the U. S. The present vice president, Mr. Nixon, was little-known until his sensational work in connection with exposing Alger Hiss and vindicating Whitaker Chambers. On the basis of wide publicity received in his Senate crime investigating committee, Mr. Kefauver came close to winning nomina-

tion as a presidential candidate. (His chief attorney, Rudolph Halley, subsequently vaulted into an important elective post in N. Y. though he was little known until television made his name and face familiar all over the country as he cross-examined the most notorious of the nation's gangsters and racketeers.) It seems that if you want to become famous and give your career a little jet propulsion, you must head an investigation committee of some sort. Joe McCarthy had done nothing to attract attention until he was made head of his committee. Now his name is known throughout the Western world. It is gratifying to see that this week he in turn is facing an investigation.

THE LAST ISSUE of this paper carried the story about the election of two new Deans at Grand View, Prof. Peter Jorgensen of the College, and Prof. Axel Kildegaard, of the seminary, and then went on blithely to say that "the new Deans must be confirmed in their appointments by Corporation vote . . ." It has been pointed out to us that a rules change just made makes such confirmation unnecessary. This change in rule makes sense, and we are doubly happy to correct a simple, inexcusable misstatement of fact.

OUR EDITORIAL on Home Missions (March 5) can be strengthened by citing some figures released by the NCCC which seem to show that within a very few years two out of three homes in the U. S. will be owned by the occupants. In 1940 only two out of five were owned rather than rented. This should tend to stabilize populations, and make us less wary of new fields in new housing areas. There is little danger of finding ourselves with an "expensive" home mission project in our hands in a ghost area. The North Central states showed the largest percentage of home ownership, while New York was lowest. Michigan stood at over 67 per cent. There is, furthermore, an impression now popular that large corporations are taking over the ownership and management of all the farmlands. The 1950 census reveals, however, that corporations owned only 4.4 per cent of farm and ranch land in the nation while individuals owned 87.8. The depopulation of rural areas thus must be accounted for in other ways. Studies have showed that farm areas, by and large, contain more unchurched people than do urban districts. Home Mission, then, is not the exclusive domain and responsibility of city congregations.

A TRAVELER stopped beside a quaint little church one time and learned that the man standing at the door was the minister. "How many members do you have?" he asked, and the answer was fifty. "Well, how many active members do you have?" he pursued further. Again the answer was, "Fifty." Astonished, the traveler remarked, "Fifty members and fifty active? You must be pretty well liked!" "Yes," agreed the minister. "Fifty members, twenty-five active for me and twenty-five active against me!" (This story comes from that great source of spiritual insight, the Wall Street Journal.)

**Grand View
College
And Our Youth**

**Have You Kept Your Date
With Your Uncle?**

**It's I. T. Day, as if
You Didn't Know!**

Our two most recent convocations have been exceptionally fine. We listened to a very splendid presentation by Dean A. C. Nielsen, when he discussed the needs of the United States not to demand unconditional surrender. We should rather be moderate in our demands in our relations with other nations. He very aptly titled his address, "A Plea for Sanity." Another fine convocation address was delivered by our president, Dr. Ernest Nielsen who spoke on the theme "The Christian College at Work." To say that he put his finger on the pulse of the Christian College and all it means to the students, the church, and the country would be to put it mildly. It was an unforgettable presentation! Our sincere thanks to both of these two men for giving us something good and worthwhile to think about.

The students of GVC are looking forward to the Annual Alumni Lecture Series which begins on Tuesday of this week. Dr. Bernhard Christensen, President of Augsburg College, Minneapolis, Minnesota, is our speaker. I think it is a rather wonderful thing that the former students of Grand View are making these lectures possible through their financial help. Dr. Christensen speaks to the students on Wednesday and Thursday morning, and to us and the congregation (Luther Memorial) on Wednesday night. We know that these will prove to be very enriching to us.

Our business manager is at present on a trip which takes him through Iowa, and perhaps even into Nebraska. His object is to solicit students for next fall. We hope he has a lot of success.

Besides having a couple more cases of mumps in the girls' dorm our Mrs. R. is also among the indisposed (no, she does not have them mumps----- at least, I don't think she does.) We hope that our sick ones in the dorm might soon recover. What with spring coming on and all, it is so much more pleasant to be able to be out in the open.

That great big mysterious-looking crate that arrived the other day, express prepaid from Chicago to Pres. Nielsen contains a 21-inch Motorola TV set, a gift to the college from one

of Dr. Nielsen's Chicago friends, Mr. Fred Hansen. In due time the set will be installed and we know we shall enjoy many fine programs. The set is large and very expensive, and we are grateful to our unknown donor, Mr. Hansen.

Just about two weeks ago, we had the honor to welcome a King and Queen to GVC. Our Vi-King Egon Ellgaard, and his Vi-Queen Agnete Bollesen were crowned on March 1, at our Fastelavn's Festival. A number of their loyal subjects were given prizes for their ingenuity in making pretty, funny, unusual, or original costumes. The prizes were awarded at the masquerade dance, and they were well earned. The Fastelavn's Festival was certainly enjoyed by all, and we found out that it takes muscles to swat those barrels!

Now I must get to my studies, but before I sign off for this time, I must follow my instructions: keep reminding the readers of L. T. that Studenterfest is on May 15 and 16, and that so many fine things are planned for that event that they cannot afford to miss it. The banquet, we hear, is to be held at the Hotel Fort Des Moines. The play, "Death Takes A Holiday" is already being read by prospective actors and actresses. The parts have not all been assigned as yet, but when that is completed, the lucky members of the cast will have to get to work. It's a difficult play, but Mrs. Noyes says it can be done well, and that's all our talented actors need to know!!! From here on in it's WORK.

See you early in April, and no foolin'.

R. F.

OUR CHURCH

Thirty-one adults have just completed a six week session at Nain Lutheran Church, Newell, Iowa, on "our church, its beliefs, practices and history." Of this number, thirteen had not been confirmed or had come from churches of other backgrounds. **Ronald Jespersen** is pastor, (but is soon to move to Danevang, Texas.)

Announcement has been made of the publication of a new book called "Sociology" (Harper, 712 pages, \$6.00) co-authored by one of the sons of our Synod, **Otto Larsen**, who is instructing at Washington University in Seattle and has his Ph D from that school. The book is designed as a beginning text in the study of sociology. The book was written in collaboration with Dr. Geo. Lundberg and Dr. Clarence Shrag, also of the Washington U. staff.

The Men's Club in **Tyler, Minnesota**, has concerned itself this season with world problems. A recent meeting discussed such questions as "raw materials, trade barriers, how independent are we of other people in the world?", etc. The

Ladies' Aid in Tyler has sponsored a study course in the history and work of our church, discussing such questions as "Why are you a Lutheran?" "What are some differences between our faith and other Protestants?" etc.

Pastor Aage Moller, of Solvang, California, was guest lecturer in **Tacoma, Washington**, recently, speaking about the People's Church of Denmark.

A new addition to the church building in **Germania Church**, near Marlette, Michigan, will be dedicated March 21. District President **Edwin Hansen** will officiate. **Pastor Harry Andersen** is minister.

The Danish Seamen's Pastor, **Paul Brink-Jensen**, of New York, was guest preacher early in March in the **Newark, N. J.**, church. The congregation in Newark recently voted to eliminate the word "Danish" from its legal name, and also increased its pastor's salary and eliminated the practice of receiving holiday offerings for the pastor.

Work has been begun on another new building at the **Solvang Lutheran Home**, according to a report from California. The church bulletin from **Los Angeles** announces a "fellowship meeting" March 7, in behalf of the Solvang Home, with plans for the manager, **Mr. B. P. Christensen** and **Pastor Einar Farstrup** to assist with the program. **Pastor Evald Kristensen**, of Denmark, presented a program there not long ago including color slides.

The two ladies' societies in the **Fredsville, Iowa**, church pledged money for a tile floor for the auditorium. The men of the congregation cooperated in doing the labor and the work has now been accomplished.

Luck, Wisconsin, and **Minneapolis, Minn.**, congregations are having pulpit exchange on March 28th. **Pastor Harald Petersen** and **Ottar Jorgensen** will change places.

Dean A. C. Nielsen will speak March 27 in the Minneapolis Church, sponsored by the Young Adult Group, the Reading Circle, and the congregation of St. Peder's. This congregation is 70 years old this year. A celebration was held March 14th, with **Dr. Alfred Jensen** and several other speakers present.

The Lutheran Churches of **Chicago** will hold an all-Lutheran Youth Lenten Vesper Service March 21, in Rockefeller Memorial Chapel at the U. of Chicago. Seven Synods are participating and a massed choir of 100 voices will sing.

The congregation in **Waterloo, Iowa**, is experimenting with Family Worship Services this month, designed to make it possible for parents of smaller children to worship with their families at an hour earlier than the regular service on Sunday mornings.

Likewise in **Solvang, Calif.**, an adult Bible Class meets while children are in Sunday School, taught by **Mrs. Eleanor Nelson**.

In This Issue . . .

Edwin L. Becker is Assistant Professor of Applied Christianity at Drake University, Des Moines, with degrees from Drake, Wisconsin, and Yale.

V. S. Jensen is emeritus professor at Grand View, and frequent contributor of articles on Grundtvig.

The Cover is a photograph borrowed from the "Viking" published by the student body at our college.

Thorvald Hansen reviewed the book on D. P.'s, and is former pastor at Alden and Oak Hill-Exira churches, and now edits the Youth Page, while engaged in social work for the State of Iowa.

Santal Mission Contributions

February, 1954

For General Budget:

First Lutheran Ladies' Aid, Alden, Minn. -----	\$ 17.25
Hope Lutheran Congregation, Enumclaw, Wash. -----	14.25
Diamond Lake Christmas offering, Lake Benton, Minn. ----	22.75
Immanuel's Ladies' Aid, Lake Norden, S. D. -----	10.00
A. E. L. Aid, Danevang, Texas	25.00
West Denmark Ladies' Aid, Luck, Wis. -----	11.19
St. John's Congr., Seattle, Wash.	62.00
St. John's Danish Ladies' Aid Mission Meeting, Hampton, Iowa -----	8.30
Immanuel's Congregation, Los Angeles, Calif. -----	50.37
Immanuel's Ladies' Aid, Troy New York -----	10.00
Hannah Bodholdt Estate, New-	

ell, Iowa -----	100.00
Trinity Congregation, Wilbur, Wash. -----	25.00
Dalum Sunday School, Wayne, Canada -----	34.37
Mr. and Mrs. M. Sorensen, Seattle, Wash. -----	10.00
Bethany Ladies' Aid, Ludington, Mich. -----	10.00
Trinity Ladies' Aid, Bronx, New York -----	10.00
Rural Lutheran Ladies' Aid, Flaxton, N. D. -----	2.00
Friends of the Mission, Flaxton, N. D. -----	3.00
Friendship Circle, Los Angeles, Calif. -----	25.00
Danish Evangelical Lutheran Congr., Junction City, Oregon	70.69
Mrs. S. P. Larsen, Solvang, Calif. -----	5.00
Nysted Ladies' Aid, Dannebrog, Nebr -----	15.00
In memory of Louis Andersen, Los Angeles, Calif., by Aage Knudsen -----	5.00
In memory of Mrs. Henry Beier, Dwight, Ill., by Dixen Sorensens -----	3.00
In memory of Doris Sandburg Wilson, Pipestone, Minn., by Astrid Jorgensen, Evald Jorgensens and Michael Jorgensens -----	3.00
In memory of Lars Grong, Badger, S. D., by Andrew Jensens and Kingsley -----	2.00
C. O. Halvorsens, Redwood Falls, Minn. -----	2.00
In memory of Mrs. Andrew Henriksen, Askov, Minn., by First Presbyterian Church, Askov, Minn. -----	25.00
In memory of Guy Christensen, Kimballton, Iowa, Fred Bonnesens -----	1.00
In memory of Mrs. C. P. Christensen, Kimballton, by Sigurd Christensens, A. Chris. Jorgensens, Peter Lillehøjs, Jens Wests and Fred Bonnesens, all of Kimballton, Iowa ----	6.00
In memory of Mrs. Maria Rasmussen, Kimballton, by Mrs. T. G. Muller, Jens Wests and A. Chris. Jorgensens -----	3.00
In memory of Anker Hald, Kimballton, Iowa, by Mrs. T. G. Muller, Peter Lillehøjs and Niels Bennesens -----	3.00
In memory of Ole Olesen, Blair, Nebr., by Mrs. Signe Bonnesen and Mr. and Mrs. Hans Nielsen -----	2.00
In memory of Paul C. Paulsen, Dwight, Ill., Walter Skonetskies, Robert Skonetskies, and William Skonetskies, Dwight, Ill. -----	5.00
In memory of Mrs. Henry Beyer, Dwight, Ill., by Viggo Beiers, Geo. N. Beyers and Harry L. Hansen -----	6.00

SYNOD OFFICERS

- PRESIDENT:** Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.
- SECRETARY:** Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
- TREASURER:** Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.
- TRUSTEE:** Olaf R. Juhl, 30 W. Minnehaha Parkway Minneapolis 19, Minn.
- TRUSTEE:** Erling V. Jensen, 1104 Boyd Street Des Moines 16, Iowa.
- TRUSTEE:** August Sorensen, Ringsted, Iowa.
- TRUSTEE:** Holger Rasmussen, Marlette, Mich.

In memory of Peter E. Petersen, Alden, Minn., by his children Harold and Vivian von Gortz, Los Gatos, Calif. ---- 3.25

For the Ribers' Work:

- In memory of Paul C. Paulsen, Dwight, Ill., Mrs. Earl Kunzie Mrs. Bodil Nelson and Christine Knudsen ----- 5.00
- Holger Lauritzens, Hans Andersens, Peter Beiers and L. Matsen ----- 2.00
- Mrs. Anna Beyer, all of Dwight, Ill. ----- 14.00
- In memory of Walter Paulsen and Paul C. Paulsen, Dwight, Ill., by Niels and Marie Grib-skov, Junction City, Ore. -- 5.00
- In memory of Mrs. Lena Bak, Dwight, Ill., by Harry von Qualens ----- 5.00
- In memory of SallyLynn Peder-sen, Dwight, Ill., by Peter Petersens ----- 5.00
- St. Paul's Congregation, Tacoma, Wash. ----- 18.85
- Bethania Congregation, Solvang, Calif. ----- 117.15

For Children:

St. Stephen's Mission Group, Chicago, Ill. ----- 25.00

Total for February ----- \$ 812.42
Total since January 1 ---- \$3,005.76

Every donation is herewith acknowl-edged with thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa
N. B. Corrections please—

Somehow, in the gift list in memory of Mrs. Fred Petersen the name of Mrs. Johanne Davidsen had dropped out. Furthermore: the in memoriam for Paul C. Paulsen for the Ribers' Work, the Simon A. Lauritzens' name was accidentally lost. Pardon these errors, please.—D. M.

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

I am a member of _____ the congregation at _____

March 20, 1954

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.