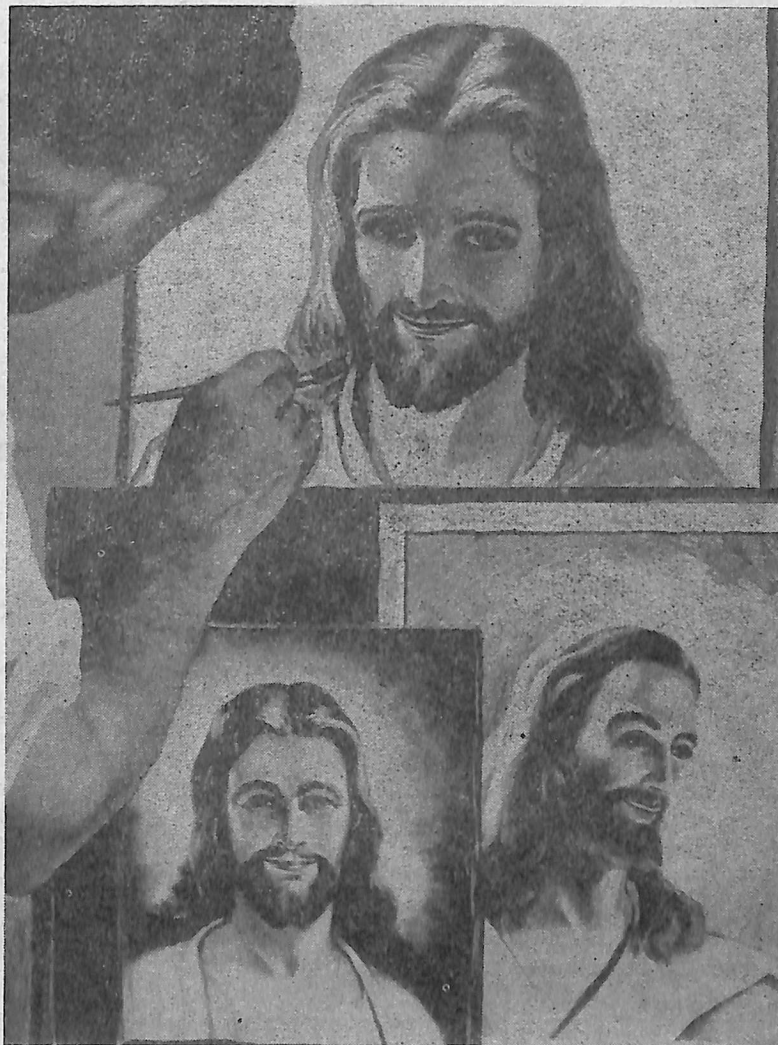


# Lutheran Tidings

*+ new mountain #15*

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Over two hundred portraits of Christ with a smile on his face have been painted by a prisoner in Florida State Prison. See story on page 4.

## Beyond the Pattern of Storm and Strife

The waves dash high on the shores of Earth,  
And man knows sorrow from time of birth,  
And yet . . . the vision I see is fair . . .  
Christ Jesus waiting and smiling there,  
Beyond the pattern of storm and strife,  
To welcome us to eternal life!

Thelma Allinder.

**Christ said we cannot worship  
both; we have to choose**

## God or Mammon

**Dr. Roy L. Smith**

**I**N writing to the churches in Galatia the Apostle Paul said something very simple yet also very profound. In the midst of an ancient situation which is also very modern, he wrote, "Each man will have to bear his own load."

This principle applies to generations as well as to individuals. Each century, and each generation, has faced problems which were peculiar to a particular period because man lives in a growing world. The issues with which John Huss, John Knox, and John Wesley were confronted were not at all the issues with which William Penn, William Boothe, or Alexander Campbell had to deal. Of course there were similarities, but the seductions which beset one generation are seldom equally tempting to another.

Thirty years ago the theological and spiritual struggle in which we were engaged centered around the philosophy of humanism which declared, in substance, that man himself was all the god man needed. It was a cock-sure world, supremely confident that it was equal to any problem or emergency, and utterly without fear. For the first time in our national history the United States was enjoying a favorable balance of trade, and had become the creditor nation of all the earth. Our European allies of World War I owed us \$14,000,000,000 and we had a childlike faith that the debt would be paid. We were skimming the cream off the trade of the world. The ticker tape on Wall Street told a convincing story of optimism and infallibility. It was easy for men to believe that the gravy train was on a non-stop run. Why should any man believe in a God of strict moral judgments, fine moral discriminations, and a wrath to come? Sin was regarded as an invention of the priests and preachers. The world had been made safe for democracy. The Kingdom of Heaven was already here.

Then came the stock crash, the world-wide depression, the abandonment of the gold standard, the collapse of the League of Nations, bread lines, pencil peddlers, apple sellers, the national bank closure, the rise of Russia and China as world powers, and the bonus march on Washington!

Suddenly, as if it were over night, the theological picture also changed. Gone was the cocksureness of the disciples of humanism, and in their place there were heard the prophets of the Kingdom of Heaven. Everywhere the people responded to the strains of pacifism, collectivism, a planned economy, and legislative panaceas which would guarantee a man security from the cradle to the grave. After that he would be on his own, of course. We made the discovery that social and economic systems, as well as individuals, were sinners in need of conversion.

Then came World War II. Within the space of

months the British Empire, by that time considerably emaciated, stood with coffers empty and its back to the wall. Under the euphonious title of "lend lease," American goods were shipped overseas in a veritable flood tide which increased the European obligations to the United States at the rate of tens of billions of dollars per year. Had there been no war there would have been by 1945 an acute dollar shortage throughout the earth, but because war goods have to be shipped long before any exact accounting can be made, the conflict closed with the United States standing astride the economic highway of humanity like some gigantic Colossus. Shortly before his death Harold Laski, the philosopher of the British Labor Party, said that never since the dawn of recorded history had one nation so completely dominated the life of all the world as did the United States in 1945. Because of the fantastic power the people of the United States exercise over the nations of the earth, we have become obsessed with "the powers of this earth," and we have been betrayed into thinking that life can be made out of an abundance of things.

Yet never in all the history of the earth has any people enjoyed such economic abundance and, at the same time, suffered from so much spiritual confusion. Ours is a generation of psychology, complexes, psychosomatics, slogans, and sleeping pills. In spite of the fact that we are more generously provided for than any generation before us has ever been, that we are equipped with more labor saving devices and have more leisure than any previous age ever dreamed of, that we spend more for entertainment than our fathers spent for the necessities of life, that a higher percentage of our people have had the advantage of college and university training than the world has ever known heretofore, and that we are enjoying a level of life incomparably higher than that to which the race has ever before aspired, yet **our most frenzied quest is for peace of mind.**

Dr. Norman Vincent Peale reports that the American people require upwards of 7,000,000 sleeping pills every night, in order to get to sleep. From Washington comes the word that nearly 12,000,000 pounds of aspirin are sold annually. A famous clinic in New Orleans reports that 388 out of 500 people coming in to that

**Editor's Note:** November 13 is being observed in many NCCUSA churches as STEWARDSHIP SUNDAY and this message is appropriate at this time. Dr. Smith, who was educated at Garrett, Northwestern, and Southern California U., has had pastorates in Kansas, Illinois, Minnesota and California. For some time he was editor of "The Christian Advocate" and has written many books. He is perhaps best known as the writer of the "Know Your Bible" pamphlet series, twelve booklets in wide use for lay study of the origins and meanings of the Bible.



institution for treatment are there because of psychosomatic trouble — physical maladies that are the result of improper or uncontrolled mental states.

It is of the utmost importance that the pulpit and the church press shall speak bluntly and frankly to the American people. Unless we can be saved from the "destruction that wasteth at noonday" — the terrible tension that is killing off the middle-aged and the efficient in middle life — we are doomed as a nation, and the death knell of civilization has been sounded. The time has surely come to talk courageously to the people on the subject of money. We are armed with the best of precedents in the teachings of Jesus. Again and again, by parables, direct comment and outright doctrine, the Master dealt with the problem of money as though it were central in his thinking. The Apostle Paul spoke out with equal forthrightness on the subject of money, declaring that the love of it was the root of all evil.

It is highly important to note that the great Apostle does not condemn money as such. He nowhere in his writings indicates that he sees any virtue in poverty. He would not have organized any order or brotherhood dedicated to penury. No one knew better than he did what vast services consecrated funds might render for he was the sponsor of the first great relief fund ever raised by the Christian Church — a fund that was used to relieve hunger, and not for the purpose of purchasing property, establishing endowments, or installing stained glass. Neither Jesus nor Paul ever condemned any man because he was rich, nor did they condemn anyone because they were poor. Any stricture either Paul or Jesus delivered on the subject of money was at the expense of those who were unable or unwilling to administer their funds to the glory of God.

It is the undue and unholy emphasis on money which identifies secularism as the besetting sin of this generation. Solve the problem of money in the life of either the individual or the generation, and you solve the major social, as well as personal, problems with which we must contend.

At the present moment the problem of alcoholism is one of our most serious national problems. In the lives of millions of people it is the foremost personal problem. But if it were possible to extract the profits from the liquor traffic we could solve the problem of alcoholism almost over night. We would put an end to the deceptive and seductive advertising. We would denude drinking of its glamor. No longer would it appear to be smart and the correct thing to do.

Find some way of inoculating the American land-lord with the spirit of the Kingdom of Heaven, as Jesus dreamed of the Kingdom, and the problem of slum clearance would be set forward 50 years and the problem of juvenile delinquency would be brought that much nearer a solution.

A very large share of the color clash, domestically and throughout the world, is economic in character. The white man, having succeeded in raising his stand-

ard of living, stands in terror of the competition of the man of color. For that reason he undertakes to bar the doors of opportunity against him.

Colonialism, imperialism, exploitation, monopolistic practices of one kind and another — these and a score of other sources of international tensions are directly traceable to the secularism which pervades so much of modern life.

Today juvenile authorities throughout the nation are very rightly alarmed over the influence of the horror and sex comics on the life of our youth. The use of narcotics has become a national scandal, and sex saturated entertainment is known to be a contributing factor in the increasing problem of juvenile crime. It is not necessary to conduct any complex and highly publicized survey in the matter: even the least observant among us is able to see that the element of profit is conspicuously present in all such situations.

That some remedy for this vast association of evils is to be found in legislation is to be admitted. The restraints of law must be invoked. But no law can be effective which is not supported by public opinion. This makes the problem of secularism intensely personal.

The Christian remedy is **the doctrine of stewardship!** When a majority of our people accept the doctrine that all **things** come from God, and that each man is a divinely appointed steward assigned to administer whatever goods may happen to be under his authority, we will have begun to solve the problem of secularism. It is definitely and distinctly a spiritual issue so the responsibility for presenting it lies with the church.

Two conflicting and mutually antagonistic philosophies of possessions have come down to us from out the ancient world — the Hebrew and the Roman.

It was the basic philosophy of the Roman Empire that each man was the owner of all the things that he possessed. Within the limits of the laws laid down by the state for the protection of the public from abuses, and the guarantee to the state of public revenue, the individual was the undisputed owner of all those goods he was able to control.

The Hebrew philosophy, on the other hand, was something entirely different. Day after day in the Temple the Hebrew sang his confession that "the earth is the Lord's," and that "all things come of thee, O Lord." Fundamental in this concept was the belief that God was the Creator of everything and that man was his steward. This doctrine was placed at the masthead of the Old Testament, in the words, "In the beginning God created the heavens and the earth." A little later it is said that God gave man "dominion" but nowhere is it intimated that he gave him a deed to the earth.

As a direct and immediate result of this doctrine of stewardship the Hebrew people developed through the years a vast body of laws aimed at the protection of the rights of individuals, the administration of

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Why was I born?

Perhaps to write the music of wind blowing through grass.

Perhaps to describe the mysteries of high peaks or faraway places which few people have a chance to know.

Perhaps to understand the pleas of every man—whatever his race, creed, color or political faith—for equal justice under the law.

Perhaps to be the engineer who by inventive genius takes loads off men's backs.

Certainly not to live apart from the world and its problems; certainly not to spend the years attending to physical needs.

~~~~~  
W. O. Douglas.



## Prison Artist Paints Christ Smile

(See Cover)

The convict-artist in the Florida State Prison, who for years has painted portraits of Christ smiling, completed his 200th painting a few days ago. It is the first of four requested by churches of various denominations in Phenix City, Alabama, to further the rebirth of Christian zeal in the former "Sin City," and the remarkable increase in church attendance there.

Perhaps you have heard part of the story about the old alcoholic at Raiford who, after many evenings of praying for Divine guidance, began painting portraits of Christ with a soft smile of encouragement.

The inmate, once a respected artist, now serving life for four convictions of paying for liquor with worthless checks, says he wants to devote the rest of his life to painting Christ with a kind and cheerful smile, to express the inner joy he feels at having found his way to the Church.

It was only natural that word would leak out of Raiford about the old lifer's efforts. Letters have poured into Superintendent L. F. Chapman's office requesting details.

An art museum at Jacksonville offered to exhibit the paintings for three weeks. The superintendent discussed the letters with the artist and it was decided that the paintings were to be given to Alcoholics Anonymous to exhibit and then distribute as they saw fit. It was agreed, also, that the artist's name would not be revealed. He is known as the Old-timer at the prison. All of this occurred four years ago.

Turning down all offers to sell his portraits, many for substantial amounts, he has given 200 without cost to churches of many denominations, prayer groups, missions, convents, and worthy individuals all over the world. He has a growing list of over 6,000 requests, but steadfastly he refuses to accept pay for the oil paintings. He furnishes all his own materials from a modest income and from the sale of occasional water-color scenes when his funds run low.

Says Warden Chapman, about the result these paintings are accomplishing outside Raiford's high fences: "The mounting flood of mail which comes here to Raiford from people all over the world who have heard about the Old-timer or have seen his paintings, is evidence of the truly great contribution this man is making toward advancing the cause of Christianity. And I attribute our own rising rate of attendance at religious services in no small measure to his work."

In the spring of 1953, Lillian Roth, whom the artist had known in the '30's, wrote him a beautiful letter, telling of her devotion to Christ for having given her the strength to combat her alcoholism, and asking if she might see the "smile."

Several days later she and her husband visited the institution. Given her choice of the paintings the artist had just finished, she gratefully made her selection. Later she wrote him: "I keep the picture near me always. If I become weary and a bit cross, I have

only to look at His Smile to get the spiritual lift I need."

Recently he permitted prints to be made of four paintings to meet the thousands of requests for copies. But he will continue to give the original oils to churches without charge. They are unsigned, and he insists on withholding his identity.

"I don't want my name used because I am not seeking personal acclaim," he explains. "I don't want people to talk about the painter of Christ smiling, I want them to talk about Christ."

—R. Charles Manka.

## The C. P. Højbjerg Memorial Scholarship Fund

To be good is noble. To teach others to be good is nobler. — W. E. Gladstone.

The best lectures I have ever heard about the British statesman, William E. Gladstone, were given by our late friend, C. P. Højbjerg. I was a young fellow of nineteen, but to this day I can recall the emotions that warmed me through and through as our teacher spoke.

The best monument to Højbjerg is already built. It is in the hearts and minds of many people who heard him preach and teach. In him there was fire and imagination. His fire did something to us. It is for this reason that we also want to build a memorial scholarship fund. It is a tribute to one who loved to learn and to live nobly. I am certain that he did not always succeed. Who does? But I know that there are many among us who bless his name and memory.

Some time ago I received a letter from Alfred Andreassen, Oak Park, Illinois. In this he told me what friends of Højbjerg in the Chicago area had done and what more they would do. To such goes our appreciation.

Surely there are many more who will want to contribute to the scholarship fund. What could be nobler than helping a fine and needy young person get a term at Grand View College? Send your contribution to Mr. Erick Johansen, Tyler, Minnesota.

Alfred C. Nielsen.

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# Soren Kierkegaard and International Philosophy

Dr. Frithiof Brandt

Dr. Brandt is Professor of Philosophy at the University of Copenhagen. This is the second of two articles we are publishing commemorating the death of Kierkegaard on November 11, 1855. The first, by Dr. Johannes Knudsen, appeared October 5. The present article is technical, and may prove difficult reading for those unacquainted with the terminology of philosophy. (See also the editorial page.)

The Editor.

**W**HEN Soren Kierkegaard died in 1855, only 42 years old, none of his works had been translated. He had not concerned himself about this, leaving the matter, as usual, to "Providence," completely convinced that the time would come, sooner or later, when he would be famous.

By about 1920 all Kierkegaard's major works had been translated into German. Moreover, there was a considerable literature on Kierkegaard in German and it appreciated him highly as philosopher, theologian and poet. From Germany Kierkegaard's fame spread to France, Britain and America — indeed, to all civilized countries where Western European philosophy was fostered. Today one finds outside the world languages numerous translations of his works in several tongues, among them a complete translation in Japanese. It is regrettable, however, that only his "Works" have been translated; as yet there is nothing more than extracts from his intimate, highly original and decidedly significant, "Journals" (which in Danish run to 20 volumes) in foreign languages, except for a few volumes in German and Italian.

Broadly, one can say, that since the turn of the century Soren Kierkegaard has been a well-known name in philosophical circles the world over; but during the past two or three decades his fame has taken on a particular lustre and prominence in wider fields since the rise of "existentialism" about 1925.

"What is Soren Kierkegaard's place in philosophy internationally?" For the experts, the reply cannot be in doubt: Soren Kierkegaard has his own distinguished place on the philosophic Parnassus among the great philosophers of life ("Lebensphilosophen") — Socrates, Epicurus, Epictetus, Augustine, Montaigne, Pascal, Spinoza, Schopenhauer, Nietzsche. He ranks among them as an equal.

In the deeply Christian quality of his religious disposition, Kierkegaard reminds us of Pascal, and in French philosophical writing we find him referred to as "The Danish Pascal" (le Pascal danois); but this element in Kierkegaard is only one among many. With great originality he has, in a manner of speaking, played through the themes of classical philosophy of life. His three main "stages" — the aesthetic, the ethical, and the religious — correspond to the fundamentals of Epicureanism, Stoicism and Christianity — and to these he adds his own ironical and humorous stages as two "transitional stages." In their presentation he had used an intimate combination of philosophy, psychology, theology, and art, never seen before. Kierkegaard is to be compared with Nietzsche in the originality of his presentation; with Dostoevsky in his knowledge of human nature.

One may further ask: "Do Soren Kierkegaard's philosophic works contain something new in principle in relation to previous philosophy of life?" To this

the true followers of Kierkegaard, maybe with justification, will surely answer "Yes." Soren Kierkegaard seeks to apprehend the philosophy of life in a manner which is different from previous approaches. In short: Soren Kierkegaard's philosophy of life is what he himself calls an "existential" philosophy. What this implied was only understood later, especially by the German followers of Kierkegaard. And that led to the "existentialism" which is today undoubtedly the trend of most immediate importance in Western philosophy of life.

In a sense, Kierkegaard bound up his "existential concept" with the meaning that the word "existence" has in the common tongue. An "existential thinker," a philosopher of life, in Kierkegaard's sense means a man who fervently concerns himself with the fundamental problem of "human existence" or, expressed in another way, with "being human, existing as a human being."

Among the problems of existence that particularly occupied Kierkegaard was that of existence after death — in Christian parlance the problem of eternal blessedness. In a Kierkegaardian sense this is a pure **existence problem**, firstly because it concerns itself with whether human existence is limited to a short and temporal life or whether immortality is to be expected, and, secondly, because the question is a problem. One knows nothing of an existence after death and one does not know if Christianity is true; objectively no decision can be reached, true or false. The individual must choose what he will believe or not believe. Whatever is chosen, if the choice is made out of a deeply passionate interest, it comes to dominate the whole of that individual's attitude to life. This applies to all the great "problems of existence."

While the question of "objective truth" in regard to the problems of existence is, of necessity, eliminated by the fact that there is no answer to it, Kierkegaard feels justified in speaking about "subjective truth or subjective falsehood" in reference to these problems. Compared with the classical concept of truth, which is "objective," Kierkegaard poses an entirely different concept in relation to "the sphere of human existence." This is often called by existentialists "the existential concept of truth," which Kierkegaard himself formulated in the paradoxical phrase "Subjectivity is truth." For example, the truth of Christianity cannot be decided "objectively," but he who deeply and passionately takes the Christian faith, "has the truth," for, to him, Christianity has "subjective truth." Similarly, he who in passion and sincerity prays to a false god, prays to a true god. The criterion for existential truth is passion, sincerity, devotion, — in short, the emotions.

The year 1920 is especially noteworthy with regard to Soren Kierkegaard's international influence. Karl



Jaspers' book, "Psychologie der Weltanschauungen," which is now so well-known, was published that year. This book initiated the specific "existentialist philosophy" in which the essential features are based on Kierkegaard. Virtually throughout Karl Jaspers' work the influence of Kierkegaard is obvious, and this has certainly contributed greatly to the spread of Kierkegaard's fame. In his reference to his sources of inspiration, Karl Jaspers said that Kierkegaard and Nietzsche have had profound personal and original experiences of the problems of existence and described the potentialities of man in such unique works that they must be recognized as the greatest psychologists of "Weltanschauung."

Some years after Karl Jaspers' book came the great and exacting work by Martin Heidegger "Sein und Zeit" (1927). This can be regarded as the really fundamental work for the more doctrinaire Existentialism. Here again the essential inspiration is from Kierkegaard, of whom Heidegger says briefly and decisively: "Im 19. Jahrh. hat Soren Kierkegaard das Existenzproblem als existenzielles ausdrücklich ergriffen und eindringlich durchdacht" (In the 19th century Soren Kierkegaard expressly conceived the problem of existence as an existential one and analysed it as such with great penetration).

Heidegger adopted Kierkegaard's thought and themes on more than a few important points; but, while Kierkegaard's greatest interest was in Christian existentialism, Heidegger interested himself most in an atheistic existentialism, inspired by Nietzschean atheism. Moreover, Heidegger emphasizes that he has extended the range of existential problems to include the ontological, which Kierkegaard had dealt with only in small degree. Heidegger's title — "Sein und Zeit" — expresses at the outset his strongly ontological interests.

In France, Jean-Paul Sartre, in particular, has made himself the exponent of an existentialism closely in line with or in continuance of Martin Heidegger, for, like him, Sartre represents an atheistic existentialism and he is greatly concerned with the ontological problem. For the rest, Sartre has sought a short definition of existentialism by regarding it in relation to the scholastic problem of "existentia" and "essentia." According to Sartre, it is characteristic of existentialism that "l'existence precede l'essence." In common terms this means that existence as such has no preceding plan, purpose, aim, idea; it can only acquire the sense (l'essence) with which man himself invests it. Precisely because of this, a great responsibility rests on the existing individual who becomes thereby "un engage." All in all, one must say that the various forms of existentialism still need clarification, and it is doubtful what Kierkegaard himself would have thought about them.

Soren Kierkegaard stands in the history of modern philosophy as a genuine Socratic figure. It is no

accident that his first scholarly work, his brilliantly intellectual doctorate thesis, deals with the great Greek. Soren Kierkegaard was, like him, a pronounced individualist and would have approved Hegel's comment on the fundamental insight of Socrates: "dass nämlich der Genius der inneren Überzeugung die Basis ist, die dem Menschen als das Erste gelten muss" (that the genius of inner conviction is the basis, by which man must primarily be guided). But while the individual was for Hegel only "das Erste," an individualism that was lost and extirpated itself in the Hegelian "System," firstly by the dependence of the individual on the State, and next by its dependence upon the spirit of world history and a panlogistic, deterministic doctrine of evolution,

Kierkegaard maintained the sovereign freedom of his individualism in strongest opposition to Hegel. For Kierkegaard "der Genius der inneren Überzeugung" (the genius of inner conviction) was not only the first; it was also the last. In this connection it may be noted that no other philosopher in the history of individualism has placed his stamp, as Kierkegaard has done, on the concept of the "individual" (Der Einzelne). And Kierkegaard himself was of the opinion that his philosophical importance was bound up with the category: the individual. But individualism may have many forms. Kierkegaard's form was a Christian individualism with something of early Christianity about it. He called it "The individual confronting God," but it was clear to him that his reflections on "the individual" were valid also for all other "existential spheres." In his strong appeal to

the individual personality, to its sincerity and responsibility, Kierkegaard appears without parallel in modern philosophy of life.



KIERKEGAARD

### THE LIVING GOSPEL

Christ's Spirit taketh breath again  
Within the lives of holy men.  
Each changing age beholds afresh  
Its word of God in human flesh,  
Amid the meek of earth, whose ear  
Pure wisdom maketh quick to hear,  
Who know the founts of good and ill,  
And live in the eternal will,  
Sharing themselves and all their good  
In universal brotherhood;  
In whose sweet lives we still may see  
The One who walked in Galilee,  
And preaching through the human page  
Christ's living gospel to our age.

—W. C. Braitwaite.



## Luther's Works in English, A 55-Volume, 15-Year Project

Publication of an English edition of the writings of Martin Luther that will require 55 volumes and 15 years to complete is being launched this fall. It will be known as "Luther's Works."

Plans for the project to produce the most comprehensive collection of the Protestant Reformation leader's writings ever published in English were reported here at the 43rd annual convention of the Lutheran Editors' Association.

Cooperating in the project are the United Lutheran Publication House and Muhlenberg Press of Philadelphia, operated by the United Lutheran Church in America, and the Concordia Publishing House of St. Louis, Mo., conducted by the Lutheran Church-Missouri Synod.

Concordia will issue 30 of the volumes and Muhlenberg 24, with Vol. 55 a general index to the entire edition. Those published by Concordia will cover Luther's Bible commentaries and those by Muhlenberg his sermons, letters, tracts and table talks. A uniform size and binding will be used by both houses so the edition will be a set.

The initial volume was published by Concordia on October 31. It was the first of three devoted to Luther's commentaries on The Psalms and No. 12 in the series. Concordia will also issue two volumes next year, while the first from Muhlenberg Press will be published in the spring of 1957. It is planned to average four volumes annually, two from each house, until the project is completed in 1970.

Dr. Jaroslav Pelikan of the University of Chicago Divinity School is directing the translation of the Concordia volumes, and Dr. Helmut T. Lehmann, book editor of the Muhlenberg Press, is editor of the ULPH translations.

In a talk to the Lutheran editors, Dr. Lehmann stressed that the translations "are intended to speak good idiomatic, modern English, to strive to do to Luther what he thought should be done in a translation."

Pointing out that a large part of Luther's writings have been closed to thousands because of the language barrier, Dr. Lehmann said that "Luther's deep insight into sacred Scripture, his pen probing into practically every significant aspect of human endeavor, is after more than 400 years being made available to the American public in modern English."

Previously, Muhlenberg published a six-volume English edition of writings by Luther, the first of which appeared in 1915. Earlier, Concordia issued a 23-volume edition of Luther's works in German.

Also discussed by both the editors and managers at their meetings here was the forthcoming appearance of the Service Book and Hymnal of the Lutheran Church in America, a joint project at the eight church bodies participating in the National Lutheran Council.

Dr. E. E. Ryden of Rock Island, Ill., editor of THE LUTHERAN COMPANION and a member of the Joint Commission on the Hymnal, told the editors that he did not expect the volume to appear until Easter of



Dr. O. A. Dorn, manager of Concordia Publishing House, St. Louis, Mo., presents Dr. John W. Behnken, president of The Lutheran Church-Missouri Synod, with the first volume of the 55-volume edition of Martin Luther's Works, to be published jointly by Concordia Publishing House and the Lutheran Publication House of Philadelphia, Pa.

The first volume, which was slated for publication October 31, the anniversary of the Reformation, contains some of Luther's commentaries on the Psalms.

Luther first became known at the University of Erfurt during the years 1513-1515, for his theological lectures on the Psalms.

1957, due to the time that will be required to manufacture plates for the 1,200-page volume.

At a joint session, the editors and managers heard a discussion of "Inside Washington," by Dr. Robert E. Van Deusen, Washington representative of the NLC's Division of Public Relations, and "Inside Lutheranism," by Dr. Oswald Hoffmann, director of public relations of the Lutheran Church-Missouri Synod.

The United Lutheran Publication House and Muhlenberg Press were host at a dinner at the Union League Club, at which speakers included Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Dr. G. Elson Ruff, editor of THE LUTHERAN, also spoke briefly on this year's 100th anniversary of the ULCA's publishing enterprise.

Love is a journey into a new country; and like any other journey, its length depends entirely on what the country has to show. There should be woods with silent undergrowth, where comfort lives; bright rivers of vitality; clean cities built on foundations of fine tradition and splendid with tall towers of learning and religion; green fields where simple thought and senses play . . . and mountains so high that as one climbs one breathes quickening air not known to ordinary men — so high that by day the earth lies clear beneath like an open map, and by night the stars are just beyond arm's length above. In such a country a man can live forever.

Rebecca West.



# Paging Youth

American Evangelical Lutheran Youth Fellowship  
Editor: Ted Thuesen, 55 Roseville Ave., Newark 7, N. J.

## Nation's Protestant Youth Meet SPEAK OUT ON CURRENT ISSUES

Williams Bay, Wis., Sept. 2—Representatives of the nation's 10 million Protestant young people denounced universal military training in all of its forms and criticized congress for "enacting piece-meal a program which the American people have traditionally refused to accept."

In a business session that lasted until after midnight on September 1, the General Council of the United Christian Youth Movement also took action on a wide range of social and political issues. The 165 delegates from 14 denominations and 36 state youth councils commended the Eisenhower government for its efforts to achieve a world program of reduction and control of armaments.

The youth arm of the National Council of Churches made recommendations for constructive programs which, they said, would "meet Communism at the true battle ground — the social, political, economic and ideological frontiers."

The General Council also reacted strongly against the short notice and insufficient time its representatives were given by congressional committees while testifying recently in opposition to U.M.T. The assembly called on law makers to guarantee that all citizens and groups be given full and equal opportunity to testify.

In approving reports of five working commissions, the delegates:

**VOTED** to initiate methods to prevent juvenile delinquency and its causes. One of the reasons for delinquency, according to the UCYM, is youth's lack of purpose or philosophy of life. Christian youth groups provide one of the best ways such a philosophy can be developed, the UCYM asserted.

**CONDEMNED** as "un-Christian" legislation now before congress which endangers the already tenuous position of Indian Americans.

**NOTED** that many young people are involved in industrial strife and called on both labor and management to seek a Christian understanding of the problem.

**CALLED** on youth groups and church schools to study the growing movement toward Christian unity.

**OUTLINED** a program of study and action designed to eliminate racial prejudice and promote integration in the life of the churches. Separate programs were outlined for use in groups that are now segregated and within churches where integration has already been achieved.

**RECOMMENDED** establishment of facilities

through which students and older young people may volunteer for religious service for extended periods of from one to three years on a subsistence basis.

**EXPRESSED** concern about the religious programs for persons in the armed service and made recommendations for chaplains, churches near military establishments and home churches. Servicemen from the three branches represented the United Fellowship of Protestants, the counterpart on military posts of church youth groups.

**WELCOMED** fraternal delegates from Reformed Judaism's National Federation of Temple Youth and resolved to step up the UCYM program of intercultural relationships.

**CHIDED** the church for lagging behind in a wholesome program of sex education and recommended that the religious dimension of sex be taught to junior high as well as senior high young people in homes, in churches and in summer camps and conferences.

**ADOPTED** 30 projects in 25 countries for cooperative youth work ranging from an interracial youth center in South Africa to evangelistic literature for Spanish Protestants.

**PLANNED** to send 10 U.S.A. young people to an inter-American consultation in Colombia on youth work in the western hemisphere; and to provide two members for an ecumenical team composed of young people from Africa, Asia, Europe, Canada and the U.S., which will spend three months visiting eight Latin American countries.

Presiding at the week-long meeting was Roderick French, an Episcopalian from LaGrande, Oregon. He is to be succeeded as chairman by Charles Boyles, Methodist, from Jackson, Mississippi.

The council approved the appointment of George Williams, of the African Methodist Episcopal Church, from Cleveland, Ohio, as the new full time youth associate to travel for the movement during 1955-56.

A Lutheran, Florence Fray, of the ULCA, from Marion, Virginia, was named chairman of the Outreach Commission.

## AELYF Doin's

**Wayne, Alberta, Canada** — The Dalum Young People's Society is at present gathering and renovating old toys for the Indian and Eskimo children's hospital in Edmonton. They will pack and ship the toys to the hospital in time for distribution at Christmas. The young people also decorated the church for the harvest festival which was held October 30. The Dalum group is not officially a member of AELYF. However, they are very interested in the activities of AELYF and they support the Santal Mission and sell YULE.

**Newark, N. J.** — The young people sponsored a costume Halloween party for the entire congregation October 28. Prizes were given for the best costumes.

**Ringsted, Iowa** — The LYF recently held a craft night to prepare articles to be sold at the Ladies' Aid bazaar.

**Marlette, Michigan** — Plans have been made to have a Young People's Sunday school class in both the Juhl and Germania churches.



# Our Women's Work

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

## District IV WMS Meeting

Women from all of the 11 congregations in District IV met for an hour in the Fellowship hall of the Nain Lutheran Church in Newell, Saturday evening, September 24 at seven o'clock, with Mrs. Aksel Holst presiding. After singing, "Blest Be The Tie That Binds," Mrs. Alfred Sorensen led devotions.

A letter addressed to the meeting from Miss Emilie Stockholm, our new WMS president, prompted a discussion concerning WMS work on the local level, in the district, and on the national level.

Some of the questions, comments and ideas tossed out and bounced about were:

1. Where do Ladies' Aids, Guilds, Friendship Circles, Guiding Circles and differently named local church women's organizations fit into WMS? What is the connection?

2. If the same women who belong to the Ladies' Aids, Guilds, etc., also belong to the district and national WMS, why not ask all local groups to adopt the name WMS and use the name of the congregations with it. For example: Bethlehem WMS, St. John's WMS, Fredsville WMS, and so on.

3. How can we do that if we have more than one women's organization and also have women in the congregation who do not belong to any women's group? Revamp your set up. Bring every woman in the congregation into one organization. If the group is large divide it into circles or study groups. This will coordinate the work as well as unify it.

4. How can we get those, who refuse to attend, into the organization? And what about dues? May we not assume that every woman who wants to be a member of the church is also willing to help with the work of the women's auxiliary so that she automatically becomes a member of the organization? There should not be dues in church women's organizations, only free will offering at each meeting.

5. The separate groups of a local congregation such as the Ladies' Aid, Esther Guild, or Mission Group have the same purpose in mind, and do much the same kind of work. Why not unite?

6. Perhaps we need to define Mission work. Pastor A. W. Andersen once explained it in this way: Foreign Mission is the evangelization of the heathen in foreign countries; Home Mission refers to the spread of the gospel and furtherance of the Kingdom in our own country; Inner Mission is Christian service or whatever we do for the Kingdom of God in our own community's hospitals, institutions, etc. With this explanation we must conclude that everything we do as church women is or should be mission work of one kind or another.

7. How can districts send their representatives to general planning meetings every year when there are no funds? Perhaps we should organize on the district levels just as we are in the congregations.

8. Would it be feasible for the women of a district to have a meeting day once a year, not in conjunction with the congregational district meeting where time is always so very limited?

All too soon the church bell reminded us it was time for the Mission meeting to start in the church. The women were urged to carry these thoughts back to their local groups for discussions before filling out the questionnaire for the National Board.

It was moved, seconded and carried unanimously that a greeting be sent to Mrs. Ida Egede for her untiring efforts during her ten years of service.

Mrs. Holst announced the coming Women's Institute in Des Moines the week-end of November 11, 12 and 13. Meeting was adjourned.

The guest speaker at the Mission meeting in the church was Rev. Sedoris McCartney, who is at present serving the Oak Hill and St. John's congregations near Exira. He is on call from the board of missions of the ULC church. His topic was Missions in general, but he drew heavily upon his experiences

in Japan where he served for five years. His message was both thought provoking and inspirational.

It was agreed that our offering should be earmarked Seminary Project. It amounted to \$85.

Mrs. Virgil Jacobsen, Secretary.

## WMS in District V

The annual meeting of WMS of District V was held in Minneapolis, Saturday, October 15, from 7-8 o'clock. As usual we were crowded for time. We never, Never, NEVER have adequate time for consideration and discussion of the issues before us. Although the district president had granted us permission to run over a few minutes if necessary, the men who had charge of the 8 o'clock meeting barged in on us with slides, projector and screen before we were through, and we had to terminate our meeting without formal adjournment. Somehow, as hard as the women work for our school in Des Moines and in each congregation of the Synod, it sort of burns me up — to be thrust aside as though our work isn't important.

Much of our discussion centered about the questionnaire sent to us by our national president. We voted to send our District Representative to the WMS planning meeting in Des Moines held in connection with Women's Work Shop in November. Her expenses are to be paid out of the district offering; the rest of the offering is to go to the Seminary Fund. We received a very generous offering of \$89.10.

Our women have provided a \$100 scholarship for two consecutive years to a girl student at GVC from our district. We voted to make this available to either a first or second year student in the future.

Because of the increased correspondence made necessary by the Scholarship Fund, we decided to set up another office; namely, secretary-treasurer in addition to the District Representative. Besides the above mentioned correspondence, she will take the minutes of the district meeting, handle the district offering, and write up the report to Women's Page. The result of the election was: Mrs. Virginia Nielsen, district representative; Mrs. Gerda Duus, secretary-treasurer.

Gerda Duus.

## District II WMS Meeting

The WMS District II meeting was held Saturday evening in the beautiful new St. Peter's Church, Detroit, Michigan. Our district representative, Mrs. Laura McLeod, called the meeting to order. The women joined in singing, "Lord I Wish to be Thy Servant" which was followed by devotion and prayer led by Mrs. Harry Andersen.

Mrs. McLeod thanked the various congregations for their generous response to the WMS causes. The secretary's report was read and approved and a financial statement for the past year was presented.\*

A letter from our new synodical WMS president, Miss Emilie Stockholm, was read. We were urged to respond to the questionnaires sent out and to return them promptly.

The motion to continue our local district project, The Korean Child, was carried. However, the stipulation was made that the secretary write to the chairman of the Christian Children's Fund to find out if the particular child, Nam Shang Yang, whom we have supported for a number of years, is still within age to need our continued support, or if a younger child's need for adoption, in the same orphanage, would be greater.

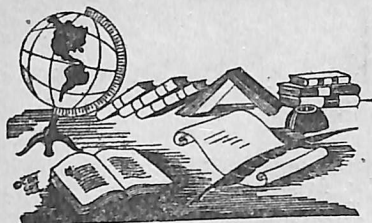
The women agreed that respective local WMS groups would help sponsor an Indian student if it should become a reality that one would be touring the district.

Mrs. Edwin Hansen gave a report from the WMS meeting of our synod convention. She stressed the needs of our GVC

\* CORRECTION — The Manistee Mission Group has given \$30 to Home Mission and \$50 to GVC Seminary.

(Continued on Page 14)





## OPINION AND COMMENT

OUR COLUMN today begins with a letter from a Santa Barbara, California, reader who wrote us recently as follows:

"As a layman I should like to understand why so much importance is given to Kierkegaard, so I read the monograph by Dr. Johannes Knudsen in LUTHERAN TIDINGS October 5 with great care. I still do not understand very clearly what Kierkegaard has done to help a sinner find his way to God or a Christian to live his life intimately with God. This is what our troubled world sorely needs: and may God help us as individuals to see our own great want. If Kierkegaard has something that can help mankind, it seems to me that it is hidden in so great an amount of philosophy and theology that it reminds me of what the Apostle wrote in first Corinthians 1:17 — 'Christ sent me — to preach the gospel; not with wisdom of words, lest the cross of Christ should be of no effect.' My mind is open, and I believe this can be said for many readers of LUTHERAN TIDINGS, for a clear and plain and intelligent reason why Kierkegaard is important today for the man who is not a learned theologian."

B. Skou.

Since we have followed Dr. Knudsen's article with another in this issue which will in all likelihood be far more obscure than the first, this letter deserves printing and an answer. We take it that Mr. Skou is not criticizing the Kierkegaard piece as much as he is criticizing the world's elevating Kierkegaard to a place of importance. To begin with, it must be stated that reading about a writer can never take the place of reading the writings of the man himself. Someone interested in Kierkegaard can have his appetite whetted by reading of him, but this can never substitute for reading the man himself. In a history course we can learn much about Shakespeare, or about Plato, or about the Apostle Paul. But nothing can do as much for our understanding of them as an acquaintance with "Hamlet" or the "Dialogues" or the Corinthian letters. In his writings, Kierkegaard leads the inquiring mind through labyrinthian channels of hesitation, indecision, doubt. He faces, through the search of heart and mind, the inescapable choice which confronts each soul. If a mind has never felt the tortures of doubt or the helplessness of frustration and paradox, Kierkegaard probably will remain enigmatic and mysterious. But one who has shared the experiences of the mind with him will appreciate his struggle and sympathize with his problems. When he talks about the difference between pain and suffering, we may think he is quibbling, but then comes his illustration, which in modernized form we might put thus: Pain is what we feel when we are run down by an auto; suffering is what we feel when our child is run down. When the philosopher reads Kierkegaard he can skip the obvious and the illustrations. But the layman will appreciate the mood and color of Kierkegaard's own phrases. One of his discourses is called "What it Means to Seek God" (THOUGHTS ON CRUCIAL SITUATIONS IN HUMAN LIFE, Augsburg, 1941), and this "Confessional Service" message might be just what Mr. Skou would like to have. It

speaks of sin and of salvation and of God's love, and those are the essentials of the Christian gospel. If we do not understand all of philosophy or theology, we may still understand the gospel, which can be received as a little child does. Kierkegaard may be obscure for one whose faith is deep and unshakable and simple. Few faiths are of that kind. Many are in sympathy with the intellectual travail that accompanies the birth of new ideas. For them, Kierkegaard may offer a measure of clarity and a shortcut to confidence and peace, (which is itself a paradox.) The Apostle wrote "For now we see through a glass, darkly" — meaning that not all things are clear, they are blurred, they are difficult to understand. Nevertheless, we **do see**, though "darkly." — These two articles on Kierkegaard observe an anniversary, and we have hoped they would stimulate an interest in this remarkable man, now dead 100 years, but who is now coming into his own. During a spare-time hour each week, the editor is trying to teach Danish to a Korean Christian minister who hopes to go to Denmark to translate Kierkegaard into Korean. This is but one indication of how wide-spread is the interest in the queer Dane. But to understand Kierkegaard, one must read him. Nothing can substitute . . . We are reminded of a magazine cartoon some time ago showing a sales clerk, anxious to be helpful, saying to a lady customer, "I am sorry, madame, we are all out of Bibles. But we have something else just as good."

WHEN NOTHING else occurs to write about, a glance at the front page of a newspaper usually provides material aplenty. Los Angeles citizens a short time ago were confronted with this screaming banner headline: 52-CAR CRASHES JAM FREEWAY. This was no type-slip. In one crash, 37 cars were involved. Behind them, 15 more piled up. People drive their powerful cars with criminal and un-Christian inconsideration, not only in California, but everywhere. President Eisenhower has designated December 1 as "S-D" day, (safe driving day) and says, "All of us agree with the purpose of Safe Driving Day . . . No endeavor could be more worthy of our universal co-operation." The goal: not a single traffic accident in the 24-hour period.

THE SAME front page told a glaring tale of "L. A. Witch Doctor Jailed After Woman Goes Mad" and detailed how police raiders had swooped down on a weird magic den where a "practitioner" of magic and so-called religion had been hoaxing the public. The man said, "I am chartered under the Church of Divine Metaphysics." Fetish dolls, magic powders, talismans, etc., were among his equipment. This all took place in a so-called civilized, Christian country. As a man said, you can tell what a person stands for by the things he falls for . . . The same front page also detailed the inevitable story of how a "Domestic Row Leads Husband to Take Life." One of our newspapers, dug up by some excited archeologist a couple of thousand years from now, would lead him to believe that we live in the worst of all Dark Ages.

DOWN IN THE corner of the page was a story that may have some value. It told how psychologists



## Thoughts on Thanksgiving

An Open Letter by Dr. Paul C. Empie

Executive Director, National Lutheran Council

It is Thanksgiving Day. I have so much to be thankful for — not the least being this day at home, to relax and reflect! Yet all day long the birth-pangs of this letter have given me no rest! Now it is evening, and I'm on the road again, enroute west. Still it's no use — this letter must be written before I can sleep!

It began in church this morning, when again I counted my blessings — so many of them! — and asked "why?" It would be easy to say "because I deserved them," but it wouldn't be true. God sends His sun to bless alike the just and the unjust, the murderer and benefactor, the Mohammedan, Atheist and Christian. If merit were the basis of heaven-sent prosperity — as most think it should be — the laws of nature would have to be selective to the point of being scrambled up most of the time. Yet I'm sure God's impartiality is not impersonal — it's all a part of His fixed design and purpose.

How grateful would I be if I hadn't so many things to enjoy? I don't know. I can only speculate. But I'm helped by observation of others in recent years who had lost everything, and still praised and trusted God. That deaconess at the Russian-ravished orphanage in Slovakia; that Polish pastor in former East Russia with his two motherless daughters; that brilliant choir director and teacher with his class at the refugee barracks in Bavaria; that student from the East Zone of Germany who had come to the Berlin Kirchentag last July, and had to return to face his totalitarian officials the following week; that aged exiled D. P. bishop who though in tiny impoverished quarters, refused to emigrate to the comfort of the new world, but preferred to stay until the end with the "hard core" remnant of his people for whom every door remained shut; — and others too numerous to mention. The test of their thanks was based not in "things" but in "thoughts" — thoughts infused with an indestructible dynamic faith.

But that doesn't answer my question "why?" Is there an answer? There must be. Could it be this, that when our Lord related the parable of the Good Samaritan to illustrate the fulfillment of the second greatest commandment — "love thy neighbor as thyself," He listed two categories of people, the **helpers** and the **helped**? That He gives the "helpers" special resources only to enable them to fulfill their function? That while the circumstances of each category differ vastly, the blessings generated through the helper helped relationship flow both ways, each party mak-

have found the familiar bedtime prayer "Now I lay me down to sleep" to be a source of anxiety complexes in children. Children, they say, should not be put to sleep with the thought, "If I should die before I wake." A number of happier versions of the prayer are offered, among them:

Now I lay me down to sleep  
I pray the Lord my soul to keep  
And I shall wake to see the light  
For God is with me all the night.



ing a powerful witness in his special role? And that the whole framework of Christian existence contains a steady balance of those two — and only these two — categories, the relationship between which forms a channel for the revelation of God's power and grace?

If there be any truth in this suggestion, as I think there must be, then we have much thinking to do about Thanksgiving. May I list a few principles?

1. The **things** for which we are thankful are but a means to an end.
2. That end is the demonstration of God's love through our obedient use of His gifts.
3. A refusal to share is a denial of faith.
4. The roles of parties involved in sharing can change — the helped may become a helper; the helper may some day need help.
5. It isn't important which end of the line we're on; it's only important that we keep the witness of God's love flowing. He eventually will even things up!
6. **There is no end to this process**; it is inherent in — and inseparable from the practice of Christianity.

In church this morning we were told that in Lutheran World Action we give to our brethren in Europe knowing that we will never get anything in return. In the context of the sermon, that is correct. Yet in another sense we receive far more than we give! For even as we encourage them with generosity, they respond with a demonstration of courage, sacrifice, patience and devotion that shames us while it inspires us. Do you understand this two-way process of dynamic Christianity and fulfill your part in it? I know that I fall far short!

I, like other Americans, am thankful that I am on the giving end of the line. Yet deep down in my heart I know I shall not fully reach Christian maturity and understand the Cross until I experience being on the receiving end of the line, too. Meanwhile, thanksgiving and sharing must go hand in hand! Only thus can my share of America's high standard of living become tolerable before God and men.



It involved some heartbreak first, but

## She Was Finally Cleared

By GERTRUDE S. SOVIK

**I**N 1941 when they were married she was eighteen and he was twenty-five. It was in Yugoslavia, where they had grown up in the same town, had attended the same schools and church. Little did they realize that wedding day what the future would hold; little did they realize that fourteen long years later the United States would open its doors to them and bid them welcome.

In 1943 Mr. Z. was drafted into the German army and sent off to the Russian Front. Then, in 1944 came the orders for the Ethnic Germans in Yugoslavia to "get out," and his wife, with their little year-old son, fled with the thousands of others who had to seek refuge outside their home country. After living here and there for many weeks, under all sorts of conditions and in all kinds of weather, they arrived at a refugee camp in St. Johann in Austria.

From the time she left her home in 1944 until September, 1949, Mrs. Z. knew nothing of her husband's whereabouts. He was off to war, but no letters came; she had to flee, so there was no home for him to visit; she waited and waited for news, but none came. She had heard of the Red Cross in Munich, Germany, so she notified them where she and her child were, and asked their aid in tracing her husband. It was through that organization that she heard, in September 1949, that he was "Missing in Russia." In the following months she saw, from time to time, some of his war comrades, and upon each inquiry about her husband she got the same answer, just that same awful word, "Missing." It was a bitter word — but it was all anyone knew of him.

Christmas of 1949 came and went. The "missing" one had still not been heard from, though the Red Cross had sent a card to Russia that his wife and child were in the St. Johann camp in Austria. No one could know if the card ever reached him.

And then — in January it happened! In January of 1950 the camp leader had a phone call from Salzburg. It was Mr. Z. He had been released from prison in Russia and had been sent back with a big transport to Germany, from whence he had made his way to Salzburg. He had to stay in a camp for two days — but could his wife and children come to him?

A camp leader, no matter how hard-boiled a man he may have to be sometimes, must surely have a happy heart when he can bring a wife such a message as this. To my question, "How soon did you leave for Salzburg?" she answered, "I took the next train!" "Well," I added, "and what did you do when you saw him?" She looked at me, just a little embarrassed, as she said, "Of course I cried!" (What woman would not have?) That was five years ago.

I asked Mrs. Z. why they hadn't emigrated during the last refugee bill. Surely they must have had time. She smiled, hesitated a bit, and then said, "We couldn't, because of me. You see, it was this way: One winter in the camp it was terribly cold. My sister and her child were with me and my little son. Both children were sick, and we had no heat in our

stove. So my sister and I went into the woods and cut down a tree so our children could have a little heat. That made us criminals, and we couldn't emigrate."

I wondered then, as I have so often, just when there is any justice in our emigration laws! But now she has been "cleared of her crime." With her two sons and her husband she is ready to leave for Cleveland, Ohio. There are three uncles and six cousins there, who have rented and furnished an apartment for them. A job is waiting. They are entering their future and their new country with no sense of bitterness for the difficult times of the past, but with a wonderful sense of hope and joy for the days ahead!

## "I Move We Pay the Bill!"

By the Rev. Herbert F. Brokering, Long Island, N. Y.

It could happen in your church . . .

The church council is in session

"Are there any unpaid bills?" asks the chairman.

"Here's a bill for oil, one for the telephone, another for office supplies, and then there's this one for two latches for our front church doors," the treasurer reports.

"Obviously these are all things we're obligated to take care of; I move we pay these bills," offers Jack with dispatch, eager to get the meeting on its way.

And so the bills are presented . . . and paid.

Just when it seems that all outstanding obligations have been disposed of, the pastor injects, "Mr. Chairman, I have a bill here, too."

Attention shifts his way. Has that parsonage plumbing gone wrong again? What can this somewhat belatedly presented bill involve?

"Well, it's not quite like an oil or a telephone bill," the pastor goes on, "but I think it's something we're obligated to take care of, too."

There's a ring of deep conviction in what he has to say. The men listen intently.

"I have a different kind of a bill here. Technically it's called a dossier. It is actually the case history of a needy family living as refugees in Europe. Blessed as we are with so many advantages beyond theirs, I feel strongly that we owe it to God to help this family to come to our country — and even specifically to our church.

"The family description, or dossier, which I hold describes in these three pages a Lutheran family who needs us — and now. As a council we are concerned about our credit standing in the prompt consideration of our bills, but we ought also to feel an urgency about our Christian obligation to the destitute in our world."

This sounds almost like a sermon.

"This 'bill' I present is not payable in the coin of the realm. It calls for a home for the family and a job for the husband and father."

The pastor is trying to sell them on a family of human beings. To acquire oil and door latches is one thing . . . but to take on a family of people, that is quite another kind of investment.



## To Friends of the Porto Novo Mission

## Something to Smile About

Christmas is a time when we like to bring cheer to our friends of near and far, in one way or another. Last year at this time, some of our Sunday schools, which had been made aware of the need of a sewing machine at the children's home, Seva Mandir, in Porto Novo, India, collected enough pennies and dimes to buy one such for the home. And adult members of our church raised a fund with which to provide also a machine for the sewing class in the teachers' seminary. As both were much needed, they are deeply appreciated.

Mary Chakko, director of the Porto Novo Mission, writes: "These special gifts from friends in America we call 'joy gifts', as we are privileged to use them as we see fit, to bring a little extra cheer and joy to the children, which on our budget we could not otherwise afford."

Anne Marie Petersen, the founder of the Mission, (which is supported by friends within the Grundtvigian Church in Denmark), usually provided all the little girls in the school with a new sari (dress), from this fund, for Christmas. And there was as a rule enough money left over with which to buy some decorations and extra goodies for the children's enjoyment during the holidays.

At present there are more than 200 little girls in the basic school, many of whom are orphans. Others have parents who are too poor to send them to school, and otherwise to provide properly for them. In the teachers' seminary, which is also a part of the Mission, there are 40 young women students, selected out of nearly 300 applicants for admission. Mary Chakko writes that it is always most distressing to witness the disappointment of the many capable and fine young women who are turned away each year because the school lacks room and the necessary equipment to take care of them. The new building, which they have long since been promised, has not yet materialized, mainly because of the extreme slowness of the government officials to act when their approval is required.

Sister Vibake, a trained nurse and the only Danish person connected with the Mission, cares for the sick at the school and in the surrounding villages. On her rounds of mercy to the villages, she is usually accompanied by Gnanamani, one of Anne Marie's orphan girls, who is now a trained and devoted evangelist. While she helps Sister Vibake care for the people's bodily ills, she also administers to their spiritual needs. On Sundays she is often accompanied to the villages by seminary students and teachers for devotional services. These are also held each morning at Seva Mandir, usually led by Mary Chakko, and on Sundays, when there are regular worship services at the school, by a nearby Lutheran pastor.

As to the teaching practices at Seva Mandir, Mary Chakko is always mindful of the beloved Gandhi's admonition that education is not merely a process of cramming a child full of knowledge, but the mind and body must, according to him, go hand in hand with



Being weighed is certainly a laughing matter to the young man in the picture. To his elders, the procedure is a step in the effort to solve the serious mortality rate among Burmese youngsters. With the aid of experts from the World Health Organization, the United Nations Children's Fund is helping the Burmese Government to build up child care services. Some 500 maternal and child welfare centers are going up throughout the country and health workers are being trained to staff them. The baby, above, is getting his periodic physical "check-up" at one of the Rangoon centers.

a corresponding awakening of the soul. And such is the sincere endeavor at Seva Mandir.

May God bless those who so unselfishly serve there! Gifts to the Mission may be sent to Nanna Goodhope, Viborg, South Dakota.

Used stamps of all kinds are collected and sold for the benefit of the Porto Novo Mission by Johannes Jepsen, 426 43rd Street, Brooklyn 32, New York. Foreign stamps are sold here, while American stamps are sold in Denmark, and the receipts accounted for in "Porto Novo Missionen", a Danish-language monthly pamphlet which tells about the work of the Mission, and can be had by sending a one dollar subscription for one year to Mr. Jepsen.

N. G.

I asked God for strength, that I might achieve; I was made weak, that I might learn to obey. I asked for health, that I might do greater things; I was given infirmity, that I might do better things. I asked for riches, that I might be happy; I was given poverty, that I might be wise. I asked for power, that I might have the praise of men; I was given weakness, that I might feel the need of God. I asked for all things, that I might enjoy life; I was given life, that I might enjoy all things. I received nothing I had asked for — everything I had hoped for. My prayers were answered.

Author Unknown.



## The Living Word

### "Heaviness" and "heavy"

A New England daily newspaper has the good custom of printing, just below its masthead, a verse from the Bible. On the day before Christmas, December 24, 1954, this verse was Proverbs 12:25: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strangely used in the King James Version of the Bible. It appears fourteen times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the fourteen cases. Listing the terms in the order in which they are given in Young's Concordance, "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job 9:27), "moaning" (Isaiah 29:2), "sorrow" (Psalm 119:28; Proverbs 10:1; Romans 9:2), "grief" (Proverbs 14:13), "fasting" (Ezra 9:5), "dejection" (James 4:9), "painful" (2 Corinthians 2:1), "despair" (Psalm 69:20), "distressed" (Philippians 2:26), "have to suffer" (1 Peter 1:6).

The word "heavy" is used by the King James Version more naturally — we read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke;" in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is entirely unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20:43; 21:4 and Matthew 26:37; Mark 14:33 in the King James Version and the Revised Standard Version.

Luther A. Weigle.

**Editor's Note:** This is the first of a continuing series which we hope will be of great interest. Dr. Weigle is Dean Emeritus of Yale Divinity School, and Chairman of the Standard Bible Committee. This, and other articles on revised words and phrases from the new translation of the Bible, is sent out by the NCCUSA.

## Open Letter to Rev. Holger Nielsen

In view of the fact that you are our vice president, you will of course understand the importance of my question.

Vendleboe Nielsen wrote a short article in which he stated that the big synods re-elect their own council members (sic) within themselves! As none of our leaders has written against this — we the lay people must take for granted that it is so, and that we can then expect the same for our Synod if we affiliate. Are you in favor of such self-elected councils? As we look upon you as our future president, (and I may say, personally I have always been in favor of you), I think we are entitled to a clear answer, Yes or No. I may explain why I do not believe in dictatorship in any church.

In Denmark, people have been accused of staying away from the church. Why? Because for hundreds of years, the Bishops and Ministers have ruled completely. Therefore, the more free-born who would not bend to such personal insults, stayed away, and their children were brought up without religious understanding. It was first in the free churches in Denmark that the people lived again. Do I need to point out that the Danish Church in U.S.A. was of the same kind of free church, and that was why the Spirit could live here in the colony days? Yes, I may say, stronger than in Denmark. So are you ministers trying to bring us back to the same kind of old church? Is there so little of the free spirit left in you children of the old pioneers? I had placed my hope in you.

Christian Warthoe.

**Editor's Note:** The addressee of this open letter has promised an answer in the next issue of LUTHERAN TIDINGS. The protest in the letter seems to be based on a mistaken notion of the elective procedure in the ULCA Board.

## District II WMS Meeting

(Continued from Page 9)

Seminary. The group voted to continue to support the Seminary Fund for the coming year. It was further decided that our collection for the evening of \$91.15 be given to GVC Seminary.

Mrs. Peter Thomsen gave a report from our District II sponsored Women's Retreat and encouraged the women to plan early to attend the 1956 Women's Retreat which will be held at the same place, Pleasant Hill Lutheran Bible Camp, Bass Lake, near Gowen.

The motion was made and carried that we have an "operating fund" to finance our miscellaneous expenditures, such as the District WMS Newsletter, postage, etc. It was decided that each local WMS group send a small contribution toward this fund to our district secretary, Mrs. Peter Thomsen, 716 West Oak Street, Greenville, Michigan.

Mrs. Harry Andersen informed the group of the Seventh National Assembly of the United Church Women in Cleveland, November 7-10, and urged our women to attend this ecumenical meeting.

The meeting was closed with a prayer by Mrs. Andersen.

Mrs. Peter Thomsen, Secretary.

Children need love, especially when they do not deserve it.

—Harold S. Hulbert.

## CURRENT REPORT

Refugee Assurances January 1 .....	2220
Assurances received last week .....	109
Arrivals last week .....	22
Total assurances received .....	5261
Total arrivals under Relief Act .....	2220



## OUR CHURCH

**Fresno-Parlier, California.** Pastor and Mrs. Niels Nielsen, of this community, celebrated their Silver Wedding the 20th of October. A reception was given them by their two congregations, Easton and Parlier. They were presented with two fine occasional chairs and numerous other gifts. Pastor Nielsen has served congregations in Rosenborg, Nebraska, and Alden, Minnesota. The couple begins its 17th year with the two congregations in California.

**Chicago, Illinois.** Many congregations will be interested to know that "The Christmas Cantata" with music by George Dupont-Hansen and text by Pastor P. Eriksen, is now available in octavo form, in English. Mrs. Dupont-Hansen has re-written and translated the original Danish text, and the publication has been made in standard size to fit choir music binders. The music may be obtained from Mrs. George Dupont-Hansen, 2407 N. Kedzie Blvd., Chicago 47, Illinois, at 25c per copy. (If twenty-five copies are ordered, a discount of 20 per cent is allowed.)

**Cozad, Nebraska.** The congregation here has appointed a committee to solicit pledges for a new church.

**Junction City, Oregon.** Local pastor, Harold Olsen, has been appointed to the All-Lutheran Home Mission Conference, Minneapolis, Minnesota, November 8 and 9, and will attend the synod's Home Mission Council meeting November 10 and 11. In his absence Pastor C. S. Hasle will conduct services on the 13th. Funds have been collected to buy a movie projector with sound equipment here; it is planned that first use for the machine will be a showing of "Martin Luther."

**Waterloo, Iowa.** Dedication services for the new educational addition to the church property here is scheduled for Sunday, November 20. A "Spiritual Life Mission" will be held in this area November 6, 7 and 8. Pastor Edwin Hansen is guest speaker for the occasion.

**Tyler, Minnesota.** Mrs. Enok Mortensen, pastor's wife, has been appointed by the Governor to represent the state at the White House Conference for Education in Washington, D. C., in November.

**Fredsville, Iowa.** Pastor Eilert Nielsen, Clinton, Iowa, will be guest speaker for this congregation's participation in the local "Spiritual Life Mission" (see above). In Cedarloo, the speaker was to be Pastor Holger Jorgensen, of Des Moines.

**Marinette, Wisconsin-Menominee, Michigan.** The local "Preaching-Teaching-Reaching" effort had as its guest missionary the Rev. Holger Nielsen, of Cedar Falls, Iowa, October 16-20.

**Dannebrog, Nebraska.** A correspondent writes: "Here in Nebraska for three years the National Lutheran Council Churches have hired a truck to pick up clothes along a certain highway (for the clothing drive at Thanksgiving time.) This year there will be three east-bound trucks picking up clothes on Highways No. 30, No. 6 and No. 34 in Kansas. The cost for each church is 50c per sack. In

Omaha, the Lutheran Laymen put the clothes in box cars for further destinations. This arrangement works very well.

**Grayling, Michigan.** According to "The Tyler Journal" (Minnesota) Mr. and Mrs. Harold Knudsen left Tyler recently to "have charge of a congregation" in Grayling. Mr. Knudsen, one-time athletic director at Grand View College, is a lay-preacher who has served other pulpits, and a brother to Dr. Johannes Knudsen and Pastor Halvdan Knudsen, both former pastors in our synod congregations.

**Assam, India.** In an article in the "Santal Missionary" Missionary Harold Riber and his wife, Mary, write that the population growth of the colony at Grahampur has been "steady . . . and now stands at about 8,700 (excluding the Tea Estate people). The growth of the Church has also been steady, there being approximately 6,750 Christians in the colony today."

**Danevang, Texas.** The Rev. Ronald Jespersen here were surprised recently by the gift of a check for \$1,400 for the purchase of a new automobile, presented to them early on a Sunday morning by the church board members in behalf of the congregation. Pastor Jespersen writes that the gift, coming just before services, almost made him "speechless."

## Dansk Nytaar 1956

I have just paged through with great interest a fresh attractive copy of DANSK NYTAAR 1956, an annual that has proved enormously popular among Danish-speaking people during the run of two previous issues. The current number is a worthy successor. Some features of past issues have been omitted, but one fine attraction that has been retained is the original low price: one dollar, postage paid free anywhere. (Order from Grand View College Bookstore, Des Moines, Iowa.)

Cosmopolitanism seems to be a fitting keynote here. There are a variety of articles telling of Danes on foreign shores, of the colonies they have established, of the cultural mores that have adhered, of Danish flavor sensed even in the accoutrements of the new environment. We visit Serampore, a former Danish settlement in India: We go back half a century to discover the beginnings of Solvang, the quaint California town patterned on a Danish landscape. There is a picture of the Danish church, (the article is by Ejnar Farstrup, pastor), and we note how the typical architecture of white stucco and red tile blends with the Spanish motifs found all over California. We read of Daneville, North Dakota, another homesteaded colony, written by one of the pioneers. (I wonder how many towns in the United States have Danish names, or have "Denmark" as their name? Each year I discover new ones.) And there is an article relating Denmark with, of all places, Japan, skillfully done by J. M. T. Winther.

The homeland is not neglected, however. Six pieces deal with Denmark and Christmas, including the fetching story by Johannes Knudsen, "Home for Christmas." Bishop Fuglsang-Damgaard is another of the illustrious authors represented

in these 174 pages. August Bang is here with a simple, stirring poem about life's perplexities, plus one other. Enok Mortensen, historian, tells of Niels Thomsen, pastor, in an article about the first minister in the Danish Church in America. J. Christian Bay and Eskild Hauglund have pieces to look for, and the editor, Dr. Paul Nyholm, writes entertainingly himself, in several contributions that any editor would have difficulty refusing. There is an interesting interview with Victor Borge, that mad keyboard comic, and a number of noteworthy photographs. (I was interested to see, however, that one of last year's features, color photographs, has been omitted. This excessively expensive process was unnecessary, and not too successful. This year's book still manages to be colorful.)

A handy ministerial directory is included, with names, birthdays and ordination dates of all ministers of the two Synods of Danish background. And one section compiles, as formerly, historical bits of information about Danish churches in America, notes the deaths of workers in the Synods, and pictures new buildings in various congregations. There are two articles in English, but friends and relations in Denmark will welcome DANSK NYTAAR 1956 as a Christmas gift. This is a good annual. I hope it gets the wide circulation it deserves. V. H.

## LUTHERANS HIT BY GOVERNMENT BAN ON LOANS TO SEMINARIES

Chicago — (NLC) — Chicago Lutheran Theological Seminary at Maywood, Ill., is the first educational institution to be denied a government-guaranteed low interest loan to build a student dormitory under an administrative ruling that bars such aid to all theological schools.

The stand has been taken by the Housing and Home Finance Agency, charged with administration of the college housing program under the Housing Act of 1950, on the grounds that loans to seminaries violate the separation-of-state-and-church clause of the First Amendment to the Constitution.

The HHFA, it was said, felt that "there was a very strong likelihood the Supreme court would hold a loan to such an institution unconstitutional."

"Our entire purpose in reaching this administrative decision was to protect the program and to avoid any religious controversy which would tend to destroy or discredit it," said Oakley Hunter, general counsel of the HHFA.

The HHFA ruling was laid down last spring when Chicago Lutheran applied for a loan of \$180,000 to erect a dormitory providing 24 apartment units for married students. According to Dr. Armin George Weng, seminary president, the loan is now being sought elsewhere.

Sharply critical of the HHFA edict, Dr. Weng maintained that the law covers all educational institutions of higher learning, both public and private, and does not eliminate theological schools.

He described the administrative ruling as "unfair" because "it denies decent housing to young men, many of them Korean veterans, and denies it simply



because they want to study for the ministry."

"Separation of Church and State is not a consideration," he said, "it is a business proposition. We pay 3½ per cent interest on the loan."

Seminaries, he added, are just as eligible to receive tuition costs from GI veterans as are colleges and universities.

Pointing out that there is no official avenue of appeal from the ruling, Dr. Weng voiced the hope that "public opinion may be brought to bear to persuade Congress to spell out the law so that there will be no question of the eligibility of seminaries to obtain these loans."

This point was emphasized in a hearing last June by a subcommittee of the Committee on Government Operations of the House of Representatives, in which Mr. Hunter, the HHFA general counsel, was questioned at length by Democratic Floor Leader John W. McCormack of Massachusetts.

When Mr. McCormack charged that the administrative ruling was "contrary to the plain intent and language of Congress," Mr. Hunter replied that "we would be very happy to have the Congress relieve us of the responsibility by specifically qualifying this type of institution."

Mr. Hunter disclosed that the HHFA edict does not apply to general educational institutions such as Harvard, Notre Dame, Yale, Southern Methodist, Fordham. While religious schools are part of their curriculum, they are not wholly theological schools.

The HHFA, he reported, is continuing to approve loans to all colleges, public, private or religious, so long as they are not seminaries.

Then Mr. McCormack asked, "Suppose the seminary is a part of a university?"

"I believe the decision in such a case would be that the institution would qualify," Mr. Hunter replied.

"Even if the building of the dormitory

was for the purpose of the seminary?" Mr. McCormack pursued.

"And no other? That," said Mr. Hunter, "would present a problem. It is a difficult line to draw."

Asked how many loans had been made to theological schools under this program during the last five years, Mr. Hunter said that the HHFA had approved only one loan of this type and had turned down three, two in 1953 and one in 1955.

He added that "all the other loans have been approved or disapproved for reasons apart from the subject matter of this discussion."

The approved loan was made to the Ner Israel Rabbinical College in Baltimore, Md., after reversal of the original unfavorable decision.

Further questioning brought out that the application of "a Lutheran college in Illinois" was denied because it was felt that the ruling on the rabbinical college was "right in the first place and wrong in the second place."

## God or Mammon

(Continued from Page 3)

property, and the assurance of justice to classes and persons. To this they gave the name which, being translated, means **social justice**. The great Old Testament prophets arose as the defenders of **mishpat**. No other people had any such philosophy of possessions. Had not Isaiah, Amos, Jeremiah, or Micah believed that the earth was the Lord's and that men and nations were God's stewards they would never have risked their lives in defying sinful governments in defense of **mishpat**.

As token of the fact that God was the owner of all things, and that men were stewards, the law of the tithe was developed. The paying of tithes was common throughout the ancient East, but between the Hebrew tithe and the pagan tithe there was this profound difference. The pagan paid his tithe in the hope that he might thereby purchase the goodwill of his gods. The Hebrew paid his tithe as an acknowledgment of God's ownership of all things and his stewardship. This had the effect of making the payment of tithes a highly personal and effective expression of faith on the part of the tithe payer. Such it must be in our modern life if it is to accomplish the spiritual purpose for which it was designed, and thus save ourselves from the seductions of secularism.

The problem is not political, nor social, nor academic. It is essentially this — **Am I, as an individual to be the master of my possessions or are my possessions to master me?** The question is inescapably personal. I am going to find a great purpose around which to drape my life, making every interest, effort, and ability serve that central design, or I am going to live the divided life, the victim of the ten thousand impulses, desires, passions, whims, and forces which play upon me every hour of every day.

The psychologists have a highly technical term for the experience. They say that we live the **integrated life**, or we do not. The preachers of our father's day said we lived **consecrated lives** or we did not.

Both terms refer to very much the same fact. It is impossible for any person to achieve peace of mind, spiritual serenity, or "integration," on the basis of a divided loyalty. Jesus said it was impossible to serve God and Mammon.

**The issue which the individual Christian faces is perfectly plain. He must bring his economic interests under the sovereignty of God, or his economic interests will rob him of the best of God.** After forty-six years experience in the ministry, and in dealing with the personal religious problems of thousands of people, I know of no other safeguard against the perils of secularism that can compare with tithing. The crucial point is not the tenth but proportional giving. Advocacy of the tithe should not be prompted by any desire to raise more millions of dollars for the churches, although widespread acceptance of the tithing system would have that effect. The central objective is the spiritual redemption of the Christian who has become enmeshed in things and is becoming the helpless victim of a pagan secularism. I have yet to see one convinced tither who has tithed systematically and faithfully for one year who was willing to surrender the plan and go back to his earlier haphazard and unstewardlike practices.

It is impossible for me to write on this theme without offering my personal testimony. There was a time when collections were an embarrassment to me. I was always asking myself the question, "How much must I give to this cause?" I had the feeling that I ought to give, and that it was somehow my duty, but I had no system. I never really felt happy about my giving. I tried to give as much as someone else gave, or I felt I had to give up to a certain standard or loose face. I kept measuring my giving by the giving of other people, and I was always drawing comparisons. Every time I was asked to give I had at least a small feeling of resentment. Then one day I discovered the secret. My reading of the Bible suggested the giving of the tithe. So I decided to give one tenth of my income, not as a mere matter of obeying a law, but as a thankful expression of my faith in Christ. Almost immediately I found my problems solving themselves. I ceased comparing myself with other people, and compared my ability to give with my own income. That was a big gain in itself.

And then I discovered that when I set aside one tenth of my income, I always had something to give. I tell you truly, the pain and the embarrassment has all disappeared, and every time I give I get a spiritual thrill out of it. Collections no longer frighten me or make me irritable. Giving is no longer a burden. Possessions are no longer my master. I get a real uplift out of the appearance of the collection plate when I am one of the worshippers. Every time it passes me I am able to add my testimony, and I have found a joy in my Christian life that was not there before. I am now a tither. I have no apologies to offer for my system of giving.

So far as I know, it is our only antidote for secularism!

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 and this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

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

Name \_\_\_\_\_

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

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

November 5, 1955

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2,  
6-3