

Lutheran Tidings

Volume III

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Number 9

ANSWER

Out of the dark, one answering said to God:

"Trouble me not, but let me take my rest.

What boots it now of all the paths I trod—

Long weary paths of unavailing quest?

Why should I breast the storm of greed and hate

Till straining eyes grow dim, and pulse grow colder?

Am I the Son of God, to bear the weight

Of earth and all its need upon my shoulder?

I sought, nor found the balm to heal man's woe;

I sought, nor found the peace to man's strife.

Trouble me not, but let me die and go

Defeated from the fruitlessness of life."

Out of the dark a still voice made reply.

"Yet art thou one with me, and I with thee:

The cup my lips have drained, wilt thou put by?

The path my feet have journeyed, wilt thou flee?

The storm of hate I breasted to the end

Wilt thou escape, faltering back to shame?

The wounds I bore of treacherous foe and friend

Wilt thou refuse, sealed with my sign and name?

Take up thy cross and follow me! for lo,

Beyond the highest crest of Calvary,

The morn of resurrection dawning slow

Shall hail thee conqueror with mine and me."

—Mabel Earle

EXPECTANT HOPE

To observe Advent is to live in anticipation. The time of the Old Testament was a time of Advent because it was a time of anticipation, a time when the church of Israel awaited Him who had been promised as a savior of all peoples. Not that the whole people lived in such anticipation. It was here as elsewhere, when the promises of God are involved, that only the minority had so much understanding of the things of God that they were able to await and rejoice in what He had promised was to come.

Those of the people who constituted the true Israel and in whom dwelt the best of the people's thoughts and vitality lived in this expectation. They looked forward to the Lord's day, in the spirit they saw it ahead of them and rejoiced—not always with equal strength and courage, sometimes with great anxiety and uneasy questionings as to why this day was so long in coming, even struggling to hold fast to the faith in His coming, sometimes tired and weak, tempted by the worldliness and lack of spiritual life of the times, which even the most pious were hard put not to be affected by.

This expectancy, however, remained with them, it never died out. They felt that this was what kept their souls alive; if they were to lose it, for them that would mean to lose life. Therefore they clung to the word given to the fathers, which promised that this day must come. The Lord God had promised it, and He could not break His promise. He was not like man, that He might regret what He had spoken. And so they persevered in this expectation until it was fulfilled.

The condition of God's people is really much the same to this day. The Advent of the Old Covenant has passed by, but the Advent of the New Covenant still endures. The condition of Christians today is still to live in anticipation of what is to come, of a Lord's day when He who has come in secret is to come in glory to perfect that which He has begun. Nor are we at the goal; it also ap-

plies to us that "in hope we are saved." Still we stand looking forward to Him who is about to come. We await the day when we shall be able to say with more assurance and with greater joy: Now has He come!

We are not able to say that we always live vigorously on this anticipation, that we are always filled with courageous hope. Most wide awake Christians would say: We cling to this hope through constant assaults of questionings, both from the world, which does not share our hope, but heaps ridicule upon it and considers it unreasonable and obsolete, and from the coldness, worldliness, and lack of spirit in our own hearts, and all of that within us which would draw us downward rather than up. Yet we do possess it, and we are not minded to let it go. We know that if this hope should be lost, light would fail us, never to be kindled again.

Therefore we struggle for our hope, we cling to what He said in whose mouth was found no guile. We repeat it daily in our prayers and our confession, when we pray that His kingdom might come, when we confess our faith in Him who is to come again from the right hand of the Father; and this we shall continue to do until it has been accomplished according to His word.

This is exactly what we need to do. How much of the joy and the courage of hope we are to experience in life is not for us alone to determine. Perhaps our power is not great in this respect. So much is certain at least that there have been profoundly serious and pious Christians who attained very little of this experience in their lives. But it is up to us, and it is possible for us, if we will, to struggle for our hope, to strive to keep close to that on which our hope is built and from which it has its nourishment, the Word of God, namely, which says that He is coming. In that way hope is kept living in us, not because we breathe life into it by our efforts, but the Word bears up our hope.

Emil Koch in "Christian Living."

Our Danish Women's Mission

Ever since the convention at Kimballton, when I was made secretary of D. K. M., I have been thinking so much about what we women of our synod could do for our church, if we could only see and understand what there is to be done and how to do it. I am, of course, thinking of the mission work of the church, as that part of the work always seems to be natural for us to be especially interested in. In many of the large American churches much of that work is being done with money raised and donated by the women of these synods.

When thinking about how we could build up our women's mission society again, I went back to its history. And I am glad to say that this was an inspiration.

First there is the little year book, which has been published every year since 1919 and contains much good reading and quite a little history of the pioneers in our church work. I would like to mention some of the work in our synod that this society has supported. As I did not have the year book of 1923, my figures are not complete; but the other 17 years added together shows the following:

Congregations	\$1,452.00
Home Mission and Seamen's Mission....	\$2,325.00
Foreign Mission	3,065.00
Canada Mission	1,962.00
Grand View College	5,700.00
Folk High Schools	2,252.00
Aid to students and pastors*)	3,270.00
Church building	935.00
Bell for Luther Church, Des Moines	1,350.00

There are a few smaller items, and then we have a reserve fund of \$2,000.00.

I wonder if there are not many of our younger women who, like me, often have listened to that beautiful bell in our Des Moines church but never known that it was bought by D. K. M. Perhaps it is the same with so many other things they have done quietly and for the love of the work. But it has always been especially the older women who have been interested in this work. Now they are getting to be so few. In 1921 they took in almost \$3,000.00; in 1930-31 about \$2,200.00; and last year they only got \$511.00. So, is it not high time that we of the second and third generations begin to realize our responsibility, both for the sake of the work to be done and for our own sake. Our church needs the funds, and we need the growth that comes from assuming spiritual responsibilities and the fellowship with other Christian men and women who are enlisted in that good work. Another thing we need is knowledge and understanding of the many things there are to be done. Every year when I have been to convention and sat for hours listening to how the men had to struggle with the budget, how hard it was to make the money reach to meet all the obligations of the synod, I have been hoping and praying that some day we women could get together and help, simply take over, perhaps, one or two of the missions. Women of other synods are doing it; so why couldn't we?

I know that through our ladies' aids we are doing much, especially for our local churches; but I am sure we could easily do more if we could only come to see it not only as a duty, but as a privilege as well. We would feel the blessing as much as those who are directly benefited.

There are quite a few women in our congregations who, for some reason or other, do not belong to the ladies' aids. Perhaps many of them would be interested in some kind of mission work, as they have it in a few of our con-

*) Either as loans or as gifts.

gregations. Should we not try to organize small circles in every one of our local churches?

We have started here in Ringsted. A couple of weeks ago our Danish Ladies' Aid invited the English Ladies' Aid and other women of the church to a party for the benefit of D. K. M. We are going to continue meeting once a month, bring our sewing, a little for coffee, and a dime. We are also going to use these afternoons to get information about mission work, both as it is done in our church and in other churches. I am sure this is going to help us a great deal, as it is hard to be really interested in something that we know as little about as most of us know about all the different kinds of mission work as it is done at home and in the foreign fields.

It has been said that a church grows only in proportion to the mission work it does. I firmly believe that. So let us really make an effort to get little home mission societies started in all our local churches. Let not language or anything else stand in the way. If Danish can still be used in that kind of gathering, then very well; but perhaps for the future of the work it will be best to use the English language so as to get the younger women interested in our cause. As for getting interesting material for readings or lectures at the meetings, if we are going to make, as I think we should, a regular study of mission work, it will be easier to get it in English, except for our own church. Much of that, however, can now be had in English also.

When we get these little mission societies started, perhaps we could send representatives from them to our district and synodical conventions to discuss the work together, make plans for the future, and decide what to support with the money we have, etc.

I believe such meetings would be very helpful to us. But for the present I suggest that we discuss our problems through our church papers. This article has also been sent to "Dannevirke". I would suggest further that all our Ladies' Aids take up this matter, for example, at their January meeting, and appoint or elect women who are especially interested or a small committee to arrange for getting started. I don't believe this mission group should be under the ladies' aids, but we will probably have to get started from there. The D. K. M. Board will help all it can; and I am certain we can also depend on our ministers for help. And so with God's help also, I think it can not fail.

Anna J. Stub.

No East or West

In Christ there is no East or West,
In him, no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him, meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

John Oxenham.

In the Name of Americanism

"Man's history is being shaped according to the difficulties it encounters. —Man in his fullness is not powerful, but perfect. Therefore, to turn him into mere power, you have to curtail his soul as much as possible. When we are fully human we cannot fly at one another's throats; our instincts of social life, our traditions of moral ideals stand in the way.

If you want me to take to batchering human beings, you must break up that wholeness of my humanity through some discipline which will make my will dead, my thoughts numb, my movements automatic, and then from the dissolution of the complex personal man will come out that abstraction, that destructive force, which has no relation to human truth, and therefore can be easily brutal or mechanical." (Rabindranath Tagore in his book "Nationalism.")

In the name of "Americanism," which is merely another term for "Nationalism," we must still tolerate on Armistice Day that a Christian minister appeals to race hatred and defends so called defensive wars and thinks it quite in order that I should "break the nearest chair on the head of the first intruder." It is quite true that we would do this, but in doing so I cannot use the convenient excuse that "the world is still too pagan" to do otherwise. It seems to me that it is not a question of what this pagan world will do, the question is: what will the individual Christian do? To wait until the social order becomes Christian is a poor excuse. Who is to make this social order if I am not willing to take the consequences of my conscience while I am living? I cannot find that I would be justified in breaking chairs upon the head of anyone who acts contrary to my notions of "Americanism." Christ could have called legions to his defense when the Roman soldiers smote him; but he did not do so. He showed us the better way.

In the name of "Americanism" we crucify anew, on Armistice Day, the right of the individual to live his life in the sweet liberty that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

This larger brotherhood has been begun by people of different extraction here upon the American continent, and why should it be necessary to appeal to the low instinct of race prejudice and conservative party traditionalism by a man serving the Christian church? Loyalty to Christ must come first even where it makes one unpopular with groups who think themselves at liberty to commit any known sin in the name of "Americanism".

Our problems in America today are not nationalistic, they are social, and whether these problems are settled by means of conservatism or any of the newer phases of social movements, does not matter. What matters is that "our history is being shaped according to the difficulties we encounter...." Nationalism, whatever its local or continental coloring, is not sacred, but justice is. It is rank mob appeal to say "get out," because there are citizens who call themselves "Communists," "Socialists," and "Fascists." I belong to neither of them, but I am open to conviction of their policies. In spite of conservative "Dinosaurism" these movements cannot be delegated to obscure parts of the world any longer; through scientific facilities we are fast becoming one country. In the future world let us be brave enough to say with Woodrow Wilson that, "we are not obeying the mandates of parties or of politics. We are obeying the mandates of humanity."

There is only one history and that is the History of Man. All national histories are merely chapters in the larger one. Let me quote a few more words from India's great poet, Tagore:

"Therefore man will have to exert all his power of love and clarity of vision to make another great moral adjustment which will comprehend the whole world of men

and not merely the fractional groups of nationality. The call has come to every individual in the present age to prepare himself and his surroundings for this dawn of a new era when man shall discover his soul in the spiritual unity of all human beings.

"If it is given at all to the West to struggle out of these tangles of the lower slopes to the spiritual summit of humanity, then I cannot but think that it is the special mission of America to fulfil this hope of God and man."

Jens.

PS. The enclosed article was written after hearing an Armistice address by a Baptist minister. His appeal to race discrimination, his renunciation of war on the one hand and his defense of another kind of war on the other hand, and his playing up to the shallow philosophy of "hundred per cent" patriotic organizations, aroused me to write this article as my personal protest. Some of the quotations refer to remarks made by the speaker. J.

The World's Greatest Sermon

There are songs without words and there are sermons that are never spoken. The best preaching cannot be put into words.

"The lillies say: Behold how we
Preach without words, of Purity."

Emerson, who was always speaking about putting our "Creed into deeds," reminds us that a man's life may speak so loud that we cannot hear what he says. Yes, we can have songs without words and sermons that never find expression in language.

This being so, it is not strange that the New Testament sets forth *something* that is not a sermon as the world's greatest sermon. We miss it because it is hidden away in the obscurity of our English translation. St. Paul, speaking of the holy communion and interpreting it says: "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death." Now this word "show forth" is the word used when preaching is meant. "They preached through Jesus the resurrection." That is the word. "They preach the word of God in the synagogue." There it is again. "This Jesus, whom I preach unto you, is the Christ." There it is again. Everywhere in the New Testament it means to announce, to show forth, to declare, to publish, to proclaim, to preach.

When the people of God partake of the holy communion they preach the gospel. It is the world's greatest sermon. It is the great preaching mission of the church. When we break the bread and take the cup in remembrance of him, we proclaim the Lord's death. We preach the gospel.

Now suppose one of us is absent when that sacred proclamation takes place. Then the witness of someone is lacking. His testimony is hushed. His preaching is silenced. His influence is compromised. When his neighbors see him at the hour of sacramental service with a golf bag on his shoulder, or a week-end in his program, or a newspaper in his hand, they instinctively say: "Perhaps, after all he doesn't think the faith he has sworn to proclaim is important."

A worshipping congregation is the supreme testimony to the faith of the gospel. When a Christian takes his place in the sacramental act of worship he is doing something that cannot be done by any preacher or priest. By his act he proclaims the miracle of history, the sacrifice of Christ upon the cross, his saving power, his living presence. When we break the bread and take the cup, what a sermon it is!

—The Presbyterian Banner.

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EDITORIAL

In some of our Danish papers Mr. Jul Andersen of St. Louis, Mo., is trying to find out what the sentiment is among our people with regard to setting up an appropriate memorial to our pioneers in this country.

I would like to say that the idea does credit to whoever has conceived it. The pioneers have richly deserved to be remembered. They have done much to make our country what it is, a good, rich, and prosperous country. But they have set themselves far better monuments than we could ever hope to set them, except in only one way: that we carry on what they have begun and make it even better than they dreamed of.

What they have begun, what they have built are their best monuments. Some of these things are easily forgotten by a new generation. If we could prevent these deeds of theirs from being forgotten, we should have done a great thing for their memory. If we could preserve some of the things they have created, preserve some of the conditions under which they labored, so that future generations might see in miniature this work; or if we could preserve an account of their deeds, so that future men and women could read the record of their fathers, we should be doing not only them but ourselves a good turn.

The idea of a pioneer museum and historical archives is not new. I can see no more worthy way to build a monument to our fathers than to preserve what they have left behind both of actual things and of records. There are not many left of the older pioneers. If we want to get a record of what they remember of their lives, it is high time to do so. The same is true of many of their keepsakes, books, letters, etc. These precious things are being destroyed year by year; and they can never be replaced.

An undertaking like that would perhaps be costly. But it should be carried out not by a group of our people but by all who could be induced to contribute in any way. It might be possible to set some other kind of monument, but none other would be so full of meaning in itself or for the future as a monument of this kind.

I am sure we have men enough with the ability to carry it out if they have a mind to.

C. A. Stub.

To Alfred C. Nielsen

I was very much interested in your comments on the National Preaching Mission, and in particular your comments on the message of Dr. E. Stanley Jones. One reason for my interest is that the very questions of Dr. E. Stanley Jones, which have impressed you as to repeat them, are questions the nature of which has for some time given me much thought.

As to the truth of Dr. E. Stanley Jones' words:—"Christianity does change the lives of individual men," there can be no doubt. But says he, "This is not enough," and asks the questions, "Shall we reclaim the individual slave and leave intact the slave system? Shall we reclaim individual drunkards and not touch the liquor traffic? Shall we pick up the wounded in war and leave intact the war system?" etc. Is not the economic system, the liquor traffic, the war system, etc., a manifestation of what we the people are? An expression of what is really the culture of the individual massed together as a people? Have we not tried by law and force to do away with the liquor traffic, and failed miserably? When the League of Nations was created, we hoped and believed that now war could be no more. But we know now that the efforts of the League of Nations to prevent war has also been futile. I believe the same will be true of any attempt to change any kind of system under which we suffer. The strong will rise to the top and rule and tyrannize over the weak always, because the Christian spirit is lacking, without which there is always greed for power and riches.

As I see it, we have within ourselves, as individuals, the motives which create these systems. Only a rebirth of Christ within the individual can destroy these motives and in their place build up a Christian fellowship and love for one another, with the result that Christianity will triumph and Peace and Good Will shall become a reality, because they will become the outward expressions of what is within us. So, in short, I believe that only by letting the Christian spirit become the ruling power in our lives will the shackles of tyranny and greed and war be broken and leave us free men, not by the impossible ways of trying to remove a system, which after all is only an outward expression of ourselves as a people, existing because of lack of true Christian fellowship and love.

Herbert V. Lang

An Idea

Old hymns may be the dearest of friends. They are with us when we need them. Hymns, written by outstanding Christians and set to beautiful music, will live as long as joy and sorrow cause smiles and tears.

A hymn means more to me when I know something about the author and the composer. When I know the history and interesting details of the hymn, I can sing it more intelligently.

"Stories Of Hymns We Love," by Cecilia Margaret Rudin, is an attractively illustrated volume, containing stories of many of our favorite hymns, such as: "Holy, Holy, Holy," "Silent Night," "Nearer My God To Thee," "Home, Sweet Home," "The Old Rugged Cross," and many others. They are arranged in chronological order thus presenting a brief history of the development of hymns since the days of Martin Luther. Each hymn has its own complete story.

We can use this book in our study groups and young people's organizations. Parents, Sunday School Teachers, Group Leaders and Ministers will enjoy it.

An ideal Christmas gift for a Sunday School Teacher and a Minister. I am going to place copies of this "gem of the book world" in the hands of some of our teachers and leaders.

"Stories of Hymns We Love" is published by John Rudin Company, Inc., Chicago, Ill. Price \$1.00. When you order your copy please mention "Lutheran Tidings." J. C. Kjaer.

The Christian Cooperative Fellowship

The following article is made up of a part of a circular received from the organization mentioned in the title. This movement seems to me to be so promising in its objectives and scope that I want to pass this explanation to our people for perusal. Cooperation should be nothing new to us; it is part of the tradition of our people. This pamphlet seems to indicate that the true cooperative spirit is the motivating force behind this movement, actuated as it is, in part at least, by the thoughts and spirit of Kagawa. Cooperation is not merely a way of doing business; it is a way of living together. If we explore the possibilities in that respect, we shall have started on a new way of life. That seems to me to be the motive behind this movement. Read this article and judge for yourselves.—C. A. Stub.

The Christian Cooperative Fellowship in North America is a fellowship of those who believe that the cooperative way of living must be both speedily learned and practiced if we are to achieve a civilization which can honestly be called Christian.

The Fellowship is called into being by imperative and tragic need. We live in a complex and interdependent world. The initiative of pioneer days has crystalized into a selfish individualism. This is producing colossal and terrifying evils which threaten man's destruction. Ever increasing wealth and power are being concentrated in the hands of the owning few, while the great majority live in insecurity and poverty amid potential security and abundance.

This vast concentration of economic and consequent political power in the hands of the owning few constitutes a deadly peril. It makes for growing tension and conflict at home. It produces class war, mounting armaments and growing menace of world conflict abroad. The time has come when all people of good will must help to replace a narrow and selfish individualism by the cooperative way of life.

The Christian Cooperative Fellowship is born of faith. Its founders believe that cooperation and mutual aid are as real in our universe as the ruthless struggle to survive, and in the long run are far more effective. We believe that God is working to unite men in justice and goodwill. We believe that Christ's gospel of sacrificial love is the redeeming power needed for men and for society. We believe that the Christian hope of the Kingdom of God is possible of realization here and now, if men once learn to practice the spirit of voluntary cooperation and love.

The visit of Toyohiko Kagawa to the United States and Canada has deepened our awareness of these needs and quickened our faith. As a result, numerous groups of various types have been formed. Some of these groups have been meeting regularly for prayer and study and cooperating activity.

At Lake Geneva, June 27-20, 1936, an International Conference bringing together interested individuals and members of many of these groups resulted in the formation of this Fellowship. It was launched under the inspiration of Kagawa's farewell message and counsel. It has since been developed into a definite program and plan of action, with a headquarters, a full time executive secretary and a series of working committees.

The Christian Cooperative Fellowship invites the enlistment of all those who are in sympathy with the purposes and objectives here outlined, and desire to help toward their realization.

Objectives of the Fellowship

The Christian Cooperative Fellowship is committed to the achievement of a new spiritual base for life in our modern world. This new way of living involves a personal discipline—physical, economic, intellectual, spiritual—which will make for effective participation in creating a society, the basic principle of which will be voluntary cooperation. In achieving this new way of life, the following objectives are set forth:

1. To provide a medium of fellowship for those who are deeply in earnest about a thorough-going and creative type of Christianity working toward the extension of Christian principles into all areas of our social order. These Fellowships will afford opportunities for members of all denominations and agencies believing in voluntary cooperation for social and economic emancipation to counsel together, give mutual aid and encouragement, and work out concrete programs and techniques of action toward achieving a more cooperative society.
2. To work with and reinforce those individuals and groups in the churches and missionary agencies of America, who in the spirit of Christ are struggling to carry out the church's primary task of personal and social reconstruction.
3. To aid in the development of a definite program of social education in order that we may be able to apply intelligence and the spirit of Christ to our crucial problems.
4. To stimulate a growing facility in, and to provide a channel for, social action in which the major emphasis shall be upon the strengthening and multiplication of voluntary cooperatives of all types. The Fellowship shall seek to create the conditions out of which the cooperative way of life shall be achieved as a realization of the Christian ideal. It is recognized that many problems facing our social order are closely inter-related and the Fellowship must stand ready to cooperate with other organizations which are primarily concerned with securing world peace, better race relations, the safe-guarding of civil and religious liberties, and other types of Christian social action.
5. To develop, with the representatives of the Christian churches and the voluntary cooperative movements in other lands, techniques for a genuine Christian Cooperative Fellowship on an international scale—a cooperative world order, free from economic exploitation, conflict and war, and expressing ideals of international brotherhood and interdependence.

What the National Fellowship Will Do

Through the National Committee, the Executive Committee, and the National Office, the Fellowship will seek to achieve the purposes outlined:

1. Encourage the formation of local Fellowship groups in churches, neighborhoods, communities, and cities, providing them help and resources for carrying out the objectives of the Fellowship.

(Continued on column 143)

CHEAP RELIGION

By Howard R. Kunkle

In the store windows of a middle western town blossom highly colored posters announcing a Labor day celebration. Several acts of fourth-rate vaudeville are announced; midway down the long poster I see this—and must look twice to make sure I am not suffering from some strange eye disease that plays tricks with my vision—"Pony show, snake show, girl show. The Methodist church will serve a supper. Tickets 40 cents." The second half of the statement appears immediately below the lurid headlines including the attraction of the girls.

Shades of poor old John Wesley! May his soul rest in peace—if it can.

Shortly after dusk on a not-so-pleasant evening I heard a hesitant knock at my door. I find there a little girl, bedraggled and dirty, not more than seven years old, tugging along a tiny brother, even more dirty and more bedraggled, and not more than five years old. In a husky voice she repeats in a sing-song fashion, "Please mister, will you buy a chance on a raffle for Sacred Heart Church?" Out of sheer pity for the child I buy one, but I feel more like calling the children's welfare bureau.

Are these samples of American religion, of Christian religion? Well, these events are historical; they took place (and are taking place now) in the name of religion. Behold some more exhibits. I receive a postcard carrying this devout request: "Please announce to your congregation that Bethlehem church will conduct a concession stand at the state fair as in former years. Your patronage will be appreciated." A frank request for an offering for this church would have been honored. This attempt to seduce some of our people's money into their coffers by an appeal to our stomachs is consigned to the wastebasket with a growl.

The door bell rings. A little boy mumbles, wouldn't I buy a chance on a blanket or a doll baby for St. Bridget's church? No, I wouldn't, although the child-appeal is strong. But I am getting rather fed up with this sort of thing, for this little lad happens to be the third solicitor in a day's time in the interest of religion as conceived at St. Bridget's church. (Incidentally, good St. Bridget didn't make her religion cheap; she gave her property and her life in its cause, for the poor.)

I drive downtown and on the way see a large red and white sign in front of St. Paul's Lutheran church—in fact, it quite covers the front door. It is a banner with the strange device: "Pork and sauerkraut supper here tomorrow nite, 65 cents. All you can eat." This legend on the front door is a bit reminiscent of Luther's theses on the church door of Wittenberg; or isn't it? Somewhere in the gospels, I muse, there is a promise that if we approach Christ's religion we shall be filled—but I had hardly thought of it in terms of pork and sauerkraut. But then, this may be a new exegesis.

An Episcopal church is the next to catch my eye—and catch it it does! From the church wall to the telephone pole on the opposite side of the street is a monstrous canvas sign proclaiming in letters two feet high, "Wrestling tonight," with a hand pointing toward the church! The average person hardly knows that a recreational parish house lies behind the church. Really, the wrestling is not to be in the church proper. And possibly

Jacob's wrestling with the angel is the inspiration for this "religious activity" in the parish house; that ancient patriarch might be the patron saint of the parish.

During the summer St. Anthony's church held its usual annual picnic. And what a picnic! The proceeds practically financed the parish for the next twelve months, until another picnic should drop down the manna of currency again—and drop it down chiefly from bingo, keno, roulette wheels, chances. The priest of the parish peeled off his clerical collar and vest (was this so as not to be acting *ex cathedra*?) and mingled among the sweaty crowd like a "good fellow," to encourage the spending. This phase of religion was especially amusing (depending on one's sense of humor) in view of the fact that the sheriff of the county had lately begun a crusade against gambling machines in pool halls and tap rooms. But it never occurred to the arm of the law to raid the church picnic!

My neighbor tells me that the ladies of the First Presbyterian church is conducting a bake sale in an empty storeroom down the street every week. The worthy cause is to pay the preacher's back salary. But every Sabbath morning \$15,000 worth of automobiles stand in front of this kirk.

A church in another part of town puts on an oyster supper to pay the coal bill. I mildly wonder if a prize is awarded the lucky person who finds the oyster; this would make it exciting. Children are sent out a week in advance to sell tickets to the repast. They sell chiefly to their friends—at least they were friends up until now—and acquaintances, if they can catch them.

Now I learn that the social air of the town is to be enlivened by a gala minstrel show to be put on by the men's club of the Orange Street church; the church needs a new roof. (You know what a cut-up Bill Fidler always is; well, he's to be end man!) All the merchants in this part of town are stuck with bunches of tickets at 35 cents each. The merchants don't want to go; they can get a lot better entertainment at the neighborhood theater or the ball game. But what can they do about it? The merchant's own house needs a new roof rather badly, but he can't throw a black-face minstrel show to pay for it. He has his own church that he'd rather support—but what's the use of resisting?

Here is some more spiritual sustenance from another section of the Christian world. We learn that the good ladies of the church of the Immaculate Conception will give a card and bunco party Thursday. The person holding the lucky number will be awarded a valuable prize. The proceeds will go to the St. Vincent orphanage. Ah, but another group of devout believers is not to be outdone. The newspaper carries a long article, headed: "The united societies of the Most Precious Blood church will give a benefit keno party Saturday night at 8:30. Two attendance prizes will be awarded."

Protestant preachers add to the dignity of religion by conducting marriages (they don't call it holy matrimony any more) in a swimming pool clad in a bathing suit, or on a huge platform before curious and snickering thousands at a street fair, or in a store window on Main

street. The latest clerical stunt, I notice, is a wedding in a brewery, the beer foaming about the feet of the principals, beer kegs for an "altar."

Perhaps you noticed the newspaper clipping from Los Angeles, telling with great gusto about the congregation (and it was of the most conservative denomination in Protestantism) which was celebrating its fifth anniversary? At the morning service a huge birthday cake would be at the head of the center aisle. At a proper (!) time in the service several ladies would cut the cake, deftly wrap it in paper, and pass pieces among the people. Come one, come all; let them eat cake!

Religion! Is it? Some might call it that, but whatever it is, it is cheap.

John Metropolis works hard running a restaurant on Grand avenue. A few blocks from his place of business is one of our enterprising churches—purveyors of the religion of the Carpenter of Nazareth, ostensibly. If John Metropolis should propose to conduct religious services in his restaurant as a sideline or as an added attraction with the meals, the minister (he's the go-getter type) of the Grand avenue church would go into a lather. He would preach a special sermon on the subject; he would call an extra session of the city ministerial alliance to meet the blatant challenge of "this our common foe"; he would visit the city hall about it. But it is perfectly all right for the Grand avenue church to go into the restaurant business at least once a month or oftener (about one-fourth as many times as they go into the worship business) in competition with John Metropolis, all the while paying no taxes, appealing to the sentimentalities of the people to make them buy (and John is honest enough to appeal only to the gastronomic tendencies of his clientele), and paying no restaurant license. This church sells meals—very ordinary meals—often. But it never bothers to give away meals to the poor and the down-and-outers who swarm in this neighborhood. It must get its debt paid, and have the general public help do it. The poor can't help pay debts. If you were to visit this church during the week and ask to be shown through the "plant," the tour would very likely find as its high point the exceedingly well-equipped kitchen with its gleaming coffee urns.

Church rummage sales have not yet followed the example of the dodo. An accurate definition of this method of church finance is, "A sale of worn clothing and household things, no longer of any worth to the donor, to poor people who cannot afford to buy decent articles." "Who-soever shall give a cup of cold water in my name . . . as ye do it unto the least of these, my brethren, ye do it unto me." Try to harmonize these words with a rummage sale. It won't work; they don't mix. Selling articles to poor people isn't Christian giving.

I always have had the impression that the church has one real purpose in this world; a purpose which no other organization could fill. That purpose, so I thought, is to proclaim the gospel of Christ, with all its deep social and personal implications. This could of course, be done in a variety of ways: by preaching, by devotions, by worship, by works of mercy, by Christian living. But I fail (and I stubbornly refuse to recognize that Christ's gospel can be recommended to an educated people by means of bunco parties, bake sales and commercial sauer-

kraut suppers. (You're not welcome if you have no money to spend.) Not even though conducted by the most orthodox congregation.

Think soberly of the figure of the Nazarene in the background of this welter of American religion. How devotional it is to come to the end of a hymn of adoration of the Godhead, and then immediately be told from the chancel (the place of the celebration of the Holy Eucharist at God's altar) about the fish fry Monday night, the card party Wednesday afternoon, and the annual picnic to be held week after next . . . "your support and participation are expected"! And some member of homo sapiens remarks, "My, what an active parish!"

I am holding my breath now in expectation of the announcement that some enterprising church is offering valuable attendance prizes at the morning service; or bank night the first Sunday of every month at vespers.

OUR CHURCH

Granly, Miss., Nov. 8 the new colony and congregation at Granly, Miss., celebrated the dedication of their new meeting house, which has been built during the summer by the members themselves in their spare time. Many people outside the colony have also contributed to this undertaking. Ninety people were present at the dedication service in the forenoon. Besides Rev. K. Knudsen, the pastor of the congregation, were present also Rev. A. E. Frost, Danevang, Texas, and Rev. Holger O. Nielsen, Fredsville, Iowa. Rev. Frost led the service. After a short devotional talk, he read a short account of the history of the meeting house written by Rev. K. Knudsen. This account, 57 letters from Ladies' Aids and friends of the church, and a list of names of the members of the congregation and the Ladies' Aid were laid down in the corner stone while the hymn, "Paa Jerusalem det ny", was sung by the assemblage.

A Pioneer Memorial? Mr. Jul Andersen, St. Louis, Mo., is endeavoring to discover what is the sentiment among the Danish people and people of Danish descent in this country concerning the establishment of a suitable monument to the memory of the pioneers from Denmark. For this purpose he has published in a number of Danish papers a questionnaire designated to reveal what our people think of this matter.

The Seamen's Mission. According to information from Rev. A. Th. Dorf, leader of the Seamen's Mission of our synod at New York, there is still much unemployment among seamen, and many are still coming to him for help when all other means of assistance are closed to them. Of course, he can help them only to the extent that our people support this work. Now at the approach of Christmas thoughts turn easily to those who need help. It is the same here. It is difficult to think of these destitute men, far from home and country, asking for help and not to be able to render a little aid. This is sometimes the predicament of the leader of this work. It also has been customary at the Christmas season to arrange a Christmas celebration for the seamen. But it all takes money, which should be supplied by our people.

Rev. A. Th. Dorf, 193-195 9th St., Brooklyn, N. Y., will be pleased to accept gifts for this work and to administer them to the best of his ability.

Beautiful Gifts. For the new meeting house at Granly, Miss., which was recently dedicated, a number of very appropriate and beautiful gifts have been received: a seven armed candlestick from the late Rev. Ole Jacobsen, Troy, N. Y., two silver candlesticks from the Bethlehem Church, Cedar Falls, Iowa; Thorvaldsen's statue of Christ from the estate of the late Dr. Skands Hansen, Cedar Falls, Iowa; and a gift of books from Mr. Jens Nielsen, Mobile, Ala., a retired locomotive engineer.

Mr. John Lidemark, Canwood, Sask., who will be remembered by many for his good work in the cause of our Canada Mission the last few years, is making an extended visit to Denmark with his family. They intend to remain in Denmark for a year.

Mr. Helge Petersen, who for a number of years has been the manager of the offices of the Scandinavian-American Line in New York, left this country with his family to return to Denmark again. Mr. Petersen has been of much service to Danish people in this country, and has been a great help to our church in New York and Brooklyn. The Seamen's Mission also loses a staunch friend by his departure. He has been instrumental in getting much financial support for this work.

"Julegranen". The well known Danish Christmas publication, "Julegranen", has appeared again this year for the 40th time. It is published by the Danish Book Concern, Cedar Falls, Iowa, and costs 50 cents. It contains much interesting reading, prose and poetry, and many good pictures.

Rev. Enok Mortensens's New Book, "Jeg vælger et Land", is now out. It has been published by the Holst Printing Co., Cedar Falls, Iowa, and may be ordered from the author or from the publishers. The price is \$1.65 postpaid.

Rev. C. P. Højbjerg, who with Mrs. Højbjerg went to Denmark this fall, has now been constituted pastor of St. Mikkel's Church, Slagelse.

Salinas - Watsonville, Calif. Sunday, Nov. 8, Rev. Enok Mortensen was inducted into his new charge at Salinas and Watsonville, Calif. Rev. Marius Krog, district president, was present and conducted the services. The church was filled with people and a good day was had in the congregation. In preparation of the coming of Rev. Mortensen and his family the parsonage has been put in good shape and the larder well filled with many good things.

Rev. Michael Mikkelsen, who has served there in order to take up the work in the congregation at Withee, Wis., for a number of years, has resigned his charge Dagmar, Mont., church, which became vacant when Rev. Marius Larsen left for Denmark some time ago.

Golden Wedding. Mr. and Mrs. Rasmus Bertramsen, Clinton, Iowa, celebrated their golden wedding anniversary on Dec. 1.

Victory Day. On Sunday, Dec. 6, the Central Lutheran Church, Muskegon, Mich., Rev. Ernest Nielsen, the business manager of "Lutheran Tidings", pastor, will have what they call a "victory day." The whole congregation will be canvassed in one day for pledges and contributions to the local work and to the synodical budget. It is the intention to raise the contributions for 1937 not less than ten per cent. The day begins with morning worship and a sermon on Christian Liberty. In the afternoon the canvassers assemble at the church for final instructions after which they go out to see all the members of the church, who have been informed of their coming and asked to stay at home to cooperate. At 7:30 P. M. the canvassers are all to meet at the evening service with the results of their labors.

Rev. Ernest Nielsen reports that the young people's society of his church has bought a new section and lithographed letters for the outside bulletin board of the church. They have also had the bulletin board repainted.—There are many things a young people's society can do.

Advent Services. Rev. Ernest Nielsen, Muskegon, Mich., is conducting special services every Sunday evening during Advent. He will give an explanation of St. Paul's Epistle to the Galatians at these meetings.

New Members. The Central Lutheran Church of Muskegon, Mich., has recently admitted six new members, according to report of Rev. Ernest Nielsen.

Rev. Swen Baden, Bridgeport, Conn., reports in his local bulletin on the progress of his church during the last few years. A comparison of the two four-year periods 1926-30 and 1932-36 show the following figures: Baptism 24 and 41; Confirmants 18 and 59; Weddings 11 and 13; Funerals 19 and 28; and Communicants 259 and 1,698. The number of members of the Sunday school for July, 1932, was 14; for Dec. 1936, 49; and the number of contributing members of the church for the same dates were 71 and 142. The average church attendance for 1936 has been 91.

The Farrar Program. Rev. Alfred E. Sorensen, Seattle, Wash., reports in his local bulletin that Mr. and Mrs. Farrar, who for many years have made it a specialty to entertain and enlighten Lutheran congregations with programs on the liturgy, the customs, and the old hymns of the Protestant church, gave a program at his church on Nov. 29.

Scandinavian Christmas Program. Rev. A. E. Sorensen, Seattle, reports that radio station KJR will broadcast a Scandinavian Christmas program again this year, at 6 o'clock Dec. 29. The Children's Choir of his church will take part in this program.

Rev. Alfred Jensen, Kimballton, Iowa, president of our synod, is paying a visit to the Eastern District of the synod the first part of this month. He speaks at Troy, N. Y., Dec. 4; at Portland, Me., Dec.

6; at Hartford, Conn., Dec. 8; at Bridgeport, Conn., Dec. 9; at Bronx, N. Y., Dec. 10; at Brooklyn, N. Y., Dec. 11; and at Perth Amboy, N. J., Dec. 13.

Rev. Svend Jorgensen, Detroit, Mich., had served the Danish Church for 25 years on Dec. 3. He was ordained at the church at Kimballton on that date twenty-five years ago. His first church was at Dagmar, Mont. Since then he has served at Hartford, Conn., and at Detroit, Mich., where he still is.

Dr. Erling Ostergaard. The Christian Medical Association of Denmark has decided to support Dr. Erling Ostergaard to the extent of 2,000 Kroner for the coming year.

Rev. Viggo Hansen, who has served our congregation at Racine, Wis., for many years, has accepted a call from St. Stephan's Church, Chicago, Ill. He will take up his new duties after Easter next year.

Fortieth Anniversary. On Dec. 13 our Perth Amboy, N. J., congregation will celebrate the 40th anniversary of the dedication of their church. Rev. Alfred Jensen, president of the synod, will be present on this occasion.

Rev. Kirkegaard of the Pella Church, Omaha, Nebr., of the United Danish Church, spoke to the Men's Club of Rev. Erik K. Moller's church of Omaha at their last meeting. Many of the members expressed their pleasure at the cooperation between the two churches.

THE CHRISTIANSEN CO-OPERATIVE FELLOWSHIP

(Continued from col. 138)

2. Produce, and encourage the production by other agencies of leaflets, pamphlets, study units, books, a magazine, and other literature as required for the extension of this movement.
3. Stimulate the inclusion of courses or emphases upon the cooperative movement in the basic curricula of religious education of the churches, and in conventions, conferences, seminars, or other meetings sponsored by local denominational groups or agencies.
4. Cooperate with local groups in holding social action conferences, seminars, folk schools, and other means for the release of true religion in the redemption of American community life.
5. Counsel with denominational and interdenominational boards or agencies already having Social Service Departments or committees, with a view to developing the cooperative ideal in their program.
6. Form a basis of understanding between the various denominational and interdenominational agencies on the one hand, and such organizations as the Cooperative League, the Public Ownership League, Credit Union National Association, Farm, Labor and Professional Organizations, and other social and economic groups which are seeking to establish a social order built upon voluntary cooperation.

Relationship to the Churches

The Christian Cooperative Fellowship is an unofficial and voluntary fellowship of both young people and adults of like purpose from many walks of life. Its essential desire is to work, in so far as possible, with and through the various denominational, interdenominational, missionary, and employing Christian methods. It does

and other agencies having similar goals not propose to duplicate the activities of any of the established church organizations, but rather to stimulate and, where necessary, supplement them. It seeks to provide for the socially minded leaders and members of all of these agencies a channel of fellowship and expression, and a means to help augment the influence of these groups toward a more cooperative world order.

Relationship to Economic Cooperatives

The Christian Cooperative Fellowship has no organic relationship to the economic cooperatives as such. It is itself a social and spiritual cooperative, but not an economic cooperative. It desires, however, to work with and to supplement the economic cooperatives in their educational program, with special emphasis upon the Christian implications of the cooperative way of life. It seeks to work with and through the cooperatives everywhere, as far as possible, in the achievement of a new world order. This will be done not only by promoting membership in the cooperatives from among members of the churches, but also by enlisting them in a thorough program of social education and active participation in building the movement.

It desires to form a fellowship of those who would explore and develop the social, ethical and spiritual values inherent in the cooperative movement. It does not regard the cooperatives as a quick panacea for all our social ills, but it sees them a tested, constructive and non-violent

method of effecting a transformation of our economic and social order from a selfish, competitive profit-system toward a just, cooperative service-system, where human values shall have their maximum opportunity.

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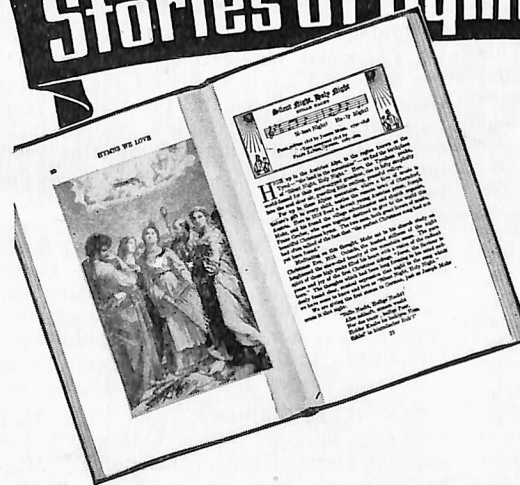
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